

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
Vol. XXVIII, No. 2.

Halifax, Nova Scotia, Wednesday, January 10, 1883.

WHOLE SERIES.
Vol. XLVII, No. 2.

News from the Churches.

GASPERAUX, KINGS CO.—Rev. J. Williams writes Jan. 4th: "I am holding meetings at Greenfield, another section of this Church, with good prospects. The Lord is evidently with us to do us good, to his name be all the praise."

TEMPLE CHURCH, YARMOUTH.—A brief word from Yarmouth says:—"A blessed work of grace is in progress among us now."

FROM AMHERST—Mr. Chubbuck has begun well in all heart. He is in the right mood, simple and humble, and we are expecting great things from God. Already there is a shaking among the dry bones, and many are inquiring. We beseech all to remember us, and desire to see a general and permanent work of grace.

D. A. S.

LOWER GRANVILLE.—Rev. Isa. Wallace writes, Jan. 6th:—"We are holding some extra services at Granville Ferry since the commencement of the New Year with hopeful indications. In December we held a few meetings on the Bay Shore, at Hillsboro, with encouraging results, several hopeful conversions took place, and the cause there is considerably revived."

Several startlingly solemn providences have recently brought much sorrow to this community. First the death of James Tolman Hall, son of Capt. Jos. Hall, of Granville Ferry. He was mate of the schr. Ferland, and on his way to the West Indies, was swept overboard in a storm on the 6th Nov. last. He was a promising young man and his early death is a heavy bereavement. Mrs. Johnson, daughter of Robt. Mills, Esq., died suddenly at Toronto on the 28th inst. Her remains were brought to Granville and interred on New Year's Day in the family burying ground. She was a saintly woman and her death is greatly lamented.

LITTLE RIVER, MUSQUODOBOIT, HALIFAX, CO.—Sabbath, Dec. 31st, was a day of refreshing to the little church in this place. In the morning it was our happy privilege to gather at the river's brink, and bury a rejoicing believer in the likeness of her Saviour's death.

It appeared the more impressive to see one dying unto sin with the dying year. Truly we could say with the Psalmist, "Thou crownest the year with thy goodness."

It has been some years since believers' Baptism has been administered in this community. We trust that the day is not far distant when others will follow Christ in this delightful ordinance.

The little Church here has been struggling along for some years amidst many discouragements, but the Lord has always had a few faithful witnesses to the truth. Deacon Francis Layton has been laid aside by illness for nearly two years, which has prevented him from engaging in active Christian work. But his hope in God is such as to give him strong consolation, and unshaken confidence in the Lord Jesus Christ. His place is not easily filled, he always found it a pleasure to meet with the people of God when his health permitted. The cause is being revived in other sections of this field, to God be all praise. C. H. H.

The Christ who prayed on earth teaches us to pray, and the Christ who intercedes in heaven helps us to pray, and presents our poor cries, acceptable through His sacrifice, and fragrant with the incense from His golden censer.—*Maclaren.*

Union of the Baptist Churches of Sackville, N. B.

Pursuant to notice, a meeting was held in Salem Chapel, Sackville, on Wednesday, the 3rd inst., at 2 p. m., for the purpose of consummating a proposed union of the two interests known as the First and Second Baptist Churches of Sackville.

On invitation of the brethren, there were present Rev. G. O. Gates, of Moncton; Rev. Mr. Carpenter and Rev. F. O. Weeks, of Dorchester, to advise and assist in the organization.

After half an hour spent in devotional exercises, the meeting organized by electing Rev. G. O. Gates, chairman, and Rev. F. O. Weeks, Secretary.

A card from the Rev. D. A. Steele was read in which he regretted his unavoidable absence, and concluded:—"But I want it to be distinctly stated that the one church movement has my hearty sympathy. I hope the time has come when the Baptists of Sackville will unite in the fellowship and work of our Lord: 'One Lord, one faith, one baptism, one people.'"

The Rev. D. G. McDonald, pastor of the churches, then gave a history of the movement which had resulted in the calling of the meeting, and laid on the table the following preamble and resolution, passed at the last business meeting of the Second Church:—

Whereas, In the opinion of this meeting a better foundation would be laid for the future prosperity of the cause of God, and thus His glory be advanced in the upbuilding of His people and the conversion of souls by a union into one of the two Baptist churches now existing in this community, and

Whereas, Our brethren composing the "First" Church have yesterday unanimously passed a resolution expressing their willingness to drop their name "First" Church in order that said union be consummated:

Therefore resolved, That we also are willing as soon as necessary arrangements can be made, to drop our name "Second" Church, unite all our church interests together and be known, in connection with our brethren of the "First" Church, as the Baptist Church of Sackville. But knowing that some of our membership are not willing that the property we hold shall be conveyed to any body worshipping under any other name than "Second" Church, that no injustice be done to such brethren, this resolution further provides that any member of this Church who is now of that mind, and who shall so continue for one year from this date, shall at such time have a just and equitable proportion of the amount he paid towards the purchase or erection of such property, refunded him; such proportion to be decided by a judicious committee appointed by the church.

