

and I said to him, "Doctor, I think I could show you how to bring the people to your church." He said, "What you would?" I said, "I think I could invent a plan, and I would like to have the notice of the clergy." I said, "The people are usually very fond of music, and I think if you were to invite them to come to the church once a week, and allow them to take part in the evening service, giving them as much simple music as they can well sing and understand, you will find they will come." All that in theory sounded very well, and my vicar said, "I will lend you the church for four Tuesday nights." So I did as your committee and other people do—stuck up some placards, and invited people to come. Then I said, "Let all the seats be free, and everybody come and take his place where he likes." Well, my pastor agreed to that condition, and I said to him, "The next condition I would make is, that there should be a sermon, but that it should not exceed ten minutes." Then I said, "They shall have five or six hymns, or psalms, which they shall sing to good old tunes—the Evening Hymn, the Old Hundred, the Australian Hymn, and others." I said, "I have been at Rome and in Germany, and in both at one in a Lutheran Cathedral, and in the other at St. Peter's—the effect of ancient musical instruments—trumpets, as mentioned in the Psalms, and shawms (represented by a kind of trumpet also)—was very grand; and if you will allow the hymns to be accompanied by these instruments, properly administered, I am sure it will produce a great effect. So we had silver trumpets and two trombones. In addition to them we had two kettle-drums; and I declare, if they were the last words I had to speak, nothing more solemn I ever heard." The church was crowded, and they sang their hymns. My friend the doctor was the only one who disturbed the regulations, by preaching seventeen minutes instead of ten. The result of the affair was that on each occasion the church was fuller than ever. I met a member of Parliament in the church, and he said to me, "I have been shedding tears all the service; I never heard anything more affecting." I established an offertory after the first service, and at the second I got more than £3 in pence (I requested everybody to give 1d. if he could); at the service I collected £3 10s., and at the last nearly £5; so that we paid the expenses. We were able to take the people away from public-houses, and perhaps their uncomfortable homes, you might do it by a very simple process in your churches if you tried it. —London Baptist.

For the Christian Messenger, I have been troubled by the "troubled minds" of the Wesleyans, of a recent sermon preached in the Methodist Church, Amherst, from the text, "Thus it becometh us to fulfil all righteousness." "To set at rest troubled minds."

And did it ever occur to the Wesleyan, how many "troubled minds" there are among Pedobaptist churches, to be "set at rest," on the subject of baptism?

How many, newly converted, whose minds are just in the state to receive the truth in the love of it? (See Matt. xviii. 3. xi. 25.) How many, during revivals in the church, or in their own personal experience, whose minds become awakened to the truth, and "troubled" over neglected duty?

How many, who habitually study the Bible, with sincere and prayerful desire to know and do what it teaches? How many, in the ministry, of whom more than one a week upon this continent "set at rest" their troubled minds" by embracing the truth, leaving the Pedobaptist ranks, and becoming Baptist?

Does it ever seem strange to the Wesleyan that so many "masterly arguments" have to be used among Pedobaptists, to "set at rest troubled minds" upon the subject of baptism?

And is it not equally strange, that after such "masterly arguments" have been used so many "troubled minds" are not "set at rest" until they "become as little children" and are "buried with Christ by baptism?" ("Not the putting away of the sins of the flesh, but the answer of a good conscience.")

Can the Wesleyan satisfactorily account for these "troubled minds" if they have really obeyed the commands of Christ, and "fulfilled all righteousness?" "Whoso keepeth his word, in him verily is the love of God per-

fect." "He that keepeth his commandments, dwelleth in Him, and He in him." "Beloved, if our heart condemn us not, then have we confidence toward God." "Great peace have they that love thy law, and nothing shall offend them."

Rarely do we find Baptists, having "troubled minds" upon the subject of baptism. In a ministry of nearly 30 years, I have never known one such. They do not need to be "set at rest" on this question, whatever other doubts or difficulties may "trouble" them. The first duty of the believer—the alphabet of commands for the infant disciple—is written so "plain, that he may run that readeth it." Indeed, so plain and simple, that it often serves to enforce and illustrate other duties and doctrines that are less clearly apprehended. Thus in Rom. vi. 3, 4, "know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life."

