

ter they had feasted, they danced. In the dance there was one remarkable dancer, namely, Mr. Ready-to-Halt. Now, Mr. Ready-to-Halt usually went upon crutches, but for once he laid them aside. "And," says Bunyan, "I warrant you he footed it well!" This is quaintly showing us that sometimes the very sorrowful ones, the Ready-to-Halts, when they see Giant Despair's head cut off, when they see death, hell, and sin led in triumphant captivity at the wheels of Christ's victorious chariot, feel that even they must for once indulge in a song of gladness. So, when I put the question to-night, "Who will sing?" I trust that Ready-to-halt will promise, "I will."

You have not much comfort at home, perhaps; by very hard work you earn that little Sunday is to you a day of true rest, for you are worked very cruelly all the week. Those cheeks of yours, poor girl, are getting very pale, and who knows but what it may be true of you:—

"Stitch, stitch, stitch,
In poverty, hunger, and dirt,
Sewing at once with a double thread,
A shroud as well as a shirt."

But, my sister, you may surely rejoice to-night in spite of all this: There may be little on earth, but there is much in heaven. There may be but little comfort for you here apart from Christ, but oh! when, by faith, you mount into his glory, your soul is glad. You shall be as rich as the richest to-night if the Holy Spirit shall but bring you to the table, and enable you to feed upon your Lord and Master! Perhaps you have come here to-night when you ought not to have done so.—The physician would have told you to keep to your bed, but you persisted in coming up to the house where the Lord has so often met with you. I trust that we shall hear your voice in the song. There appear to have been in David's day many things to silence the praise of God, but David was one who would sing. I like that expression of his, where the devil seems to come up and put his hand on his mouth, and say "Be quiet."—"No," says David, "I will sing." Again the devil tries to quiet him, but David is not to be silenced, for three times he puts it, "I will sing, yea, I will sing praises unto the Lord." May the Lord make you resolve this night that you will praise the Lord Jesus with all your heart.

Alas! there are many of you here to-night whom I could not invite to this feast of song, and who could not truly come if you were invited. Your sins are not forgiven; your souls are not saved; you have not trusted Christ; you are still in nature's darkness, still in the gall of bitterness, and in the bonds of iniquity. Why must it always be so? Will you destroy yourselves? Have you made a league with death, and a covenant with hell? Mercy lingers! Longsuffering continues! Jesus waits! Remember that he hung upon the cross for sinners such as you are, and that if you believe in him now, you shall be saved. One act of faith, and all the sin you have committed is blotted out. A single glance of faith's eye to the wounds of the Messiah, and your load of iniquity is rolled into the depths of the sea, and you are forgiven in a moment!

"Oh," says one, "would to God I could believe!" Poor soul, may God help thee to believe now. God took upon himself flesh. Christ was born here among men, and suffered on account of human guilt, being made to suffer "the just for the unjust, that he might bring us to God." Christ was punished in the room, place and stead of every man and woman, who will believe on him. If you believe on him, he was punished for you; and you will never be punished. Your debts are paid your sins are forgiven. God cannot punish you, for he has punished Christ instead of you, and he will never punish twice for one offence. To believe is to trust. If you will now trust your soul entirely with him, you are saved, for he loved you, and gave himself for you. When you know this, and feel it to be true, then come to the Lord's Table, and join with us, when, "after supper we SING AN HYMN."

Christian Messenger.

HALIFAX, DECEMBER 11, 1867.

To our Subscribers and Friends.

RESPECTED READER,—

We are desirous of enlisting your kind offices in giving the *Christian Messenger* an introduction to some one or more of your acquaintances who do not receive our weekly visits. A word from one who knows how to appreciate a religious journal comes with greater force than from any other person.—There is much literary trash placed before the thousands of readers in our land. This we

need not say to you, is promoting a vitiated taste, which leads to irreligion and produces weakness and dissipation of mental and moral power. Our aim should be to counteract this tendency by putting before them wholesome information and christian teaching, and recommending its acceptance. As we intimated in our last, we place all names of New Subscribers for the year 1868, on our list at once, so as to give them the last numbers of the present year in addition to those of 1868.

