

The Christian Messenger.

Halifax, N. S., November 1, 1882.

THE CRISTIAN MESSENGER

is the old established Christian newspaper of these provinces—the father of them all. A good religious newspaper has much to do with the happiness of every family into which it comes. It becomes a centre of interest and intelligence which cannot be otherwise enjoyed. It is the medium of communication between the ministers and members of churches such as cannot be secured in the any other way. It awakens and sustains the sympathy and co-operation of the churches in their benevolent enterprises. No Christian man can despise the fraternal relationship of churches of like faith and practice without injuring himself in all his relations.

If the churches would have the full benefit of their religious weekly, the members who already take it should seek to induce all their brethren who are able to do so to become subscribers. We believe there are

Thousands of Families

who would be benefitted in every respect, and that to a very large extent, by becoming subscribers to the Messenger, who are now depriving themselves and their families of what they should know as well as those who are already subscribers.

We commence this week

A NEW SERIAL,

which will increase in interest from week to week as it goes on to the end.

We have printed a few extra copies for New Subscribers, and we now propose to send from the present week to all new subscribers for 1883, and so on from the date of subscription, so that

EVERY NEW SUBSCRIBER WHO SENDS ON HIS TWO DOLLARS WILL RECEIVE

THE CHRISTIAN MESSENGER FROM THE DATE OF OUR RECEIVING THE PAYMENT TILL DEC. 31, 1883. MAKING THE REMAINDER OF THE PRESENT YEAR, FREE.

Will the Ministers kindly announce this to their congregations at some convenient time, and speak a word to encourage those who are not subscribers to become so at once. This is the best time to subscribe. Brethren, help! Sisters, Help!! Aged friends Help!!! Young People Help!!!!

THANKSGIVING DAY.

Thursday, the 9th day of November, has been appointed by the Dominion Government, and also by the Local Governments of the several Provinces, as A DAY OF GENERAL THANKSGIVING to Almighty God for the abundant harvest, and the continued blessings of peace and protection afforded us. This "recommenda-tion" will, we doubt not, be heartily accepted by the people. They will assemble in their Houses of Worship, and present such sacrifices of praise and thanksgiving as they are able, accompanied by a contribution towards some benevolent work such as may commend itself to their best judgment, and which we doubt not will be an acceptable service, and, we trust, may be a precursor to a reception of large spiritual good to all hearts so engaged.

GRANVILLE STREET CHURCH has been well supplied with ministers from a distance during the illness of its pastor. Rev. Mr. MacArthur, has been spending three or four weeks at Stewiacke, and, we are thankful to say, his so far regained his strength that he is expecting to fill the pulpit on Sunday next.

We learn from Rev. J. W. Manning that he is expecting Mr. Chubbuck, the evangelist, on Sunday next and that meetings will be held during the evenings of the following week at the North Baptist Church.

There will be a Tea-Meeting and Fancy Sale at the North Church Vestry on Tuesday evening next.

Sermons on Temperance were preached in the Baptist, Methodist and Presbyterian Churches in Dartmouth on Sunday last.

CONCERNING ORDINATION.

COUNCIL, OR CHURCH, WHICH?

Mr. Editor,—

I notice in your last number, a very interesting account of the Ordination of Brother Archibald, Missionary elect. I presume the brother is a member of the North Church, of Halifax.

My purpose at present is to call attention to the general routine of ordination as now followed by us. Is it consistent or intelligible? The resolution recommending the late ordination is as follows, "Therefore resolved that the Council recommend that the ordination be proceeded with." Who is "recommended" to proceed, certainly the Council would not "recommend" itself, that would be absurd, and would of course involve a second resolution to adopt its own recommendation. Was the Church recommended? This does not appear, for the Council, without further preliminary, proceeded to make arrangements for the Ordination exercises. In all the Councils I have had the privilege of attending the usual motion was that "We advise the church to proceed with the ordination," but I have also noticed that without waiting for the action or request of the Church, which beyond the matter of advising, they entirely ignored—they proceeded forthwith to carry out their own advice.

If the ordination of a Minister is a matter entirely within the province of a Council, when duly called, why the superfluous "advice." If it is a church matter why is the church entirely ignored after the Council is constituted. It appears to me that a short Manual on ordination would very much help in carrying out the apostolic injunction, "Let everything be done decently and in order."

