THE COMPLETE BAPTIST.

The following is a summary of an Address by Rev. J. Hanson, read at the recent session of the Yorkshire Association of Baptist churches on the above subject:—

As Christians we are one with all other people of every name, of every age, and of every place—one with them just so far as they profess and practically exemplify the religion of our Lord Jesus Christ. As Protestants we are glad to unite with all who renounce the papal hierarchy. As Nonconformists we are brethren with all who claim freedom to worship God according to the dictates of conscience. As Baptists we renounce and denounce all associations of the rite of baptism with what is unevangelical in doctrine and un Scriptural in policy. Conformity in the mere mode of baptism does not identify us with those who injuriously engraft upon a holy ritual that which is delusive in doctrine. We are by a divinely and loving inspired gospel behoved to be what we are, and our holy designation is that we are Christian Baptists and Baptist Christians. We differ on the water question from many, but we intensely and increasingly love the truth and love Christ more. If we could believe that baptism as administered in our churches to be un Scriptural, we would at once subscribe to such a ritual. This word "Baptists" which is conferred upon us, and which we thankfully and humbly accept, is written with the authoritative pen and with the indelible ink of God Himself. It is superscribed, subscribed, circumscribed, and inscribed with the name of the Father, the Son, and the Holy Ghost. And what do we profess? Is it after all a proper designation? Our chosen type is "the Complete Baptist." If there is anything about us which does not harmonize with the name, we are not strictly complete Baptists. We may be very emphatic of our descent, but may we not be as an envelope, upon which a blurred address has been written? Are we Baptists throughout, top and bottom, right side and left side, inside and outside and on every side of that significant nomenclature? The import of the designation, does it not mean that the man so named is a new creature? It is acknowledged on all hands, by those who have any knowledge of the Scriptures, that a man cannot become a new creature by mere ritual observance. To become a Christian a man must believe in Christ. In like manner a man cannot become a a Baptist, let his natural ancestry be what it may. The rite of baptism means personal righteousness, personal faith, and personal holiness of life. A man who is a Baptist only by association is but one in name, and, though he may have been solemnly baptized, he wants the true characteristic, a true Baptist must be a converted man, Christ is his and he is Christ's. A complete Baptist carries his brightest convictions, confessions, and sympathies through all seasons and circles; thus and only thus can he obtain the proper standard. A complete Baptist is conformed in heart and life to the revealed model of the Divine Master. One feature of conversion is the result of Divine enlightenment. Scholarship has a lofty mission, and our humble and earnest desire is that the lower classes may be better educated; but what is needed is a sanctified intelligence. Is a man negligent of the means of grace? Is he heedless of the privilege of prayer? Does he underrate the study of the Scriptures? Is he untruthful in utterance, unforgiving towards his brother, or even towards his enemies? Oh, what shipwrecks of faith, what moral collisions lie at the door of these habits! Brethren, it behoves every man to strive after the mind of Christ. Our baptism demands this. Let us rise then to the bright standard of a high and heavenly calling. We would testify what we know, feeling what we feel, and professing what we profess, rise to that standard of whatsoever is holy and Christ like, and be thus complete Baptists."

The Waldenses have presented an address to the German Emperor while at Milan thanking him for the sympathy and support which the Hohenzollerns, since the time of the Great Elector, and especially the father of the Emperor, have always granted to them. They salute in the Emperor the protector of Protestant Christian principles. The Emperor received the deputation very graciously, and said that he had always admired the constancy of the Waldenses under many persecutions, and that he rejoiced much that now in Italy also the principle of liberty of conscience has taken root.

THE PILGRIMAGE OF SORROWFUL.

By Elizabeth Patten Hunt.

Edited by Mrs. Hunt-Morgan.

Chapter xiv.

Sorrowful was now greatly grieved at her own folly, and at what she beheld going on around her. She was at the house of one named Profession, who professed much friendship for her; but she was disgusted with his conduct and conversation. While here, she one day looked through a window and saw a real pilgrim whom Sloth had laid aside, approaching the door. Her name was Poverty. Sorrowful was very glad to see her, having heard of her before, and she hoped to have some pleasing conversation with her, and that they would together return to the path which they had left. But how astonished was she to find that Profession never once invited Poverty into his house. He merely spoke to her at the door, which he then closed against her. Sorrowful saw her depart; her heart bled with anguish, and she wept bitterly. Profession seeing her tears, asked their cause.

