

Sunday Reading.

A Goodly Heritage.

BY REV. THOMAS JAMES.

All things are yours, the things of God on earth,
The winds low murmur, and the birds sweet song,
The bloom of flowers the verdant vales among,
All these are yours, your Father gives them birth.

There is no beauty born of earth or sky,
No fragrance wafted on the summer air,
But does to you some quiet message bear
Of His dear love who moves your pathway by.

Still as of old, man's palace is prepared,
By Him who fashioned first our Eden home,
And light and beauty at His bidding come,
As when from chaos order first appeared.

He decks our pathway, and where'er we roam
We do but wander where the feet of God
Have been before us, and our own abode
Can only be where He has made His home.

And while we sojourn, to His children here
He sends the needful good for which they crave,
For us the spring doth bloom, the harvest wave,
And all things good and beautiful appear.

Thus while the birds are singing carols gay,
While sunlit streams through verdant meadows move,
My heart remembers all my Father's love,
Nor silent is, nor sad, this sweet, glad day.

Moses wist not that the skin of
his face shone.

BY THE REV. E. H. BROWN.

One feature of the religion of the present time is that service is out of proportion to communion. It is an age of activity, and this has entered into spiritual things, so that there is danger of devoting an undue proportion of time and attention to active work and too little to quiet reading, private prayer, and near communion with the Most High.

All great work for God has been preceded by much retirement. Moses was forty years in the desert ere he became the leader of the chosen people, and then had forty days of communion on the mount before the law was given. The Lord Christ had thirty years of hidden life to three years of public work, or say, ten years of manhood to prepare for His ministry. Did we like Mary spend more time in quietly waiting upon God, we should oftener have an alabaster box of precious ointment to pour over His feet. Just as Peter could not patiently wait out the days appointed to tarry for the baptism of the Holy Ghost, but must propose a resolution about a twelfth Apostle, so we are too apt to be in a hurry about doing something instead of being something; something fit for the Master's use when He wills to employ us.

When Moses came down from communion with God his face shone. This was acquired whilst he talked with Him. Even as the moon when it faces the sun. Man is like the sensitive plate of the photographer. he takes an impression from exposure. So vice is stamped on a man's countenance. So on the face of art students there is a particular expression. Benevolence and other virtues leave their traces. A truly God-fearing man will carry about him something of the Divine. Although it may not be manifest to all, even as an illiterate person might be unable to perceive the beauty of Milton's poetry. The whole character of him who lives in communion with God will be re- spondent with the Divine.

Note further, 'Moses wist not that his face shone.' There are those at the present day who make their boast that their faces are shining with a higher life, or a 'rest of faith.' They have been up some little sandhill of experience—it may be of conceit—and they fancy they have been on the mount. They forget that Moses had to be informed of his condition by others. He who has been much with God will be so subdued by the awful glory of His holiness that he will not be able to recognize even the faintest image of that glory which he may carry on his own face. Even as he who has been gazing on the sun has no eye for its reflected light on himself.

New and again there has been, no doubt, 'one like unto Moses' in this. But, like Moses, they never knew it,

much less proclaimed it, infinitely less boasted of it. But now-a-days persons who just get on the first slope of Mount Zion (or sometimes some mound of self-conceit) come down with a veil already on, and bid all to stand on one side because of their superior grace. There are those who would put on a veil, apparently to hide some manifestation of glory, but in reality to conceal the leprosy within. Have a light view of sin, and you will easily believe yourself to be fully sanctified. Take a low estimate of the moral and spiritual claims of God, and you may soon get the fancy that you are entirely consecrated. Have a blunt conscience and a rest of faith (faith in yourself is easy). Gain a low idea of the ever-glorious God and His requirements, and you find no difficulty in talking glibly of possessing a higher Christian life.

In conclusion—(1) Communion with God will make the face shine. (2) The more our face shines the less we shall be conscious of it. (3) Wait till others tell you of your face shining, and ask you to put on a veil.

The New Baptist Church at Fredericton, N. B.