We have been glad to learn that the Day of Prayer recommended by the Baptist Convention, was so generally observed on Thursday last. We understand that meetings of much interest were held by many of the churches. In Granville Street, and the North churches, Halifax, meetings were held at 11 o'clock in the morning, and 7 in the evening. Faithful and appropriate addresses were given and earnest prayer offered. It was shewn at the former that by the experience of the past and by the present state of the church, and the world, that the only prospect and hope for the Christian church in the future is in an enlarged outpouring of the Divine Spirit; this can be expected only by importunate prayer. Reasons were given for deep and general humiliation as one of the necessary conditions under which spiritual blessings are bestowed on the church or the world.

We were hoping that our N. B., contemporary would have had wisdom enough to have copied into the *Visitor*, his own letter addressed "to the Baptists of Nova Scotia" with our strictures thereupon, and there to have left the dispute which he pretends is so distasteful, but for which he is wholly responsible. But no, he refuses to do us this act of simple justice, and makes the length of the article an excuse, saying: "We should have to reply and ask him to copy. This would only be perpetuating a dispute which must be unpleasant to all concerned. But if he has any interest in filling the same space in the *Visitor* that we have done in the *Messenger*, we shall most cheerfully accommodate him." We have consequently forwarded the following, which we presume he will not refuse to publish:

TO THE BAPTISTS OF NEW BRUNSWICK.

Dear Brethren,—

You have been somewhat informed respecting the Council of Baptist Ministers and members, which assembled for seven days, at Halifax recently. To a number of intelligent brethren who are readers of the *Christian Messenger*, I need not offer a word of explanation why I address you, but as there are others who do not see that paper, and have only read the inaccurate statements which have appeared in the *Visitor*, it is due to you and to myself that you should be more correctly informed.

I made what I considered a very reasonable request on the 27th ult., that the remarks in the *Messenger* in reference to a letter from Rev. I. E. Bill should be copied with that letter into the *Visitor*, so that you might all have the matter fairly before you. This was refused, neither his letter nor my remarks were inserted in the *Visitor*, but instead thereof a further tirade of misrepresentation and slander, was given under the pretence of its being a "balance sheet." Probably many of you who had read the *Visitor's* first article on the Council, and the Council's Decision as well, could detect under the disguise of an over-weening charity and a marvellous amount of self-laudation, the real character of that balance sheet. I need scarcely say it was another attempt to bolster up a bad cause, and to persist in the wrong course commenced by the *Visitor*, when an inaccurate report was first given instead of the Decision of the Council. Look over the last article in the *Visitor*, and I think you will perceive that the assertions there given are but a labored attempt to raise another false issue for the purpose of diverting attention from the facts of this melancholy case.

Being desirous of serving the cause of truth and righteousness, I refused to publish anything concerning this unhappy affair, until the *Visitor* committed such a flagrant act of injustice to the Council and to all concerned. So soon as the Granville Street church could take action on the Decision and did so, that document was published in the *Messenger*, verbatim. Mr. Bill had as much right as the *Messenger* to have published it, and a far better opportunity of so doing—he being one of the Council—and yet, as it appears their decision was not what he sought to make it, he chose to supersede it by an article according to his own taste. Not only so but he sent a number of copies of a reprint of that article on note paper, for distribution in Halifax and elsewhere, for the purpose, as it would appear, of destroying the effect of the Council's decision. By these means, as I shewed, Mr. Bill sought to ignore the Council's decision. Mr. Bill was afterwards compelled, for very shame's sake, to publish the Decision, but he did so with a very bad grace, blaming us for what he ought to have done,—if he wished the facts to appear before his readers. That however does not appear to have been his intention. His article he then presumed to designate "a faithful report;" whereas he knew, and you know—if you have compared the two documents—that they were essentially dissimilar in several respects. The *Messenger* challenged Mr. Bill to get the Council to approve of what

he had done, but I have yet to learn that one person besides himself has pronounced it "a faithful report."

