

else; and her mistress was obliged to open the letter for her, and found it was one Ann had written to a nephew in Clare, but as he had gone to America, the letter had consequently been returned."

For the Christian Messenger.

REV. BENJAMIN VAUGHAN

was born at Chester in 1811. At the age of seventeen he was baptized by Elder Joseph Dimock, and received into the Church of Christ there.

Six years later he commenced preaching the gospel to his fellowmen, much to the satisfaction of his brethren, who encouraged him to continue in the good work, which by the help of God he did as long as his health would admit. After his marriage he commenced farming in Horton within the limits of the second Baptist Church of that place, laboring on his farm through the week and preaching on the Lord's Day. Some ten years laboring under great disadvantage. He was ordained at Wolfville in 1842. After his ordination he labored with the second Horton Church one year, and then settled with the Church at Hantsport, there he remained nine years acting as pastor of the Church part of the time and part of the time preaching in other localities. His last settlement was at Kempt, Hants County, where as well as in other fields he gathered many sheaves for his Master, and was well received by the different religious denominations. In 1866 his health was so feeble that he resigned his pastoral charge of the Church. He continued however to preach more or less until the autumn of 1872, when he was brought down by a stroke of paralysis which so affected his left side, that he never wholly recovered from it. In the following winter he had a fit of apoplexy, and another in the coming spring leaving his mental faculties much impaired. At times he even failed to call his own children by name, but what seemed most to trouble him was that he could not read his Bible. Like a little child just beginning to read he would spell out its words, and great was his joy when he could read a few lines at a time. Occasionally he was able to attend Sabbath School and meeting, and would speak to all around him with great earnestness concerning their salvation.

As the old year drew near to its close came the fatal blow paralyzing his whole frame and leaving him in a state of unconsciousness from the last Saturday of the old year until the following Tuesday, when he sank into the arms of death, so that being free from the body he might be present with the Lord. Thus bath the Master called home another of Zion's watchmen, and one whom many a heart held dear—one whose natural talents sanctified by the Holy Spirit often shone with great brilliancy while he uttered the words of gospel grace to his dying fellowmen.

Well does the writer remember how he buckled on his armour and came up to the help of the Lord, in 1868 when it pleased God to pour out his grace upon us in Kempt and bring many to the knowledge of salvation through the Cross of Christ. Many, when they read these lines will call to mind his words of christian counsel and brotherly kindness. To the one who nobly aided him in his work faithfully attending to the duties of a christian wife and mother, we would say "Look to Jesus, and to the fatherless." "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." And to his brethren in Christ. "Work for the night cometh."

His funeral sermon was preached on the first Sabbath in the New Year from 2 Tim. iv. 7, 8.—Com. by Rev. G. A. Wethers.

For the Christian Messenger.

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."

MR. EDITOR,—

Perhaps you will indulge me with a limited space in your columns, to remark that from the foregoing passage of Scripture, one of the Professors of Dalhousie preached on Sunday the 19th inst., in St. Andrew's Church (Presbyterian) in this city.

The gathering was tolerably large, but remarkable, principally, for the unusually large number of Dalhousie College Students, among whom the word had been passed round, it seems, that one of the Professors was to preach on the occasion.

I do not propose to criticise the learned Professor's theology—if he

professes to believe in Theism at all—but I think the time has about arrived, when parents and guardians of youth in this, and the neighboring provinces, should understand the danger of placing their sons and wards within the influence of any Collegiate Professor, who openly and undisguisedly denies the doctrine of the eternal punishment of the finally impenitent, as did this learned Professor in a public sermon on Sabbath last, and who spent the morning of that day in a Presbyterian Church of this city, in insinuating, with much else of a questionable character into the minds of a great body of young men present. He called it "an old-fashioned doctrine—eternal punishment—fast disappearing before the enlightenment of the present day"—with much more to the same effect, of very grave import.

I may be told that this is no concern of mine. I maintain that it is the concern of every member of the community. And more, that if the Governors of Dalhousie College do their duty by the parents of the young men forming the classes in the College they will call upon the Professor in question—there were hundreds present who know what I affirm is true—for the manuscript sermon (for it was written and read) that it may appear, what kind of doctrines, he is disseminating in the hearing of the college classes.