The Dedication of this new edifice took place on Sunday, the 11th inst. It is said to be one of the finest in the city. The old church built of wood was burned down in March, 1882. It had recently been repaired and reconstructed at a cost of \$5000.00. On the 1st of September of the same year, the corner stone of the new building was laid by Mrs. Spurden, widow of the late Dr. Spurden. The building now finished is described as follows:—

The architecture is modern Gothic, and constructed of purple-blue freestone, obtained about two miles below the city, said, by the builders, to be one of the finest kinds of freestone, fully equal to the Dorchester products—a grey freestone, of which the trimmings for the entire building are made. On York street the main building has a frontage of sixty-one feet, and on Brunswick street a frontage of sixty feet. Attached to the main building, and fronting on the street last named, is the ell or annex, with a front of fifty-one feet. The tower, on the front corner, built of the same material as the other parts, is sixty feet in height, and presents a solid, massive and compact appearance—contains four large tracery windows finished with embossed glass, and the bell deck. Rising above this is the spire, which runs up eighty feet farther, or one hundred and forty feet from the ground. This is finished with slate and galvanized iron, and surmounted with an ornamental iron finial. This tower and spire are spoken of by competent judges to be one of the handsomest of the churches in the Province. On the opposite side, on York street, a neat freestone turret rises, surmounted by an iron finial corresponding to the one upon the spire. The main entrance, which opens on York street, is one of the most attractive features of the edifice. A beautifully carved column of Dorchester freestone stands on each side of the doorway. The capitals of these columns are worthy of special notice. On the one nearest Brunswick street the carving of the capital represents a calla lily, while on the other folds of geraniums perform the same office. At the side of each of these capitals are the dates 1814 and 1882. The former representing the year the first Baptist Church was established in this city, and the latter the year of the laying of the corner-stone of the present building. Directly over this main entrance is a very large Gothic tracery window, beautifully laid with embossed glass.

The Audience Room is sixty feet square, has a height of fifty feet from the floor to the apex of the roof, and, including the gallery, has a seating capacity for 800. The main floor has a slope of about two feet in all directions towards the pulpit. The seats are of native ash finished with walnut, and are placed upon arcs of circles facing the pulpit. Through these run five aisles, one on each side and three through the centre, each three feet wide. The roof, which is finished in sheathing panels and carved trusses, is divided into five bays in the nave, each separated by heavy trusses, terminating in handsome tracery at the top. A large circular gallery surrounds three sides of the room. The portions on the sides rise at a greater angle than the part fronting the pulpit. The gallery front is finished with a heavy wooden cornice and an open iron balustrade ornamented with a massive black-walnut rail.

The platform is about three feet high and eight feet deep, with a circular front. Directly in rear of the platform is the Baptistry or Font, divided from the former by a moveable rail. Every

seat, both on the main floor and in the gallery, is supplied with beautiful crimson plush cushions, supplied by Mr. J. G. McNally. This gentleman has kindly presented the church with a handsome pulpit set, consisting of three chairs and a communion table, all of which are furnished to match.

THE ANNEX.

From the audience room a door leads into a hall, and thence to the annex. This part has two stories. The one on the first floor is a room 30 x 50 feet, intended for Sabbath School, social service and general meeting room for all church purposes, on the second floor are three rooms, the pastor's study, church parlor and ladies' parlor; the last two of which are connected by folding doors.

DEDICATION SERVICES.

The cold sleet showers of the morning, and the consequent disagreeable state of the streets and roads, did not prevent the church from being filled to its utmost seating capacity at the dedicatory services.

Occupying seats upon the platform were Rev. Dr. I. E. Bill, Rev. Dr. Hopper, Rev. Joseph McLeod, (Free Baptist), Rev. Henry Cross and Rev. John Hughes.