Sorrowful. "Do you not know that Poverty is a real pilgrim?"

Profession. "Yes; I have not the least doubt but she is."

Sorrowful. "Why, then, did you not behave in a more friendly manner towards her?"

Profession looked surprised at this question, and answered not.

Sorrowful continued:

"It is very awful to witness how some of the Lord's pilgrims are slighted merely because they are not as distinguished in worldly rank as some others."

Profession. "But you will ever find it by far the most prudent way to associate with those of our own station."

Sorrowful. "I know it. But who are those of our own station? Are they not those whose dress, conversation, and prospects are somewhat similar to our own?"

Profession. "Certainly."

Sorrowful. "Then all true pilgrims should acknowledge each other, whatever their worldly differences may be. Have they not all been clothed by their Prince? Has not the Lord Comforter condescended to walk and to converse with them, to treat them as friends, and to own them as such? And shall we presume to slight them? Our Lord has said: 'If ye love me, keep my commandments.' And it is not for us to select some to be obeyed and leave others for rejection. Now, He has said, when speaking of the arrogance shown by some of the inhabitants of Pleasure to others: 'But it shall not be so among you; but whosoever will be chief among you, let him be your servant.' And that it might be more deeply impressed on the hearts of pilgrims, he has twice over said the same thing: 'If any man desire to be first, the same shall be last of all, and servant of all'. And there is another passage, which runs thus: 'He that is greatest among you, let him be as the younger, and he that is chief as he that doth serve'. And He who gave these commands has also left an example for pilgrims to follow. O how humble was His appearance, when he stooped to build the City of Refuge! Again, hear His own words: 'Whether is greater, He that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth.' Hear also the words of a pilgrim who wrote in the immediate presence of the Lord Comforter, and directly inspired by Him: 'My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment: and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say unto the poor, Stand thou there: or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts! Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?"

Profession. "It was not merely on account of the low name and condition of the pilgrim who called at my door, that I did not appear more friendly towards her, but because of her conversation."

Sorrowful. "Why, what is the matter with her conversation"?

Profession. "Why, she is continually talking about her feelings, and telling when she saw the Prince, what He said to her, and what Grace and Everlasting-Love have done for her, and so on; and she will be speaking in these strains, when there are others besides pilgrims present. One hour she will speak with confidence of her safe arrival at the Holy Land, and perhaps the next will be full of fears that she shall ultimately be banished into Everlasting-Despair."

Sorrowful: "And can you, professing to be a pilgrim, condemn such conversation as you have just been describing? But let us turn to the book written by our Prince: If any speak not according to this rule, it is because there is no light in them. It is recorded of one pilgrim that she ran seeking her Lord, but found him not. Now what did she do—keep it to herself? No; she ran to two other pilgrims, telling them her sorrow and its cause. Again she sought Him weeping; and he appeared, to her great joy. This also she communicated to her fellow pilgrims, and the very words He spoke to her. It is also recorded that the Prince appeared to a company of pilgrims, giving them many proofs of His unchangeable love; but one with whom they were intimately acquainted was not with them, and the very next time they saw him, they did not speak of indifferent or trifling subjects, but exultingly exclaimed: We have seen the Lord! At one time the pilgrims were very, very sad; they were fearful that their Lord had forsaken them, that He would return no more; when He appeared to two of them, conversed in such an exalted strain that their hearts burned within them; and before He left them, they knew without a doubt that He was the Lord of their affections, the Beloved of their souls. And they rose up the same hour, and went to their dear companions, hoping that the relation they had to give might be the means of comforting their souls, of reviving their hopes, of cheering their spirits, of dissipating their fears. And as a proof that He approved their conduct, He again appeared to them all, and behaved in such a kind manner that their night was turned into day, their mourning into joy their sighs and tears into songs of praise. And in a certain place, you will find it written: 'And they that feared the Lord spake often one to another, and the Lord hearkened and heard.' As to the changeable feelings of the pilgrim, Poverty, it was thus with pilgrims of old. Hear one saying, when speaking of his Lord: 'He hath destroyed me on every side, and I am gone; and mine hope hath He removed like a tree.' But before he had concluded his speech, he exclaimed: 'I know that my Redeemer liveth.' Read the writings of Truth with prayerful attention, and you will then perceive that pilgrims have always in themselves, been poor, frail, changeable creatures. Read where one says: 'Lord, why castest Thou off my soul? Why hidest Thou Thy face from me? I am afflicted and ready to die from my youth up; while I suffer Thy terrors, I am distracted. Thy fierce wrath goeth over me, Thy terrors have cut me off. They came round about me daily like water, they compassed me about together. Lover and friend hast Thou put far from me, and mine acquaintance into darkness.' And what are the next words you will find in this sacred book? 'I will sing of the mercies of the Lord for ever and ever.' I could bring forward numerous other instances of the same kind. You will find it also recorded of one of the most consistent and spiritual of pilgrims, that he was not ashamed to declare in a promiscuous assembly, and before a wicked king: 'At midday, O king, I saw in the way a light from heaven above the brightness of the sun; and I heard a voice speaking unto me.' But alas! pilgrims are now sadly departed from what they once were."