Oct. 27, 1881. LEX.

The above criticism of our brother "Lex" on the resolution of the late Council in the North Baptist Church would have some force, if the decision arrived at had been—that the candidate be ordained, or—that he be not ordained. But as the church in such cases calls the Council together for consultation, and the church may be present, and is, either in its membership or is represented by its appointed delegates, the recommendation that is given is to the church thus present, and the church is understood to acquiesce in the said recommendation before proceeding with the service. The Council is therefore understood to be not only advisory, but ready to participate, and afford such aid as they may be able in the more public exercises of ordination.

We do not understand that the Council has any thing more than advisory power. The ordination does not make the minister. He must have been already set apart for the work of the ministry by the Lord of the church himself, before the ordination by his brethren, or, if it be not so, the Ordination Service would not accomplish that object. The ordination proceedings are but a public recognition of the Council's belief of such Divine ordination, according to their best judgment, after hearing from the candidate a relation of what he regards as the Divine call to the work of preaching the Gospel of Christ. The candidate is consequently asked by the Council to make a statement before them of his conversion, his views of Christian Doctrine, as well as what he regards as his call to the ministry. After hearing this the Council, usually, further proceeds to ask questions on other matters of doctrine, practice, and discipline, so as to be in possession of all that may affect their judgment, and aid them in giving wise and prudent counsel to the church and to the candidate in the matter. No gifts are conferred by the imposition of hands, and we have no apostolic succession to pass from one to another. It is rather a fraternal recognition and benediction conducing to the harmony and unity of the churches and ministers of Christ enjoying fellowship one with another.

A paragraph from Dr. Hiscox's "Star-Book for Ministers" may confirm our readers in the view we have taken, although the case referred to above is not the ordination of a pastor over a church, but the setting apart of a missionary to the heathen:

Any church has the undoubted right to have any man whom they may elect, serve them as pastor, without interference by any other man, or body of men whatever; and to ordain, or set him apart, by such formal services as they may choose, either with or without the assistance of any other persons than themselves. The presence of ordained ministers, though desirable, is not essential. But as every church desires to stand in

cordial relations of fraternity and fellowship with all the other churches of its denomination; and as the man to be ordained is about to take his place in the brotherhood of ministers, and desires to sustain relations of sympathy, fraternity and fellowship with them all, it is a wise and prudent course to call together messengers from the various churches to examine the matter, and advise as to the propriety of inducting the candidate into the ministry; giving him their approval and commendation—if they do approve—as he enters the sacred office.

This is accomplished in one of two ways. Either by requesting a given number of churches to send messengers to constitute a Council for action in the case; or, by inviting certain ministers to come together as a Presbytery, and perform the service desired. As to which shall be done, is a matter of opinion and choice with the church and the candidate, and wholly a matter of indifference so far as the results are concerned. At the North, the Council is commonly chosen; in the South, the Presbytery is usually preferred. As a matter of fact, ministers perform almost the entire service, though the Council may be composed in part of laymen.

Valuable papers on Ordination to the Christian Ministry may be found in the Baptist Year Book, 1877 and 1881, from which much instruction on this subject may be obtained.

REV. GEORGE W. THOMAS.

At the house of his father, at Upper Canard, Oct. 21st, after a long illness, borne with unusual patience and cheerfulness, Rev. George W. Thomas, aged 31 years, eldest son of Deacon William Thomas. He professed religion when quite young, and was baptized by the late Rev. A. S. Hunt into the fellowship of the 1st Cornwallis Baptist Church. His walk with the church was ever consistent, and his intercourse with his brethren cordial and happy.

While studying at Horton he decided to devote himself to the work of the gospel ministry. He asked for a license to preach, and at once received it. In 1873 he graduated at Acadia College, and immediately after accepted an invitation from the church at Canso, where he was ordained in May, 1874. Two years afterward he resigned the charge of the church at Canso, in order to take a Theological course at Newton. He enjoyed a good measure of success as a pastor while at Canso, and saw some of the fruits of his labors.