The service was commenced by the congregation singing, "Praise God from whom all blessings flow." The Rev. Dr. Hopper then read the 105th Psalm, followed by prayer by Rev. Henry Cross, after which the choir and congregation sang, "Hark the glad sound! The Saviour comes." Rev. Henry Cross then read I. Kings, 8th chapter, from the 12th verse. A chant by the choir and prayer by Rev. Jos. McLeod followed, and Rev. Dr. Bill proceeded to deliver the dedicatory sermon, choosing for his text Isaiah 6th chapter and 7th verse—"I will glorify the house of my glory."

Dr. Bill referred to Israel in Egypt, and to their deliverance by the hand of Moses, who has called up into the mountain, and received instructions in reference to many matters from God Himself. He was told how to build the Tabernacle. The means for this were provided by the free contributions of the people. When the Tabernacle was completed there was a dedication service. It was a rich and happy time when the people assembled for this dedication. The glory of God came down. When the people were established in the Promised Land, it was thought proper that a permanent house should be built, and the Temple at Jerusalem was accordingly erected under the direction of Solomon. But the Tabernacle and Temple were but fore-shadows of what God intended to do in after time, in establishing a spiritual temple. In the fulness of time God sent His Son from heaven to erect this spiritual building. The passage read refers to the building of tabernacle and temple, but more especially to the building up of the spiritual house. This latter is God's house. It is His because it was planned by Him. God might have selected some other world wherein to build His house, but He seems to have passed them all by, and chosen this world of sin in which to rear a house for His glory.

The house is a house of God's glory. This glory consists in the complete and perfect embodiment of all the perfections of the Divine being in the person of Jesus Christ. There is no glory where Christ does not dwell. The time came when he must pass away from this world. Would he leave his church without glory? No. The Spirit of God came forth, and the church was filled with the glory of God.

1st. He will glorify the house as He glorified the ancient temple, by accepting the sacrifices and offerings that are therein made. The offerings of prayer and praise are accepted in the name and for the sake of Christ the great offering. The power of persecution, the ratiery of infidelity and the attacks of many adversaries have striven through all ages to pull down this house. But it has stood and been steadily enlarging. It is to grow and extend more and more until it has attained its promised millennial splendour. What a day will that be, when God shall go forth to glorify the house of His glory!

2nd. He will glorify the church by consummating her victories and her splendour in the world of light and glory above. Then the whole church of God shall be completely united. All divisions shall be done away with.

In conclusion, Dr. Bill said that God had fulfilled this promise partially in what He had done for the people of God in this place.

He briefly recounted the history of the first beginning of the Baptist Church in Fredericton. It had been his privilege to preach here in 1829, in the first meeting-house erected by this church. The second house, erected in 1839-40, was regarded at the time as the finest meeting-house built by the Baptists in these Provinces, except the Granville Street Church in Halifax. He referred to the fact that he had preached the dedication sermon of that house (Nov. 8, 1840), and to the scenes witnessed within its walls during the forty-two years of its existence. He

also spoke of its destruction by fire in March, 1882. The Lord, he said, had put it into the hearts of the people to build the present beautiful edifice, in which he prayed that God would bless His people.

The sermon finished, the dedicatory prayer was offered by Rev. Dr. Bill.

At this stage of the proceedings, Dr. Rand took occasion to say that it had been the wish of the church to have the opening ceremonies postponed until their pastor, Rev. Mr. Crawley, had recovered from his present illness; but on this proposition being submitted, Mr. Crawley had objected to any delay, and it was only at his request that the dedication had taken place to-day. Dr. Rand also stated that the total cost of the building had been \$20,000, and of this amount the ladies of the congregation had contributed \$1,000, and had further pledged themselves to supply \$1,200 additional towards the furnishings, and that the collections of the day, which he hoped would be liberal, were to be devoted to that fund. The committee had received several handsome donations from members not of the church and congregation, which they had not scrupled to accept as the house was free and open to all alike.

In the afternoon, service was again held conducted by Rev. Henry Cross, assisted by Rev. Joseph McLeod and Rev. A. J. Mowatt (Presbyterian). The evening services were conducted by Rev. Dr. Hopper, assisted by the other clergymen present including Rev. P. R. Knight.