It was then proposed to take the names of all who desired to unite in forming the Baptist Church of Sackville.

Before this was done, Dea. Eliphalet Read of the Second Church, read a protest against the union, signed by himself and ten others.

While the choir sang some familiar hymns, the names of all desirous of entering the new organization were taken, and soon resulted in 130 persons expressing their willingness.

Addresses were then given by the Pastor, Chairman, Secretary, and Bro. Carpenter, advocating union, brotherly love, charity &c. Deacons Read and Ayer spoke against union; not seeing their way clear to unite, but manifesting the best possible feeling.

It was then moved by Bro. Charles Lund, and seconded by Dea. Croker:—"That we do now organize ourselves into a church to be known as the Baptist Church of Sackville." The motion being put was carried without opposition.

Being too late then to elect officers, it was postponed until the regular monthly Conference on Saturday. Meeting adjourned.

F. O. WEEKS, Sec'y.
Sackville, Jan. 3, 1883.

Since receiving the above we have heard from Rev. D. G. McDonald, who says on Saturday, "We had a time of refreshing to-day; several more joined, among them those who did not walk with the church for many years. The Lord is in our midst. We are looking for rich blessings."

Correspondence.

For the Christian Messenger.
From Germany.

BERLIN, Dec. 18, 1882.

In the castles of kings, as well as in the hovels of poor folk, Christmas throughout the German Fatherland, is kept as a family feast. The convivial, laughter-loving, present-giving Christmas is an institution possessed by Germany and England in common. In realms peopled by the Latin and Slavonic races, Christmas celebrations are chiefly of a religious character, and domestic gatherings—Mutual Benefit Societies, in miniature such as assemble round the gilt-laden tree on Christmas Eve in Germany and British households take place on the last day of the Old Year, to the large majority of European States. The Christmas-tree originated in Germany and it cannot be doubted that many more ancient Christmas customs, are of German origin. Even in this matter-of-fact age the sweet and kindly "Christ-kind" illusion is kept up among all classes of German society with undiminished liberality on the part of the givers, and unabated faith in that of the begotten. The parts of "Sandy-Claws" and of grizzled Ruppert, the celestial vassal bending under the weight of his inexhaustible gill-sack, are as assiduously played by German Emperors and Kings as by the humblest heads of families, their subjects. From Berlin and Vienna alike, year after year, at this goodly season, we hear of stately Christmas trees, heavily laden with beautiful and costly objects, and prepared, of "built up," as the German phrase hath it, by Imperial hands for the delectation of those nearest and dearest to mighty continental potentates. The German and Austrian Kaisers, and their august consorts, make a point of personally superintending the arrangement of their Christmas trees, or even assisting to "build" those pyramidal gilt-edifices, generally from twelve to fifteen feet in height and surmounted by the waxen image of the infant Son of Man. In the Linden Palace and the Burg respectively there are three such trees on every Christmas night: the Family Tree, bearing fruit exclusively for the members of the reigning house, the Marshals' tree, fraught with presents for the Court officials of high rank and noble birth, and the Household tree, from the branches of which Imperial domestics of lower degree are once a year invited by their illustrious masters and mistresses to pluck the rewards of good and faithful service. During the week preceding Christmas Eve, between breakfast and dinner time, the Court shop-keepers of the Linden, Friedrichstrasse, and Lipzigerstrasse, their shop fronts adorned with all the latest novelties of home and foreign industry and art, are on the look-out for their venerable Emperor, who, unless confined to his room by indisposition, invariably makes his rounds in search of Christmas presents on foot, attended by a single aide-de-camp. About the hour of nine a. m. he sallies forth from his unpretending town house, provided with a list of the persons upon whom his bounty is to be bestowed, each name supplemented by a memorandum of the object his Majesty deems appropriate to its owner, and strolls down the Southern side of the broad lime-tree Avenue, every now and anon entering the shop of some favored trades-

man there to make selection from among the pretty and useful things offered to his inspection. As he walks along, erect and stalwart, every eye follows him with affectionate regard, and blessings upon his good grey head rise from the hearts of the people, whose love he has gained, as well as their respect, by countless benefactions and lifelong devotion to their service. Berlin is essentially a radical city; but the advanced character of its political opinions has never in the least affected its attachment to the person of William I. nor diminished the lively cordiality of the relations prevailing between a democratic populace and the staunchest Conservative among living monarchs. To the family tree set up each successive Christmas Eve in the German Emperor's private apartments, his children and grand children, as well as the Princes and Princesses who have entered his domestic circle by marriage, bring copious contribution in the shape of art objects, the work of their own hands.