During most of his course at Newton he preached at Rosindale. He remained pastor of this church after graduating at Newton, though his services were sought after by some other churches. He felt it to be his duty to resign the charge of the church at Rosindale, after a pastorate of four and a-half years, and had accepted a call to a church in East Boston just before returning to his native Province to die. Thus, in the midst of his plans and labors he was cut down. His sun has set, as it seems to us poor mortals at midday. But the all-wise One knows best. He sees not as man seeth. Who can pronounce upon His ways?

Parents and friends feel deeply the loss they have sustained, but they are not forsaken. The Lord is their refuge and strength. On Monday, the 23rd, the remains were followed to the grave by a large concourse of relations and of sympathizing friends. A funeral discourse was preached on the occasion by Rev. S. B. Kempton, pastor of the 1st Cornwallis Church, from Philippians iii. 20, 21. Rev. Dr. Armstrong, Rev. T. A. Higgins, Rev. A. Welton, Rev. Mr. Main, (Congregationalist), took part in the funeral exercises.

Thus another of the servants of the Lord from the ranks of our ministry is called away from the service of earth to that of heaven. May the lesson be seen, felt, remembered, improved by the living that remain. The time is short; the day is going; the night will soon be here to each. Brethren, work while the day lasts.—Com.

Canard, Oct. 27, 1882.

In the Public Schools of France while religious topics are prohibited, the school teacher is encouraged to introduce politics.

M. Duvaux, the Minister of Public Instruction, at the Tantonville banquet near Nancy, is reported to have said that politics should not be entirely excluded from lay schools. It was well that children should know the Republican Constitution and laws, and be instructed as to the reality of the much-vaunted old times. They should be shown the lost provinces marked black on the map, and be made to understand what Government gave those provinces up. Thus informed by the schoolmaster, children would be prepared one day to pay their debt to France and the Republic.

THANKSGIVING DAY.—The Committee of Infant's Home, appeal to the Churches, to be remembered on Thanksgiving Day. Collections have been received during the last five years from a considerable number of churches of all denominations. There are forty-five babies at present in the Home, and more will be there during the cold weather. Over eighty babes have been adopted out of the Home. Contributions may be sent to Miss Nordbeck, Studley, Halifax, or to Mrs. E. M. Saunders, Secretary, Carlton Street, Halifax

MORE HOME MANUFACTURES.—We learn from the Bridgetown Weekly Monitor that an effort is about being made to form a joint-stock company for the erection of a Woollen mill at Annapolis for the manufacture of the finer grades of cloth. This is a matter of considerable importance. We are informed that there is not a factory in the lower Provinces for the production of this class of goods, while in other parts of the Dominion the supply is very limited. Here is one of the best chances in the world for a judicious investment of that capital—so much of which is rusting in idleness in the Savings' Banks, and for the employment of that enterprise which is being driven from us every day to develop the resources of other countries. The first mill of this sort cannot fail to secure large returns. We hope the gentlemen at Annapolis who may have the matter in hand, will deal with it with a promptness and perseverance similar to that which in the course of a few months brought to completion the Cotton Mill at Windsor.

Does our contemporary forget the Oxford Woollen Mills. Perhaps, however, he refers to even a finer class of goods than the Oxford Company produce. If so it would be equal to imported broad cloths.

There ought to be a woollen manufacturing company's mills at Dartmouth. There could hardly be any better place for such operations.

We were in Yarmouth a little more than a year ago. The woollen mills there were but just erected and what do we now find? At the Exhibition, at Yarmouth the other day the Herald says:

Fifty or sixty pieces of cloth, mostly tweeds, were hung from the ceiling to the floor in tasteful arrangement, and were just as nice looking specimens as we have seen anywhere. The goods were pretty in pattern, smooth in finish, and good in quality. Yarns in all shades were also on exhibition. Perhaps the most attractive exhibit, however, was the collection of articles dyed or redyed. Damask curtains, silk ribbons and hankerchiefs, table cloths and even feathers, were beautifully and delicately colored. The feathers and some of the more expensive articles were under glass, and surmounting them was a bouquet of flowers in wax, with several butterflies in wax hovering over them, the workmanship of Henry Adams, the wool sorter at the Mill. This is just as it should be, and Oscar Wilde says a sensible thing when he claims that to run the æsthetic thread all through the fabric of common life, the working people must thread the needle: in other words, the artisans must be artists.