On all these occasions the church was filled to overflowing, and in the evening many had to turn away for want of even standing room. The collections during the day amounted to \$156.

At the beginning of his sermon in the afternoon Rev. Mr. Cross said he must congratulate the congregation on the beauty of their church. He said he had seen a good many churches, both on the other side and on this side of the Atlantic, but a more beautiful little church it had not been his pleasure to visit.

From the Historical Sketch of the Church from 1792 prepared by H. C. Creed, Esq., the Clerk of the Church for a number of years past, we learn that it has had the following successive Pastors:

Elijah Estabrooks.....	1814
Theo. S. Harding.....	1820-23
Charles Tupper.....	1825
David Harris.....	1826-29
Robert Davis.....	1830-31
Frederick W. Miles.....	1834-40
Ingram E. Bill.....	1840-42
William Hall.....	1843-44
Samuel Elder, A. M.....	1845-52
J. D. Caswell.....	1852-54
George Seely.....	1855-56
H. P. Guilford.....	1857-58
J. C. Hurd, M. D.....	1860-67
Chas. Spurden, D. D.....	1867-69
Theodore H. Porter.....	1870-78
A. Judson Stevens.....	1878-80
Fred'k. D. Crawley.....	1880.

*With an intermission of about eighteen months, 1864-66, and the following clerks:

Theophilus Ring.....	1814
William S. Estey.....	1823
Richard H. Phillips.....	1869
Charles L. Hart.....	1871
Herbert C. Creed.....	1878

The Moravian Brethren.

The Church of the Brethren (Moravian) has just celebrated the one hundred and fiftieth anniversary of its foreign missions. In the fields where it is carrying on missionary operations there are, 166 missionaries at 99 stations, with 15 out-stations. Although the Moravians number only about 20,000 in their home churches, there are 76,646 members enrolled in their mission churches; and last year about \$95,000 was expended in the work. It should not be understood that all of this sum was contributed by the Moravians themselves. The very remarkable success of their foreign missionary work has attracted the attention of Christians all over the world; and a considerable portion of the funds is received from friends in England, not members of the church. Some comes from America and other countries; and the church has industrial establishments in Germany and on some of the mission-fields, the profits from which materially assist in the work.

In Greenland there are 6 stations and 10 missionaries. In Labrador there are 6 stations, 20 missionaries. Among the North-American Indians (Cherokees and Delawares) there are 4 stations and 4 missionaries. In the West Indies, there are 41 stations and 43 European missionaries, and not less than 37,000 Christians connected with the Moravians. In Central America, in Paramaribo is one of the largest Christian churches in the world, 19 missionaries live in this city.

In South Africa, in Australia, and among the Western Himalaya Mountains of India, on the borders of Tibet, their missionaries are laboring, and have gathered converts from

Correspondence.

For the Christian Messenger.
From Professor Welton.

FIVE MISSIONARY SOCIETY.

This society, "whose aim is, by collecting information about missions at home and abroad, to develop the missionary spirit among its members, and which engages actively in mission work as opportunities may offer," held its second annual meeting in the chapel of McMaster Hall on Friday evening, Nov. 12th. An excellent programme had been arranged. The different Baptist Churches of Toronto were represented in the company present. The choir of the College St. Baptist Church furnished the music. The report of the last year's work of the Society was read by the Secretary, which showed that three missionaries had labored during the last vacation under its direction, and with most gratifying results. One of these missionaries had been in Manitoba, and his half-hour's address on that Province, especially as a mission field, and on the duty of the Baptists to occupy it, was full of interest.

The Treasurer's report showed that the receipts of the Society during the year had been over \$700. Of this amount \$100 was contributed by the ladies of Jarvis Street Church.

The meeting also listened to the report of Mr. Cline, who had been sent as a delegate to the Inter-Seminary Missionary Convention at Halifax, and at which over three hundred Theological students were present. Steps are now being taken here to organize a similar Convention for Theological Schools of the Dominion.