Some of the passages struck the ears of the audience in such a way as to produce some amazement, and before the congregation had well left the church doors, encomiums were heard in reference to "the great sermon of the Professor."

Infidelity is many headed, but if the doctrine of Universal salvation, needs to be taught, there are other places in this city, where it can be heard probably in its purity and from the lips of others than Dalhousie Professors.

Until this manifestation, I for one, was not aware that St. Andrew's church, its elders and congregation countenanced, or permitted such teachings as were heard on Sunday, 19th inst., from its pulpit.

ORTHODOX.

TO THE CHURCHES AND BRETHREN COMPRISED IN THE CENTRAL BAPTIST ASSOCIATION OF NOVA SCOTIA.

Dear Brethren,—

Doubtless you have seen of late the writings in the *Christian Messenger* with the names of our dear brothers McCully and Clarke attached thereto, respecting the sayings and doings of the North Baptist church of this city; also in reference to the sayings and actions of the Gerrish St. church and congregation, together with the council's deliberations upon the same, &c. And now dear brethren be assured that it is only because we, the Gerrish St. church and congregation have been brought before your notice as such an unruly and unmanageable body that we address you at this time upon the subject.

We did not intend to take any notice or make any mention of the matter until the meeting of the Association next spring, but we have become convinced that there are a great many in our denomination that cannot understand why we do not vindicate ourselves, and because we do not, may perhaps come to the conclusion that we are altogether blameable.

We have no desire for notoriety, especially in newspaper controversy, we feel that we have a nobler mission to fulfil, namely to work for our master Jesus Christ and the salvation of precious souls, and for the enlarging and advancement of our Redeemer's kingdom upon the earth. God has already abundantly blessed, and is blessing, our endeavours by adding unto our numbers those whom we trust will be eternally saved, for which we feel to praise his holy and most blessed name.

Now be assured dear brethren of this one fact, that we have not made untruths our refuge, neither under cover have we hid ourselves, &c., as you might be led to believe from the tenor of the aforesaid writings in the *Messenger*, and before closing this our first, and last, correspondence in reference to this matter until it can be brought at the proper time and place before the proper tribunal we have one request to make, and only one; namely, to withhold your judgement or decision until the assembling of the Association. Then if life is spared us, we trust we will be able to show to you the merits and demerits of the case from our stand point, and then you will be better prepared to decide upon so important a matter. We are quite prepared to bring forward strong and undeniable

facts and shew our reasons for what we have done, from which ground-work we take our standpoint. Although it is human to err, we feel that when we state those truths before your assembled wisdom that you will readily perceive that we have very many important and weighty reasons for organizing ourselves into a separate Baptist church, and that although our course may have been rather unprecedented, our case likewise was one of momentous importance to the Baptist cause and denomination. And now in conclusion we can heartily endorse the sentiment of the North Baptist church, that we would "rather suffer wrong than to do wrong," and although circumstances have caused us to worship the divine Master separately in the body, yet our sincere and heartfelt desire is that we may nevertheless worship him unitedly in spirit, and adore the glory of his name, and gain an abundant entrance into the joy of our Lord.

For and in behalf of the 3rd Halifax Baptist church Gerrish St.

By a unanimous vote of the church the foregoing was requested to be published in the *Christian Messenger*.

J. A. COVEY, Clerk.

Jan'y 14th. 1875.

The Christian Messenger.

HALIFAX, N.S., JANUARY 20, 1875.

A HOME FOR DESTITUTE INFANTS.

Deep interest has been awakened in the hearts of the benevolent people of Halifax in the matter of neglected infants. It was stated at some of the meetings during the Week of Prayer that many infants are being put out by their parents and for a consideration given into the hands of those who have but little concern whether they live or die; and it appears that either by neglect or the constantly administering of opiates that they most commonly die in at least a year or two after their birth. The miserable creatures—baby-farmers,—as they are called, who take care of them, having no concern except for the remuneration paid them for their inhuman occupation. A lady acquainted with these facts wrote for the *Witness* a touching appeal to the christian public, urging the establishment of an institution for the purpose of rescuing these little ones from their short life of suffering and early grave, and for bringing them up under kind and christian treatment.