This branch of manufacture at Yarmouth we understand was brought about by two or three persevering men who started the idea of a woollen company and persevered until it became a fixed fact. With due care and prudence it will give remunerative employment to a large number of persons. Men of enterprise, and means in Halifax, might find an open field for remunerative employment of their capital, in this direction.

Subscribers in arrears will greatly oblige by an early remittance.

TRINE, IMMERSION.

The Tankers are a numerous body of Baptists in the United States having originated in Germany early in the last century. One of their distinguishing tenets is that of baptism requiring trine immersion or an immersion, face forward, into the water, in the name of each person in the Trinity—the name of the Father, and of the Son, and of Holy Ghost. This mode of administering the ordinance is very ancient and was formerly quite general. To this Dean Stanley refers in his "Eastern Church" where he says: "With the two exceptions of the Cathedral of Milan and the sect of the Baptists, a few drops of water are now the Western substitute for the three-fold plunge into the rushing rivers or the wide baptisteries of the East." Moore, in his life of Wesley, informs us that when Mr. Wesley baptized

adults, "he chose to do it by trine immersion, if the person would submit to do it, judging this to be the apostolic method of baptizing."

In a work written by Prof. Stuart, the fact is stated, that the English Church practiced immersion down to beginning of the seventeenth century, and that the first liturgy of that Church enjoined a trine immersion in case the child is not sickly.

It is contended by the Tankers that trine immersion is apostolic. It is probable, however, that it was one of the many errors that arose in the early dark ages, errors are as often believing and doing too much as believing and doing too little, like the apostle Peter, when our Lord proposed to wash his feet, he first remonstrated, but afterwards sought to go beyond his Lord's requirement and said "not my feet only but my hands and my head."

The eighty ecclesiastical laws, known as the apostolical canons, to which eminent scholars have assigned a date much earlier than the year 200 A. D., bear their testimony in this direction.

The 50th canon contains these words; "If any bishop or presbyter do not perform three immersions of one initiation, but one immersion, which is given into the death of Christ, let him be deposed."

The authority given for this practice of trine immersion is the words of our Lord's commission to the Apostles which in the Greek will admit of the rendering: Immersing them in the name of the Father, (one immersion) and of the son, (a second immersion) and of the Holy Ghost (a third immersion).

The other text quoted in support of the practise is Hebrews vi. 2, where the plural "baptisms" is used, and is supposed to refer to the three immersions in baptism.

This mode of baptism was by some held as also representing the three days in which Christ laid in the grave.

The true symbolism of Baptism is greatly confused, or destroyed, by such practise. The single immersion is doubtless the apostolic mode and represents obedience to Christ and a burial with Christ and a rising again to newness of life.

Those of our friends who have not already sent on their subscription will do us a great favor by sending the amount due without delay.

It is a question of some interest in England how far the earnings of a wife should be recognized as income. An inquiry is made by a teacher, seeing that if her earnings are to be regarded as income, her husband would have to pay income tax, but if not he would not. The Justice of the Peace states that the earnings of a wife are her separate estate, within the Married Women's Property Act, 1870, and cannot therefore, be included in the income of her husband.

Correspondence.

For the Christian Messenger.

The Comet.

Dear Brother,—

I have had but three opportunities of viewing the Comet. I saw it first on the morning of the 13th ult. I was at Canning at the time, and saw it through my chamber window. The next morning I went into the street and gazed at it for a long time, with unbounded delight. It was the most wonderful blazing star I ever saw; and I cannot help thinking that those who did not get a look at it in its greatest brilliancy, have missed a rare chance. The second time I saw it I dressed and went into the street. The sky was clear, there was no moon, so that all the stars shone out in their greatest brilliancy. Jupiter and Saturn were visible, and several of the "most remarkable constellations"—presenting a sight sufficient to repay me amply for all the trouble, even had not the Comet been the chief attraction. I could not help thinking of the glory that will fill the sky when Phil. iii. 20, and 1 Thess. iv. 14-17, shall be accomplished, and my heart bounded at the thought that perhaps the next grand display in the heavens to our wondering eyes, may be the Lord descending from above, for which we are directed to "watch" and "wait."