AGUST.

We have received the following from John March, Esq., the Secretary of the Foreign Missionary Board.

Our Foreign Mission.

IMPORTANCE OF NATIVE PREACHERS.

The impression is daily deepening in my mind that in Teckally and the other important towns of this field, we ought to and must have preachers doing constant work for Christ. We see how God has blessed Bagavan Bayrah's efforts in his villages, and Gorahathee in Teckally. Will He not bless such labourers in other towns? Now these towns, containing thousands of souls hear the message very imperfectly once or twice a year. For a few moments they behold their natural face in the glass of God's truth, and then, also, go straightway and forget what manner of men they are. What we need is a regularly trained and organized force, carefully distributed and guided. There is Kimidi, beautiful for situation, without a single Christian worker. And so with a dozen other large towns on this field. But God is giving us the workers required. We hope much from the young men now at the Seminary. It seems to me this is the present great requirement of this field. What we want is a system that will control and yet scatter our workers rather than group them all in a station far distant from many important parts of the field. With this system there must be both here and at home, activity! activity! activity! A quickening spirit in every heart, and every quickened spirit in the work.

AKALATAMPARA.

The people at this place appear to be more united. They have agreed to do their best for the partial support of the teacher. I have given them a collection box which is to be sent in to me with its contents every month or two. The money raised will be used as may be required by them. They seem to be again on the *qui vive* about a little church. We talked it over with them this morning, (Oct 2nd.) They asked us what we would do to help. I replied by asking them what they would do to deserve help. Gopanaat, the father of James, the Teacher, said he would give five rupees. Bagavan Bayrah said he would give one month's salary! Thereupon we promised to double whatever sum they might raise, and they went away rejoicing. The church must be in Akalatampara, and we hope the Rajah will give land for it. The Niddu (headman of Coruanapilly, a village on the opposite side of the river), can also, I think be induced to do something liberal, although he is very desirous of having the building erected on his side of the river. Bagavan Bayrah's liberal promise is something very extraordinary.

REV. J. R. HUTCHINSON.

Chicacole.

ITEMS.

Brother Churchill is to have a tent. It is to come from the Fetteyugh Orphan Asylum, a mission institution. It is to be two hundred and thirty-five rupees.

One of our missionaries suggests, that their names ought to appear on the lists of ordained ministers in the Association Minutes and Year Book. Would not the people think of the Telugus and our work among them oftener if these names were always before their eyes?

Bessie Churchill is fast approaching convalescence, for which everybody will be thankful.

Rev. R. Sanford paid a three day's visit to Chicacole, during which time they had a native wedding, Sunday services, and a talk about mission work in general.

Rev. Mr. Goffin, a Congregational missionary at Vizianagram has written a book in reply to Bro. Bogg's pamphlet, "The Baptists: who they are and what they believe." It is a wonderful production!

In Memoriam.

MRS. BETSEY TUPPER.

On the 26th of last November, at Newport, Betsey, widow of the late Rev. Chas. Tupper, D. D., and daughter of the late Rev. George Dimock, entered upon her heavenly rest, aged 74. Mrs. Tupper was converted in the 18th year of her age, while attending a yearly meeting in Lunenburg. On her return home she was baptized and united with the Baptist Church of Newport. Soon after this she united in marriage with the late Samuel Knowles, which happy relation lasted more than thirty years, when it was interrupted by his death. On the 5th of May, 1865, she became the wife of Dr. Tupper, with whom she thenceforth resided in Aylesford, the scene of his pastoral labor. After his death she returned to Newport, where the greater part of her life had been spent, and where, on the evening of the Lord's day, at the time above stated, she fell asleep in Jesus. To say that Mrs. Tupper was a noble Christian woman—indeed one of the noblest—was readily acknowledged by all who knew her. All the stations in life which she was called in the providence of God to fill, whether as wife, or mother, or friend, she eminently adorned. The interests of the church and denomination lay near her heart. Hers was the pure and beautiful unselfishness that comes from drinking in of the spirit of Christ. She was a mother in Israel, and, like the household of Stephanas, she "addicted herself to the ministry of the saints." Her last sickness was short and painful, her end peaceful and triumphant. The occasion of her death was improved by the writer in a discourse founded on John xi. 25, "I am the resurrection and the life." Into many a mind the reflection came: how blessed are the righteous in their life, how blessed also in their death.