A meeting was held on Tuesday afternoon of last week of ladies from the different congregations in the city for the purpose of considering this matter, and taking such action in reference thereto as might appear possible under the circumstances. There were upwards of sixty ladies present, and in addition letters were read from a number of others expressive of sympathy and cordial support of such an institution as might be established.

Hon. Dr. Parker by invitation occupied the chair, Mr. J. Grierson R. Murray, Revs. E. M. Saunders, G. W. Hill, C. Pitblado, and J. Lathern attended and spoke on the subject, placing the facts before the meeting and combating the objection often urged that such an institution would afford a premium to vice, and that illegitimacy would be encouraged by it. If this objection should be offered to prevent this philanthropic effort so might it be urged that every benevolent institution for the relief of poverty and the amelioration of the condition of the infirm and poor is open to the same objection because it induces a spirit of improvidence and dependence—on others, instead of self-reliance, economy and forethought. It was unanimously resolved to establish a Home for Destitute Infants, without delay, and a society for the purpose was formed and a constitution and rules for the same adopted. The officers chosen were Mrs. Fason, President; Mrs. George P. Black, Vice President; Mrs. Robert Murray, Secretary and Treasurer; and Miss Fairbanks, Assistant Secretary; and a number of ladies as committees for different departments of the preparatory work.

The appeal on our fifth page from one of the committees of ladies engaged in this good enterprise will doubtless enlist in our readers some concern in the movement and call forth their aid and support. Much wisdom will be needed in this project to make it permanent and a blessing to the community.

The friends of the English Established Church were some time since mightily fond of styling that Church the bulwark of Protestantism. We have during the few past years had so many glowing manifestations of Popery under the milder term of Ritualism, that the people are pretty well enlightened as to the real tendency of High Church principles and practices.

Here is a sample of a new Church of England Society recently started at Epworth in England, the birth place John Wesley. It will be observed that boys are not eligible. It is called

THE BAND OF THE CROSS.

Rules.

1. Every child must come once to church every Sunday at least.
2. Every child must promise to say her prayers night and morning.
3. No child must be under ten years.
4. All the band must sit in the same seat at church if possible.
5. No child in the Band of the Cross must use bad language or call any one.
6. Every one of the band must make the responses, kneel, and behave well in church.
7. Every child must promise to go only to church and no other place of worship.
8. All must wear crosses alike as their badge.
9. That on the bad behaviour of any child her cross shall be taken away, and she shall be dismissed from the band.
10. When any member is dismissed from the band, it shall choose another child in her place.
11. If any child goes to service or leaves the place, she shall keep her cross, but choose another child to take her place, and the band must approve of her choice.
12. That the band shall choose some big girl, or grown up person, as their ruler, who shall be an honorary member.

Rewards.

1. Every child will receive a cross of her own, unless forfeited according to rule 9.
2. Every child shall receive a new ribbon for her cross on Easter Day and Holy Cross Day (Sept. 14), and a black one to wear during Lent.
3. Every child shall receive a gift at Christmas, and the summer Church Sunday-school treat.—Epworth Rectory, 1874.

B. D.

Perhaps we need not remind our readers that because the Week of Prayer, so called, for 1875, with its appropriate meetings, have passed away, that they must not allow prayer to cease, or imagine that there is nothing further for them to do but wait for the answers. The day appointed by our Convention, and specially observed by many of the churches—the first day of that week—was even more significant than the other days, having more definiteness of purpose, and being more closely connected with our work as a christian people, the endeavour may therefore be constantly made to bring about the state of things for which prayer was offered. The question naturally arises when we think of the churches so uniting for prayer: Are we to have anything like a general Revival of religion in our churches? We have had gracious visitations in a few of the churches, but oh, how many have been without any quickened feeling, any increase of interest in the cause of Christ or the conversion of any sinners around them! Is this to remain so week after week, on through the year? We trust not, but hope to hear from one and another that fresh life is appearing, first amongst Christians, and then deep concern amongst those who have made no confession of faith in Christ. Brethren here in this world we are called to labor and pray. This is not our rest; but if we are followers of Christ we must give our lives in service to the cause for which He died, and ever lives; and thus we shall become partakers of his joy, and receive his blessing.