My poem, which you have so beautifully printed was dashed off perhaps in too much haste. But had I followed the advice of a celebrated ancient Master of the Art and kept it seven years, the occasion would have gone by. In fact I was apprehensive that your waste basket might be already over loaded with verses on the Comet. It has occurred to me, however, that the great event for which we are told to "watch" and "wait," stated in the Scriptures referred to, would form a

natural, not to say necessary conclusion to the lines you have done me the honour to print. Will you therefore please to publish the following as the last verse, and any one who may think proper to put the poem into their "Scrap Book," can easily adjust 'tis to the rest.

Yours truly, SILAS T. RAND.

S. We wait the dawn of brighter glory far! Oh, what a blaze will then light up the sky, When Christ the Lord, The Bright and Morning Star, Shall with his royal "train" be seen on high, And shouting myriads up to meet him fly! The ransomed of all ages gathered there, The risen dead with those who will not die! "Will be caught up to meet Him in the air!" Oh! slumbering world! awake! and for that Day prepare!

For the Christian Messenger. Acadia Seminary.

PIERIAN ENTERTAINMENT.

It is one of the cherished schemes of Miss Graves, the Preceptress of Acadia Seminary, to secure for the use of the young ladies, a library, which shall contain the best literature of the day. In pursuance of this plan, the Pierian Society of the Seminary, has established the custom of giving at least one literary and musical entertainment every year, and the proceeds of which are used in buying books. Besides what has been obtained in this way, friends have occasionally made contributions of money. As a result, the Seminary library—though the beginning was made so short a time ago—already numbers over three hundred volumes. These books have been selected with great care by Miss Graves herself, and are therefore capable of furnishing a large amount of excellent reading for the young ladies.

The last entertainment of the Pierian Society was given Friday evening, Oct. 27th, and proved in every way a success. The audience was large, the programme was most successfully carried out, and the financial results satisfactory. Enough was obtained to make quite an addition to the library.

The following is the programme:

- 1. Processional March..... Miss HILL, of Amherst.
2. Piano Duet—Rondo..... Weber Misses MACLEARN and HOLLEY.
3. VOCAL SOLO—The Reason Why..... Blumenthal Miss BESSIE J. ROBBINS.
4. Reading—The Boys... O. W. Holmes Miss FANNIE DAVIS.
5. Vocal Solo—My Queen... Blumenthal Miss HARDING.
6. Reading—The Roll Call..... Miss DAVIS.
7. Vocal Solo—Beautiful Blue Danube..... Strauss Miss BESSIE J. ROBBINS.
8. Reading—Auction Extraordinary..... Miss DAVIS.
9. Vocal Solo—What shall I say..... Sully Miss HARDING.
10. Piano Duet—Sonata..... Diabelli Misses KING and HILL.
11. Reading—Rook of Ages..... Miss DAVIS.
12. Vocal Solo—The Kerry Dance..... Molloy Miss HARDING.
13. Reading—Ride of Jenny MacNeal..... Miss DAVIS.
14. Quintet—Charity..... Rossini Misses B. J. ROBBINS, HANSON, B. T. ROBBINS, HARRIS and MELVILLE. GOD SAVE THE QUEEN.

Miss Harding is a very efficient teacher of vocal music, and her renderings of these various solos showed her to be a singer of unusual merit as well as a successful teacher.

Miss Davis came before a Wolfville audience on this occasion, for the first time. She is at present the teacher of Elocution in the Seminary. Her elocutionary training was received in the Boston School of Oratory. She is in love with her profession, and evidently has not mistaken her calling. Her reading delighted the audience, and several pieces were encored. The privilege which the young ladies enjoy this term, in studying under her, is one such as has not been enjoyed in Wolfville before.

The songs by Miss Robbins, who is a daughter of A. C. Robbins, Esq., of Yarmouth, were enthusiastically enjoyed. She has a voice of great sweetness and power.

The piano music was fine, the Duet by Misses King and Hill particularly so. The Quintet "Charity" was also deserving of especial mention.

The high character of these Pierian Entertainments is evidenced by the fact that from the first the audiences have steadily increased. The teachers and young ladies deserve to be congratulated upon their success in these attempts.