

The Christian Messenger.

Halifax, N. S., April 18, 1883.

MINISTERIAL CONFERENCES.

We notice with much pleasure the gradual extension of this modern institution, which is calculated to be of great service in promoting the spiritual and intellectual welfare of all our churches.

The annual meeting of our Convention and of our Associations of Churches has a salutary influence upon the denomination, in the promotion of fraternal feeling among the members of our churches, in securing unity of sentiment and effort, and in planning for the advancement of our grand religious enterprises.

The Ministerial Conference admirably supplies the want long felt in this respect. Here the pastors and delegates of the various churches in a given county may meet as often as they deem best for the reading of papers on topics of general interest, for free conversation on all matters pertaining to church growth and effort, and for the consideration and discussion of questions of discipline or difficulty.

Much is gained by such union among the churches and pastors of each county. The independence of the churches is not in any respect interfered with, whilst their interdependence is brought into proper prominence.

It is hoped that wherever it is practicable in the Maritime Provinces a society of this kind will be formed at an early date if it is not already in existence. Brethren connected with any of our Ministerial Conferences will, no doubt, be willing cheerfully to furnish all necessary information as to the methods of organizing and of conducting the business of these societies.

NON-RESIDENT CHURCH MEMBERS.

There are three parties among us who greatly need being reminded of their duties and obligations, namely, the church member who has removed to another place; the church from which he has removed; and the church where he now resides.

but not one of them. He is a stranger, or at most an acquaintance, whereas he might and should be in the fullest sense a brother. Easily the way leads into other folds of other faiths, or back into worldly paths.

Then this member's church has a duty to perform. What is it? Is it quietly and indolently to leave his name on the roll for years, make no inquiry about him, let him wander where he will, and then in some fit for revision of the church list let his name be "dropped?"

The third responsible party is the church of the place where the member now resides. Is this church aware that a Baptist brother has come among them? Have they sought out such brother, have they shown him his duty and urged him to perform it, and failing to accomplish their purpose have they brought the matter home to their sister church to which this member belongs?

What course should be adopted with the member who has removed permanently to another place, who has the opportunity of uniting with a sister church there, who has been urged again and again to do so, but still neglects to make the transfer? Of course each case would be decided by its own circumstances, but, generally speaking, in such an instance as the above there will be found to be something wrong about that member, and a strong case for withdrawal of fellowship will probably arise.

We have received from the Queen's Printer copies of the Blue Books as they have come from the press, showing the operations of the several departments of our Local Government. One of the most important of these is that of the Department of Mines.

Table with 3 columns: Item, 1881, 1882. Rows include Gold-ounces, Iron-Ores, Manganese, Coal, and Gypsum.

It has been decided that it is contrary to law to swear, or use any improper language by telephone. In a town in Ohio, a telephone company took away the telephone instrument from a person who persisted in swearing.

NOTICE.

A gentleman living about a hundred miles from Halifax, who is desirous of inducing Christians to search the Scriptures on the subject of Christian Baptism, has requested us to offer on his behalf Twenty Dollars to the first person who will produce a passage of Scripture, teaching either by precept or example the Baptism of Infants.

PERSONALS.—The Rev. Timothy Harley, of John Street Baptist Church, London, formerly pastor of Brussels Street Church, St. John, N. B., is on a visit to the United States.

The Rev. R. R. PHILIP requests us to publish the following Card of Thanks: "Time swiftly speeds on, reminding us of multiplied mercies and obligations. My soul goes up in thankfulness to the God of all grace, for since the loss of my eyesight—now over seven years—I have been led by a way which I knew not.

For the Bill. Pipes, White, Church, Buchanan, Gayton, LeBlanc, Fielding, Fraser, Weeks, MacCoy, Johnson, Longley, Power, Ross, McCurdy, Dodge, Haley, Cook, McNeil, Robichau—20.

LOCAL LEGISLATURE. The House of Assembly was occupied with a large amount of correspondence on WEDNESDAY last respecting the Western Counties Railway, and the Eastern Extension.