Let the *Visitor's* last article be analyzed and it will be found to consist of statements more suited to the scheming politician than the christian minister. His effort to make this unpleasant discussion a personal affair is an unmanly attempt to avoid the inevitable conclusion that men of plain common sense would draw from a knowledge of the facts of the case. We are very sorry to be compelled to speak thus, but the truth had better be told. It would have been better if he had allowed facts to speak than to have assumed the airs of a little divinity by talking about forgiving without repentance; whereas he himself is the principal offender in the affair. Only a few lines preceding this vain-glorious, Mr. Bill has ventured to state what is untrue, not only of myself but respecting Granville street Church. I shall not thrust the proceedings of that church upon your attention, as my space is so limited. He does not say what action of the church he refers to, but what he supposes was a majority, he may probably find, on obtaining more correct information, it was a unanimous vote.

It seems, however, that the members of the church which has been called to endure such a fiery trial in endeavouring to protect its purity, are to be slandered and persecuted, and the editor of the *Visitor* is to be the Saul in this business. If I could believe he did this ignorantly it would save me some of the regret I feel on his account.

Brethren, I have attempted to defend the Decision of the Council against the *Visitor's* perversion. Still I do not agree in every particular with that document. At the time it was publicly read it was explained by the President of the Council and another member as not understood by all the members alike.

Whilst Mr. Bill professes so much sympathy for "the accused minister" whom he—as a member of the Council—pronounced guilty of "great want of discretion" and "incompetency in keeping accounts and culpable negligence in not preserving vouchers," the said accused minister is indebted to him for the notoriety given to his unfortunate position—a notoriety his bitterest enemy could not have given to his acts.

Allow me, brethren, to suggest that in future references to this matter—if there should be any such—you will not be influenced by assertions, but demand facts on which to form opinions. These are too abundant in Halifax, and too patent to be denied.

I trust that you may never be called to suffer for endeavours to keep a conscience void of offence. Hoping that the Head of the Church may guide you all in your efforts to promote the purity of the church, the union and happiness of its members, and the glory of God,

I am, yours,
in the bonds of
Christian esteem,
S. ELDEN.

We are grieved that there should be occasion to write thus. Mr. B. feels perhaps that he has nothing to lose and becomes perfectly reckless. He makes a tremendous onslaught upon us. He charges us with giving our sanction to a disciplinary policy which, in proportion as it becomes the basis of church action, subverts the dearest rights of our common manhood—does violence to all the noble instincts of a high toned Christian charity—pours contempt upon the doings of Ecclesiastical Councils—sets at naught the usages of the Baptist churches of this continent, and leaves an accused member, or pastor in the hands of a dissatisfied, excited or exasperated majority of a Baptist church, a helpless victim, robbed of those protective guards which all well regulated communities, civil or religious, regard as essential to the protection of character, liberty and life.

Every time he touches this subject, he by some misstatement, endeavours to give additional publicity to the case. This may be to his taste, but it is not to ours, we shall therefore after one or two remarks allow them to pass for what they are worth. 1. What does all this froth and fury mean? Is it not intended to make a diversion, that our brother may escape the consequences of his own wrong doing. 2. Who, we would ask, "pours contempt upon Ecclesiastical Councils"? No one, so much as the Rev. I. E. Bill, by his attempt to over-ride their decision. As to the accused member or pastor being left "in the hands of a dissatisfied, excited, or exasperated majority of a Baptist Church." It may be only necessary to remark that his position was that of his own choosing, and that in writing, and therefore, it he cannot complain, Mr. Bill has no occasion to be troubled about it. He had abundant opportunity of defence—time enough in all conscience about five long weary months—and an unprecedented array of talent engaged in his behalf. But we do not intend to indulge our brother by animadversions on the case. It is enough that he has made such an inglorious exhibition of himself in this matter—possibly with the expectation of being able to cover over what was wrong, and would not bear the light, but it is not infrequent that such efforts result in just the reverse, and produce confusion and every evil work.