Pronunciation.—Rev. W. F. Armstrong informs us that the pronunciation of the name of this town is simple enough; in Samulcotta the first *a* has the sound of *a* in father, the last, that of *a* in Victoria. Accent is on the first syllable.

But he says of the other name, which is now becoming so familiar to us; "There seems to be a diversity of opinion among the correspondents of our home papers respecting the spelling of the name of Cocanada." He reports that the second syllable may be spelt with an *a* or an *o*, although the more general way is to use the *a*. The Post office authorities spell it thus, and so does the press.

And he affirms that neither form of spelling furnishes, by any means, a correct transliteration of the name by which the people themselves call the place. The first syllable has the sound of *k*, and of *a* as in *father*; the second of *k*, and *i* as in *pin*; the third *n*, and the same vowel as in the first syllable; and the last syllable has the sound of *d*, pronounced very hard, much harder than in English,—made by curling back the tongue and forcibly striking the under part of it against the roof of the mouth, and *a*, as in Victoria. Accent on the first and third syllables.

Brown, the author of the Telugu Dictionary and other works, spells it Kakinada, and this is as near as you can get to it with English letters. He furthermore states that "the pronunciation of the word utterly prohibits the breaking of the word into two, as some of our friends seem inclined to do. By no admissible manipulation can it be made Co-canada, so as to represent the co-partnership of Canada."—*Visitor.*

It is said, 'that Sampson slew more at his death, than in his life.'

The Rev. Isaac Hanks, Independent minister, Malmesbury, fell and expired in his pulpit on Sunday evening, just after giving out his text—"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?"

I am prone to think, the above mentioned minister, never preached a sermon in his life, which appealed so powerfully to the congregation, as when he uttered this text, and then proved the truthfulness of the former part 'Man dieth' leaving the interrogation "Where is he?" to be answered by the awe striken people. Doubtless many could say, 'for ever with the Lord.' But if they made the question personal, at each at time, it must have been searching.

J. F. Avery.

Correspondence.

For the Christian Messenger.

A DREAM THAT WAS NOT ALL A DREAM.

Mr. Editor,—

A sort of day dream comes peering through my brain, as though the *Christian Messenger* had suddenly become personified, and was addressing itself to the work of increasing the number of its subscribers.

In its efforts I perceived that it called upon a well-to-do farmer. After its self-introduction, its address was in its purport, as follows:

I have called, Mr. ——, to ask your subscription as a subscriber for my weekly visits to you and your interesting family. I presume you are deeply interested in all the benevolent enterprises of the day, especially in those which are being carried forward at the present time by the religious body of which yourself and some of the members of your family are a part. That interest to some extent must be intensified by the fact that you, in concert with your denomination, have chosen, called and sent forth missionaries to fields near by and to fields far away, who are laboring to bring your fellow-beings to a saving knowledge of that Saviour who gave his life a ransom for your soul. You cannot but be interested in the work of your own hand, and would be delighted to hear week by week of their success, although that success be associated with severe toil, self-denial and suffering.

Then I also propose to come to you weekly with a brief sketch of various items of interest passing in the world, keeping you posted in affairs religious, national, financial, social and domestic, (so far as these pertain to the public interest) In this way I am made an educator of my patrons, stimulating, cultivating and enlarging the faculties, that an All wise Providence has bestowed upon his creatures, thus fitting you all the better for the every day duties of life, and the profitable enjoyment of its many blessings.

Without being further tedious, I shall be happy to receive your subscription for the incoming year.