The London stage has lately received a check in its indecent exhibitions. The natural tendency of the drama is in this direction, and occasionally proceeds to such a pitch as to shock the sensibilities of some of the more conscientious of its votaries. The Lord Chamberlain was induced to send a strong threatening letter in which he says "This evil has been gradually on the increase." The fact is the inherent tendency of the drama is to moral degradation, instead of being a school of moral instruction and reform, and the theatre can only be made to pay by bringing the exhibitions down to the level of its patrons.

The English papers have lately had accounts of the eviction of a company of Shakers from their homes near Lymington, N. W. Forest. Whilst these people seem to have been grossly fanatical, yet the treatment by the mortgagees of their homes appears to have been most hard-hearted and cruel. They refused offers of shelter made by

the local clergyman and remained in the road through the night, subject to a driving storm of rain and sleet. They appear to have been honest, hard working, sincere, but misled people, and are now cared for by the authorities.

The late session of the Provincial Teachers' Association had some excellent Addresses from friends of Education in Halifax. Some of these have been published. One by Matthew H. Richey, Esq., contained expressions of sentiment worthy of consideration by all interested in the promotion of public education. He said:

I believe little in the influence which religion will have taught in the common schools by conflicting claimants for the child's faith, each one declaring "Lo here is Christ, or Christ is there"; but much in the hold it will take when the story of the Cross is breathed by a mother's lips, and all things whatsoever Christ commanded are shown forth in her daily life, and the lessons she teaches are hallowed by her daily prayers. Religion, therefore, must be our chief solicitude in the education of our women. But then the question returns: Is this to be taught in the schools? And another follows: How is it to be taught? I cannot help believing that the rivalries of religious bodies forbid their introduction to the common schools. I know not of anything much better calculated to distract the youthful mind and drive it away from all religious concern, than the distrust by one Christian of another made so evident by the operation of conscience clauses, and the apportion at different hours of different clergymen to different portions of the school. At the same time I regard these very rivalries as being admirably adapted to secure us from the danger of the religious part of education being overlooked. Moreover, I think that it is the duty of every Christian and especially of every Christian minister, to teach outside of the school. I believe that as to God's commandments, under the new dispensation no less than under the old, "Ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up." I believe that Christ, unto whom all power is given, has promised to be with those who thus proclaim him to the end of time; and I believe that if Christians do their part—school or no school—if ministers fulfil their holy commission in the appointed way, if churches are alive to their responsibilities, then he who gave at first apostles, prophets, evangelists, and pastors and teachers, will continue to give whatever be necessary till we all come into the unity of the faith; and there shall not fail to spread that righteousness which exalteth a nation; whilst if these signs of Christian vitality vanish, all the creeds and catechisms that may be taught to children in school hours will not have for them the merit, nor half the music, of sounding brass and tinkling cymbal.

The HALIFAX AND DARTMOUTH SABBATH SCHOOL ASSOCIATION have prepared an excellent programme for the Convention for the Sabbath School workers of Halifax County, which it is proposed to hold in the schoolroom of Gratton Street Methodist Church, in this City, on Thursday and Friday, January 21st and 22nd, 1875.

The attendance of the Teachers and friends of Sabbath Schools in the County is earnestly requested.

Collections will be made at each session in order to defray necessary expenses.

It will commence on Thursday afternoon at 2½ o'clock. Addresses on "The teacher and his Work," by Rev. J. Read, J. Scott Hutton, and W. H. Webb.

On Thursday evening at 7½ o'clock, on "The value and methods of Bible study," by Revs. A. Simpson and R. Brecken.

On Friday afternoon at 2½ o'clock. Addresses on "Sunday School Organization and Management" by A. Patterson and S. L. Shannon.

On Friday evening at 7½ o'clock. Addresses on the "Teacher's expectation and reward," by Revs. C. B. Pitblado and E. M. Saunders.

Discussion after each address.

The following item is among the telegrams on Monday morning:

"A rupture has occurred between the First and Second kings of Siam, father and son. The latter fled to the British consulate at Bangkok. He disbanded his forces and declines to appeal to arms. A British gunboat has gone there to protect British interests."

There must be some mistake here as the king of Siam is quite a young man. We shall be anxious to know what it means as our missionaries, there may be in some peril. Let our brethren pray for their protection.

A correspondent of the London *Freeman* writing from Bugbrook, says: the venerable Rev. J. Bates of Canada was formerly a native of this place. Wonder when he became a native of any other place.