These were not "troubled minds" that had to be "set at rest" by "masterly arguments" in regard to their baptism; but the Apostle appeals to them from the well known fact and nature of their baptism, to arouse them to a deeper realization of their death and burial to sin, and their life and resurrection to righteousness, which their baptism symbolized. It is with no little sorrow that we read such notices of our brethren's "troubled minds" upon this question, especially when we think of our own peace and comfort in this respect, and of the words of our Saviour, "If ye keep my commandments, ye shall abide in my love." "O that thou hadst hearkened unto my commandments; then had thy peace been as a river."

Since the time that "Jesus said, Suffer it to be so now, for thus it becometh us to fulfil all righteousness," and the voice from heaven proclaimed God's love and approval of his Son, Scripture and Christian experience alike have borne testimony that "to obey is better than sacrifice," and "in keeping his commandments there is great reward."

If our Pedobaptist friends would just "repent, and be baptized every one of you, for the remission of their sins," (since they neither repented, nor had sins to be remitted in their infancy) they would "set at rest" their troubled minds, more speedily and effectually than by all the "masterly arguments" that can be used.

If any man will do his will he shall know of the doctrine. "If ye continue in my word, then are ye my disciples; indeed, and ye shall know the truth, and the truth shall make you free." —W. H. P.

The Christian Messenger.

Halifax, N. S., December 20th, 1876.

CHRISTMAS GREETINGS.

We are not willing to allow Christmas time to pass without offering to our readers what we heartily wish them.

THE COMPLIMENTS OF THE SEASON.

Our juvenile readers will find under the "Youths' Department" some nice pieces of prose and poetry, suitable for the time of year, intended for them to read on Christmas Day, filling up a little more space than is usually devoted to that part of our paper. The more cultivated reader will find an exquisite poetic gem on the subject on our first page. We like to participate in the joyousness of the young folks, and so be reminded of our own youthful days in past years, when holidays with agreeable companions were long anticipated, and, perhaps, often enjoyed more in anticipation than in realization. Often then, and not infrequently now, disappointments come instead of enjoyment, and what promises to give unalloyed pleasure brings it in a very much modified form, or perhaps mingled largely with sorrowful reminiscences.

Our young friends, buoyant with hope, have not perhaps yet learned how cares, anxieties, and disappointments come over those who have advanced further along life's pathway, and intrude even in the midst of their highest joys.

Why should they have such thoughts on these seasons if it would detract from present rational and wholesome enjoyment?

Christmas affords material for securing the highest earthly and heavenly joys. Perhaps no season so much calls forth effort to make other people happy; and this, as far as this world is concerned, is the prime element in all happiness.

If we seek to make others happy, we endeavor to imitate the angel voices singing, "Glory to God in the highest, on earth peace, good will to men," then too we have a taste of their heavenly joy.

These heavenly messengers are still filled with joy when on earth, and sinners repent, knowing that such fellowship is an evidence of the new life, and is another proof that Christ did not in vain come to earth as a little child. With renewed feelings of gratitude to our Heavenly Father that He sent His Son as a babe to Bethlehem we would come, this week, into every family which the *Christian Messenger* enters, and would say to each son and daughter, each father and mother, each uncle and aunt, each grandfather and grandmother, —

A MERRY CHRISTMAS TO YOU ALL.

The present complication with regard to the election of President in the United States will doubtless have some beneficial influence on the politics of the world in general and of the United States in particular. It will show that even the United States Constitution is not quite perfect, nor a panacea for all political ills as has been supposed by some of its advocates; and that the ballot box is not always to be relied on to decide between rival men and rival parties.

It would seem, too, by recent telegrams that the close divisions on this matter will tend to prevent in the future the complete overthrow of government officials, that has heretofore followed the election of a President from the other side. That is doubtless a great evil and the occasion of great injury to faithful men, who serve the public conscientiously, and who become the victims of other employments.

One of our best U. S. exchanges tells the electoral college "a rickety old machine" by which it is possible that the President may be elected by a minority vote, which has been done more than once. That being the case, if the election has divine sanction, the voice of God must be distinct from the voice of the people.