What is dynamite? A brief endeavour to answer this question may prove interesting. It is a form of nitro-glycerine. This, as its name suggests, is a mixture of glycerine with nitric acid. Glycerine is a well-known harmless material. It may be regarded as the essence of soap.

Resolved, That the bill be not now read a second time but that the House do come to the following resolution: To the effect that the Government re-open negotiations with the N. S. Railway Company, &c.

And further resolved, That the said sum of five and a half millions be applied as follows: \$3,250,000 for Acquisition; \$900,000 for Railroads in Cape Breton Island; \$1,350,000 to be invested in Ottawa, the interest to be used to supplement the Road Grants, and \$350,000 of the principal to provide for the Nictaux and Atlantic Railway if the Company become entitled to that amount.

And further resolved, That the question of the sinking fund and other disputed points, if any, shall be settled in accordance with the terms of the agreement of the 6th September, 1881, and existing legislation.

It was then proposed to proceed without further speaking. This was not agreed to and the discussion went on till night when it adjourned to the next day.

On SATURDAY there were three sittings. Dr. Haley and Mr. Whidden occupied the larger portion of the afternoon. At a late hour Mr. Gayton moved an adjournment to Monday.

There is another dangerous article in which people are not allowed to trade without a license. The evils arising from it are even greater than from the use of Dynamite, and yet people purchase it and swallow it as they imagine with impunity, but its power is soon felt, not by an explosion, but by turning man at first into fools, then into madmen, and then into beasts.

For the Amendment. Bell, McLennan, Corning, Townshend, Blair, Patterson, Hockin, Munroe, McDonald, McRae, Whidden, Spence, Harris—13.

REV. S. B. KEMPTON informs us that we misunderstood on item in his statement respecting Lockeport last week. He says five were received for baptism, not "baptized" as stated. They were probably baptized on Sunday last. Bro. K. adds that the revival also extends to the Osborne church, of which Rev. P. R. Foster is the pastor; and further says: I am thankful to see such tidings of good in the CHRISTIAN MESSENGER from the churches. May the Lord continue to add to the churches daily such as shall be saved."

Here is a specimen of the ideas of sequence entertained by our astute neighbor, the editor of the Presbyterian Witness: Dr. Cuyler remarks that the three greatest Baptist ministers have been in theory and practice "open Communion." They would sit at the Lord's Table with other Christians. The three whom he names are John Bunyan, Robert Hall, and Spurgeon. He thinks that the Baptists will soon outgrow this practice of theirs and throw it out at the back window. No doubt of it.

We think we can help our good brother to a better statement of his case. Is not the following the inference that would suit his purpose? Three of the greatest names in church history, Calvin, Luther, and Knox, sprinkled the children of believers, therefore, we all ought to accept of infant baptism, and throw believer's baptism out at the back window.

Or, supposing our esteemed contemporary to have written the above in a humorous mood, in the same spirit we beg to tickle his fancy thus: Three great names, Mosheim, Neander, and Chalmers, have acknowledged the position of believer's baptism in apostolic times; shall we not conclude with a chuckle, Therefore, our Presbyterian friends will soon throw their infant baptism out at the back window.

Rev. J. F. Avery informs us that it is planned to open the Tabernacle Bazaar on Tuesday, the 24th, and Wednesday, the 25th of April, and solicits the generous aid of friends in supplying useful articles. Admission 10 cents.

volume of the substance will yield 10,384 volumes of gas, whilst one part by bulk of gunpowder yields 800 volumes of gas."

This enormous expansion brought about so suddenly becomes almost irresistible. It drives everything out of the way. Its explosive force may be roughly estimated at about ten times that of gunpowder.

Such is nitro-glycerine. It has been found of advantage to mix it with loose, sandy earth, such as is formed of the fossil shells of infusoria, and found at Lunenburg. When so mixed, three parts nitro-glycerine with one part earth, it is called dynamite. When it is mixed with saw-dust, prepared for the purpose, it is called diralin. Lithofracture, which is much used by miners, is nitro-glycerine made up into a paste with sulphur and saltpetre.