My dream, if dream it was, still continued while I listened to the reply, "Well, I should like to take the *Christian Messenger* myself but I get the reading of it from my friend there over the way, though I do not know, that that is the most honorable way of doing, but the times are so hard, and money so scarce that I do not see how I can pay for it at present." To which the *Messenger* replied in tones more touching than words can express, I see my friend that your mantle piece is well stocked with tobacco pipes, one, two, three and more. Do you use the weed? "Yes, we most on us use a little" Once more the *Messenger* spoke, If you curtail the expense of your tobacco which in reality is worse than all thrown away, to the amount of two dollars a year, you could out of that saving, pay for my weekly visits, besides all the gain in health and morals.

At this time I awoke and found it all a dream, *except the fearful truth: The money more than wasted by the Baptist Denomination for tobacco, in its different forms, would be sufficient to double your list of subscribers, pay the debt on the "New Building," and materially increase the endowment of Acadia College.*

A convert from the use.

For the Christian Messenger.

THE NEW ACADEMY BUILDING.

Dear Editor,—

The following subscriptions to the above object have so far been received in Yarmouth:—

Cyrus Perry	$ 5.00
W. B. Horner	5 00
David Crosby	1.00
Miss Sarah Rose	1.00
Miss Emeline Rose	1 00
Geo. Crosby	25.00
Saml. Brown,	50 00
Wm. Haley,	50 00
John H. Haley,	50 00
Joseph O Haley,	50 00
J. B. Kinney,	100.00
Alvin Haley,	25 00
Amos W. Allen	25.00
G. F. Allen,	10.00
A. S. Murray,	100.00
Joseph Allen,	10.00
Lewis B. Allen,	6.00
Geo. E. Lavers,	10 00
W. H. Gridley,	5 00
A Friend,	3.00
Mrs. Geo. Perry,	10.00
Rev. W. H. Warren,	10.00
B. P. Ladd,	20.00
A. C. Robbins,	100.00
Joshua Heusti's,	25.00
T. B. Crosby,	3 00
Mrs. John W. Lovett,	40.00
W. H. Wyman	12 00
A Friend,	2 44
Benj. Kulam,	20.00
Geo. G Saunderson,	5 00
A Friend,	1.00
D. B. R.	20 00
Hebron Collection,	2.60
J. K. Ryerson,	50.00
Mrs. J. K. Ryerson,	50 00
Capt. Jas. Cain,	5.00
Lewis Allen,	25.00
Previously acknowledged,	7.418.53
Total	$8.351.57

For the Committee,

D. M. Welton.

For the Christian Messenger.

AUTUMN LEAVES.

What can be more beautiful than the trees and shrubs after a few frosy nights have made their rich green leaves to vie with the rainbow in colours? Variety gives effect, and can we gather a greater variety of colours anywhere than is to be found in the forests in autumn, from the dark green firs to the red and yellow leaves of every shade of the maple, birch, etc. Artists have failed to produce anything so beautiful. But how quickly these leaves of varied hues drop and are trampled in the ground; the cold winds blow and in a few days or weeks nothing but the bare naked trees are to be seen spreading their leafless branches over the land. When we see decay marked so plainly on the book of nature the thought will intrude itself, "I too must die, this frail body must soon moulder in the ground." To some these thoughts are gloomy and sad; life seems so joyous and full of pleasure; thus with health and strength as a protection they banish these thoughts from their minds, in the gay whirl of pleasure they are soon forgotten.

But it is with feelings of pleasure and relief that the aged and sick look upon the falling of the leaves as an emblem of their dissolution; when they shall be released from all pain and deformity and be forever at rest.

The question is, Shall we be at rest? Have we made our peace with God? If not our sufferings here are not to be compared with the anguish and despair of a lost world. If we have accepted the offers of salvation and rest on the merits of a crucified Redeemer, then we will enjoy the blissful rest of heaven through all eternity.

K.

ACKNOWLEDGMENTS.

Allow me through your columns to express my heartfelt gratitude for the timely Donations made me on the 15th of Nov. last, amounting to one hundred and ten dollars given as follows:—

Kentville church	$66.00
Judge McCully, Halifax	5 00
Berwick Church	4.00
2nd Cornwallis church, Canard	3 50
3rd " " Billtown	2 10
1st Horton "	5 00
2nd " "	2.50
3rd " "	5.90
Other sums	8 00

Yours truly,

Jas. Parker.