The question of Ordination has been raised by some of our brethren in Ontario. Rev. Dr. Tyer, who may be regarded as a representative man, writes to the Baptist on the subject, as follows:

I have been asked to state what are the views of Canadian Baptists in regard to Ordination for the ministry. So far as I know the Baptists of this country hold that Ordination means the public recognition of what God has done for a man. We examine a candidate as to his Christian experience, his views of doctrine and call to the ministry; and then if satisfied that he has gifts and graces fitting him for the work of the ministry, we say so, and lay hands upon him, with prayer. We profess to confer no new gifts or powers on the ordained. See Acts xiii. Prof. Hackett's terse remark on this verse is, "Paul was clearly a minister, and an apostle (See Gal. i. 1 sq.) by this service he and Barnabas were merely set apart for the accomplishment of a specific work." For nearly a quarter of a century, we have had no discussion or difficulties on this subject. One good reason (among several others) for continuing this practice is the necessity of guarding our churches as far as possible, against the reception of unworthy, or unfit persons into the ministry. I think it would be well if every stranger who comes among us as a minister, should have some recognition service, at which his credentials and antecedents may be enquired into. I know that some have come among us who repudiate ordination (in every form), and feel elated as if they had got rid of a dreadful evil. The Baptists of Canada are unable to see the evils of the service which they practice, while I must warn those who reject it, that they have laid themselves liable to be punished by the laws of the land, for every marriage ceremony they have performed. It must be remembered that the right to perform the ceremony of marriage is conferred by the laws of the land upon those who have been ordained; according to the usages of the denominations to which they severally belong. —R. A. Fyfe.

MORE KIND WORDS AND DEEDS. —From among the many kind expressions coming to us we select two or three. One writes:— "Dear Sir:—You will find enclosed post-office order for four dollars for *Messenger* subscription please acknowledge and oblige."

P. S.—The paper comes very regular and gives good satisfaction. Another—a young man—writes from Boston:—

"We are always glad to have the *Messenger* on Friday morning. It is as good as a letter from my own home."

Another sends on a new subscriber with \$2.00 and kindly says:

"Dear Sir:—I have much pleasure in sending you the address of a new subscriber to your valuable paper. The *Messenger* has been taken in my grandfather's first and then in my father's family ever since it has been printed. I can truly say, as did one of your correspondents, that I would rather do without my dinner on Wednesday than a copy of the *Messenger*. I am in sympathy with all the religious movements of our denomination and feel proud that Acadia ranks first among the Colleges of our Province."

Hoping that your paper will have a much wider circulation during the coming year than heretofore and that your heart may be cheered by delinquents doing their duty, and always as I remain, dear Sir, yours and all acquaintances of yours respectfully, J. A. Fyfe."

"We have also some sources of discouragement. Here is one just received:—

"Dear Sir:—I have been a reader of the *Christian Messenger* for quite a number of years and would like to have it. When I first took the paper for some years I paid, but I regret to have to say that I have got so far behind hand in that as well as other things of the same kind that I am not able to pay, and my creditors have taken my property from me. If it is ever in my power to pay you any thing I will do so, but it is of no use to send the paper any longer. With kind regards and best wishes I am yours truly, —

Expecting to receive our just payment to reimburse us for having paid for paper, labor and postage to supply him weekly with a religious newspaper, and then to have such a return as the above, we feel a pretty hard. We might publish this name as well as the letter, but suppose that doing so would do the writer or ourselves any good. —

Rev. Dr. Graham, the incumbent of Trinity Church, celebrated the official

Saturday last. We have not learned the particulars of this golden occasion; we hope it was all they could desire, but our aged friends may rest assured that with this whole community they have that loving favor which is rather to be chosen than silver and gold. —

We learn from an editorial in the *Morning Chronicle*, that the vacancies in the Senate of the University of Halifax, caused by Rev. Dr. Crawley and Rev. Dr. Sawyer, declining to accept the appointment, have been filled by the appointment of Judge Johnston of the Halifax County Court, and Rev. Alexander McGregor, Congregationalist of Yarmouth.