An attempt has been made at protection from any abuse in the employment of these dangerous compounds. No one may trade in them without a license.

Practical Prohibition in England.—We are frequently hearing of the amount of drinking in England, but it is not so widely known as it should be that in two localities in London, each having a population equaling that of a fairly-sized provincial town, there exists not merely local option, but Prohibition.

REV. ADONIRAM JUDSON. BORN AUGUST 9, 1788. DIED APRIL 12, 1860. MALDEN HIS BIRTHPLACE. THE OCEAN HIS SEPULCHRE. CONVERTED BURMANS AND THE BURMAN BIBLE HIS MONUMENT. HIS RECORD IS ON HIGH.

The name of Judson stands in relation to the American Baptist Missionary Union about the same as Carey's does to the English Baptist Missionary Society. They were respectively the founders of these Societies. His father was a Congregational minister. It is known by most of our readers, probably, how he became a Baptist, and yet for the sake of our younger readers we may re-state the circumstances.

He was a Congregational minister; his parents were Congregationalists; and he had been sent out by a Congregational Board. All his sympathies and affections were bound up with the life of that great denominational body. On his way to Burmah, however, he became a Baptist. His attention was at this time especially drawn to the distinctive views of the Baptists by the fact that he was now about to found a new Christian society among the heathen.

Again, Mr. Judson expected to meet in India the eminent English Baptist Missionaries, Carey, Marshman, and Ward. In the immediate neighborhood of these men, he proposed to institute a Congregational form of church life, and he would, of course, have to explain to the natives these denominational differences. His mind was cast in a scholarly and argumentative mould. Controversy might possibly arise between himself and the Baptist missionaries. He thought it best, while he was on the ocean, to arm himself beforehand for the encounter with these formidable champions, in order successfully to maintain the Pedobaptist position.

In the enforced seclusion of a long sea voyage, he had plenty of time for thought and study on this important subject. The result of his searching investigation was the conclusion, reluctantly formed, that he was wrong and that the Baptists were right. Of course they held many fundamental doctrines in common with Christians of all other evangelical denominations; but there were two distinctive tenets: that faith should always precede baptism, and that baptism is immersion. He was convinced that in these views they had the Bible on their side.

The book contains two beautiful maps, and portraits of Judson and of two of the three excellent women to whom he was successively married. The Foreign Missionary cause on this continent will doubtless receive a new impulse from this presentation of one of its pioneers. Independently of the ef-

Literary.

THE LIFE OF ADONIRAM JUDSON. By his son, Edward Judson. New York: A. D. F. Randolph & Co. Price \$2.00, pp. 600.

Dr. Judson's name has been a household word with all the friends of Foreign Missions for the past half century. Something has been known of him and his devoted, excellent wives, by what has been written of them, but no one, till now, has been so well suited to bring forth a permanent Memorial Volume of Adoniram Judson. This was left for his son, Dr. Edw. Judson, to perform, to whom the world is indebted for this latest and best work on the life of his father.

Judson and his pioneer labor has been before the world for upwards of forty years, and now his son gives the reason for producing this new "Life of Judson." He says: "It is not my purpose to present a theory of Missions, but simply to give a clear and consecutive story of my father's life. I have been impelled to do this by the desire that his memory should be cherished in the minds of the rising generation. Dr. Wayland's noble and comprehensive Memoir is now out of print, and it has seemed to me that a career which may be justly said to form the main artery of all American Foreign Missionary endeavour needed to be presented anew."

The dedication of the book is beautiful and touching to those who know what was endured by the subject of the Memoir and members of his family. It is as follows: "To the children of Missionaries, the involuntary inheritors of their parents' sufferings and rewards, this book is affectionately dedicated by one of their number."

The record which appears on a marble tablet in the Baptist meeting house of his native place tells in brief the story of his life. It is as follows:

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