D. M. W.

The Telugus.

Rev. George N. Thomson gives an account of the quarterly meeting at Ongole. He says: "In the last week of June, hundreds of native preachers, teachers, helpers, Bible-women, and converts, came pouring into Ongole, some having travelled over one hundred miles to attend the meetings. Many came on foot, others in bullock-carts, and others still had country ponies. They came in families—mothers with babies in their arms, little children, and old men and women. On Sunday, the large, capacious chapel was crowded, crammed full; and an overflow meeting was conducted by Brother Bogg, of Ramapatam, on the veranda of the mission bungalow. After the sermon, the large gathering of Christians partook of the Lord's Supper. It made us think of the feeding of the five thousand in the wilderness. Jesus was present, and we had a blessed communion season. At two o'clock in the afternoon, the church assembled to hear the many candidates for baptism relate their experience; and ninety of them were received. After four hours spent in the examination of the candidates, six couples were married; and then all the people went to the baptistery in the garden of the mission compound. The baptismal scene

was beautiful and impressive,—the neat little white baptistery, surrounded by hundreds of dark faces, and a few white faces. Overshadowing us all was a large tamarind tree. In the west, behind Prayer-meeting Hill, the sun was setting, and shedding his last beams upon the band gathered to obey and fulfil the commandment of Jesus. After singing, prayer, and an address to the converts, Pariah, well known to American Baptists, and now venerable with age, descended into the water, and baptized a number of persons, after him, the ordained preachers baptized those who had been converted on their respective fields. Among the converts were quite a number of Children who professed faith in Jesus, and we were glad to see also the children coming to the Saviour. Thus closed the first day of these quarterly meetings, and it was indeed 'one more day's work for Jesus.' The week was a week of *zahlah panu*, 'much work.' On Monday, the converts baptized the evening previous received the communion. The church assembled to settle some difficulties and dissensions that had arisen. Everything was done in peace and in accordance with God's word. Tuesday and Wednesday were the days on which reports from school-teachers were received. Other work was writing down the names of new helpers, hearing reports from the students who had last graduated from the seminary about the fields where they had labored; also selecting students to be sent to the Ramapatam seminary, and boys and girls for the boarding-schools at Ongole.

It was very encouraging to see the desire of the young to acquire an education, but it was a sad duty to turn off many who could not be received on account of want of room and means. The saddest work of all was the exclusion of about three hundred persons from the church. Over two hundred were excluded for making or participating in child marriages. It is a Hindu custom to marry children at an early age, and to the Christian parents comes the temptation to do as they were wont to do when they were heathens. Nearly one hundred members were excluded for playing before the idols. Although it may seem that three hundred is a large number to exclude, yet if we take into consideration that these three hundred are out of a church of more than twenty thousand, and these scattered through more than one thousand villages, and many of them being visited by native preachers only once a month, is it not surprising that only so few fall into the tempter's snare? Besides, it is believed that four-fifths of these excluded will come back repentant inside of a year, and this disciplinary act will make them firmer in the faith.—*Helping Hand.*

Review of Books.

GLEANINGS AMONG THE SHEAVES, by Rev. C. H. Spurgeon, New York, Robert Carter and Brother, price 60 cents. For sale by MacGregor and Knight, Halifax.

This is a little volume of gems, or—to keep up the figure of the title,—full ears of corn, rich, ripe and choice. From the title we should suppose them taken from some of Spurgeon's Sermons, but they appear as written directly to illustrate the titles. There is in some of the short pieces enough in their statements and suggestions to make a full sermon.

We have received from MacGregor & Knight, Halifax, a sample copy of a 50 volume Library bearing the imprint of the American Baptist Publication Society, Philadelphia, price \$19.50. The volume before us is of 300 pages, bound in red cloth entitled "Robert Raikes." It has several good engravings one of which is a fine picture of the noble building of the American Baptist Publication Society in Philadelphia. The library may be guaranteed as sound, coming from the press of the Baptist Publication Society, the appearance and cheapness of this library compares well with any others issued. Other libraries of distinctively Baptist Books will be imported by MacGregor and Knight.