The Provincial Teachers' Association have usually held their Annual Convention during the Christmas holidays. We are informed that it has been deemed advisable to make a change, and postpone the meeting till the summer holidays, of which there will be due notice. —

BAPTIST PRINCIPLES IN EDINBURGH. —A correspondent of the *London Baptist* says:—

"During the labours of Moody and Sankey in Edinburgh, many were awakened and converted to God, and many who, if not dead, were at least lethargic and cold, were revived and quickened; and not a few of them, in reading the New Testament, were led like the Ethiopian eunuch to exclaim, 'What doth hinder me to be baptized?' This was the subject of much disquietude to most of the Presbyterian ministers, who were and have been much perplexed with the earnest inquiries of young converts whose consciences could not be stilled by soothing statements which seemed at variance with the Word of God. The Baptist churches received many additions from this source, not without provoking the jealousy of the Presbyterians; indeed, I was informed that it was a matter of discussion among members of the committee of ministers who carried on the work after the American evangelists left, whether they ought not to remove from their number one large-hearted and eloquent Baptist preacher, who had not hesitated, when converts came asking him their duty, to teach them according to the revealed will of Christ."

THE LATE DR. DAVIES.—A Memorial Fund has been raised by the present and former students of Regent Park Baptist College for the purpose of procuring a portrait of their late much respected professor, Dr. Davies. A meeting was held last month at which the report of the Committee was presented.

The amount collected, chiefly in small sums, represents £420, which will suffice for the object contemplated. The committee believe the picture will be generally considered satisfactory. It bears the following inscription:—"This memorial portrait of the Rev. Benjamin Davies, Ph. D., LL. D., was presented to the College, Regent Park, by former students and other friends in recognition of his profound scholarship, his devout and conscientious character and child-like spirit, his services on the revision of the Old Testament, his various works for the promotion of the study of the sacred Scriptures, and his hallowed influence upon numerous students for the Christian ministry during that twenty years he was one of the tutors of this College. 1876." After payment of expenses, the balance of funds is to be placed in trust as follows:—"From the interest of the money an annual prize in books or money shall be awarded to the most deserving student in the Semitic language at Regent Park College; such prize to be called 'the Davies Semitic language prize'; under such regulations as the trustees may from time to time determine." The portrait was formerly presented to this College in a few genial and loving words of respect to the memory of the departed, by the Rev. D. Jones, of Brighton, acknowledged in similar terms by Dr. Davies on behalf of the College.

THE EXPERIMENT of making Halifax the Winter port of the Dominion is now being conducted a complete success. The mail from England by the "Prussian" the beginning of last week reached Montreal by the Intercolonial, and after three quarters below the steamer reached Portland, so that there is a large saving of time, as well as having the Canadian mails all the way on Canadian territory, without passing through that of another country. Nova Scotia is now beginning to occupy her natural position in the Confederation.

Disasters in shipping. Telegrams from various places around our coasts show that vessels have arrived or been spoken that have sustained much injury and some of them total wrecks. On Tuesday of last week two vessels, the brigantine *Kingston*, Capt. Ballie, belonging to A. G. Jones & Co., another brigantine *Westwood*, Capt. Siteman, belonging to John Orman & Sons, Halifax, were wrecked at Herring Cove near the mouth of Halifax harbour. In the latter were eight men, one of whom was a passenger, who with the mate and a seaman and the steward were all lost. The Captain and three men were saved, but not without severe bruises and damage. The crew of the *Kingston* were all saved.

EDUCATIONAL RECORD.

THE RESULTS OF GYMNASTIC EXERCISES.—An official inquiry into the results of gymnastic exercises has recently been instituted at a military gymnastic school in France. The results of this inquiry, which extended over a period of six months, established the following facts:—1. That the muscular force is increased, on the average, 15 to 17 per cent, and occasionally from 25 to 30 per cent, while the force has, as we might expect, a tendency to become equal on both sides of the body. 2. That the capacity of the chest is increased by one sixth at the lowest. 3. That the weight of the individual is increased from 6 to 7 per cent, and occasionally from 10 to 15 per cent, while the bulk of the body is diminished, thus showing that the profit is confined to the muscular system. 4. The increase of muscular force was generally confined to the first three months of the course. 5. During the last moiety a serious diminution usually occurred, and here the dynamometer gave positive indication of the necessity of moderating or suspending the exercises.

ON A BACKWARD MOVEMENT.—A gentleman named Carpenter, at the next election for the School Board at Greenwich, London, intends to stand on the immortal principle of the flatness of the earth, and to revolutionize our geography. A School Board candidate, the first plank in whose platform is the flatness of the earth, is rather a