The STEAMERS to this port from England, it appears, will be changed at the commencement of the year 1868. Instead of the

Cunard steamers, we understand the steamers of the Inman line will bring our European mails. The accommodation, we learn, is not likely to be diminished. The first boat is to leave Queenstown for New York via Halifax on the 5th of January and to make fortnightly trips thenceforward.

Episcopal.

ROMANISM IN THE CHURCH OF ENGLAND.—The English correspondent of the *Halifax Church Monitor* of last week writes:—

"I went to a very High Church the other day and heard a doctrine laid down which seemed novel in a Protestant pulpit. It was to the following effect; that although it we die in communion with the Church, and with full forgiveness of our sins, we shall eventually go to Heaven, yet we shall have to pass through a state of probation after death to prepare us to meet God, who could not endure to look upon us with the taint of earth's sin still fresh upon us."

REV. FERDINAND PRYOR.—We regret to find that the Rev. Ferdinand Pryor, the justly beloved Rector of Dartmouth, is obliged to seek for better health by a sojourn for a few months in a more genial clime. We understand that he departed in the Bermuda Steamer on Friday last en route for Santa Cruz.

We believe that the REV. MR. ELLIS, of London, is to supply the Dartmouth pulpit during the temporary absence of the Rector.—*Communicated to Church Monitor.*

REV. DR. GRAY.—We are glad to see by the last *Church Witness* that Halifax is to be favored this winter with the residence of the Rev. Canon Gray, of St. John, although regretting that indisposition is the cause of his removal from that parish.—*Id.*

THE CABMEN of London have been causing great inconvenience by their refusing to work after 4 o'clock, in consequence of some obnoxious regulations requiring them to attach lamps to their vehicles. A large public meeting was held in Exeter Hall, on Tuesday of last week, to protest against the regulation imposed. Resolutions were adopted expressing a determination not to submit to the arrangement. On Wednesday the 4th, the Government yielded—suspended the obnoxious law, and the cabmen immediately went to work.

The West India island of St. Thomas, lately purchased by the United States, of Denmark, is about seventeen miles long and five in breadth. It is only productive in sugar cane and that in but small quantities, the soil being but indifferent and the heat excessive. It is but a short distance from Porto Rico. Its commercial importance is considerable and its defences good. It is of great value to the United States as a port of refuge, and, in case of war, convenient for coaling her navy. The price paid for it is \$6,500,000.

The question of greatest present interest at Ottawa, is the route to be adopted for the Intercolonial Railway. There are three or four rival routes. It would appear that the northern (Major Robinson's) with a slight deviation towards St. John, is the one most likely on all accounts to be chosen.

Notices, &c.

Acadia College.

A Meeting of the Board of Governors will be held in the Library on Friday, the 20th inst., at ten o'clock, A. M. A full attendance is particularly requested, as important business will be brought before the Board.

S. W. DEBLOIS, Secretary.
Wolfville, Dec. 6th, 1867.

Colchester Co. Baptist Sabbath School Convention.

The Colchester County Sabbath School Convention will meet at Truro, on Friday the 27th inst., at 6 1/2 o'clock, P. M.

T. B. LAYTON, Secy.

We have received a notice of a marriage said to have been performed by Rev. D. McKee, but as it does not appear to have come from him and is not authenticated by any name known to us we reserve its publication.

Donation Miss.

The church and congregation met at the Baptist Parsonage on the evening of the 13th of Nov., and in the person of Dea. George West, presented their Pastor, as a token of their love and esteem, the sum of \$110.00. The greater part in cash. Many thanks to those who gave, are the feelings of their Pastor, James L. Read.

Upper Aylesford, Dec. 4th, 1867.

Letters Received.

Rev. J. Shaw, \$4. Rev. D. Freeman.—
Rev. E. N. Archibald, \$7.50—1 sub. Jas. Desbrière, Esq., 50 cts. J. G. Paine, C. H. Harrington, Esq. Rev. J. L. Read.—
Otis Eaton. S. Armstrong, 1 sub., \$2.