Altogether this missionary meeting was one of the most stirring of the kind I ever attended. Our students here seem to be thoroughly imbued with the missionary spirit, and no one can study in McMaster Hall without feeling its presence and power.

McMASTER HALL.

The whole spirit and tone of this Institution are excellent. I think I do not speak at random when I say that in the character of the work done here, as well as in other important particulars, this school compares favorably with anything of the kind on the continent. Between thirty and forty theological students are now in attendance. Of these seven are from the Maritime Provinces. Some are also present from the United States, and a few who went from Ontario to Theological Seminaries across the border have become convinced that they left at home a better school than they found, and now propose to return.

I hope the discussion among you touching College matters will not have the effect of turning the churches from the legitimate and very pressing work of the body, and that a united and hearty effort will be made to work the Convention Scheme more efficiently than ever.

D. M. WELTON.

For the Christian Messenger.
New Ross, Lunenburg County.

Mr. Editor,—

DEAR SIR,—It might be interesting to some to know a little about the Baptist cause in New Ross, Lunenburg Co. New Ross has a population of about 1,072. Has six school sections. Education does not receive the attention here it should. Some of these sections have been without a school for several terms in succession. The people do not prize school so much as to make them fill the school, and therefore lighten the burden of supporting it, and the consequence is many are growing up without education.

I was directed to this field last spring by Bro. Cohoon, Corresponding Secretary of our Home Mission Board. I found the people glad to have preaching. They had promised to raise \$65 for four months, but so anxious were they for the gospel that they raised \$105. I had to leave at the end of three months, and sorry indeed was I to go, for there seemed to be a growing interest among them. The people were not discouraged, but rather seemed more energetic. They called a meeting to consider the building of a parsonage, but I am sorry to say they could not agree about the site. They then rented a place, and I have engaged with them for a year.

The kindness they have shown us, the interest they take in the cause, show them to be a live people. They had a tea meeting this fall, and raised over \$100, though the Baptists are only a handful.

I hope and pray that God may increase the interest, deepen the piety of professors, and bring many more truly converted into the fold of the church. There are only three denominations here, viz.: Baptists, Roman Catholics,

and Episcopalians, (High Church). Baptismal regeneration is taught here in full force. The pure gospel of Christ is held and taught by the Baptists. The wonderful doctrine of the new birth is not and cannot be taught side by side with baptismal regeneration, for it does away with any necessity for that doctrine.

I see that quite a number of Baptist families here take the MESSENGER. I would wish to see all have it. It seems to create more interest in the cause of Christ.

Yours truly,

S. J. ARCHIBALD.

Nov. 12th, 1883.

For the Christian Messenger.

Rev. Isaiah Wallace's Resignation
OF THE PASTORATE AT LOWER GRANVILLE
TO BECOME GENERAL HOME MISSIONARY.

Dear Editor,—

Having been invited by our Home Mission Board to become their general missionary and with convictions that I might for a time best subserve the interests of the Kingdom of Christ by complying, I resigned my pastorate of the Lower Granville Baptist Church on Saturday, the 27th of October last and entered on the following week on home mission work.

On the acceptance of my resignation a Committee was appointed by the church to prepare the time-honored farewell address to the retiring pastor. The Committee having attended to the duty assigned them, the following letter was forwarded to me and came to hand yesterday, and you will oblige all concerned by giving it a place in your columns. No set reply under the circumstances seems necessary. Still it is appropriate that I should say, and my heart prompts me to say, that the kindly feelings expressed in this letter are most cordially reciprocated and that I review with much pleasure and heart-felt gratitude to God my 12 years of service in Lower Granville. I will ever cherish the memory of valued brothers and sisters with whom I have been associated in labour there, who have been called away by death, and I will ever hold dear the friendship of many still in the conflict.

It is becoming that I should say also that the church and congregation have treated me most generously as to income all through the 12 years, but especially during the pastorate just ended.

My prayer is that the blessing of heaven may richly rest upon this dear old church and that my successor may be eminently useful in the upbuilding of Christ's Kingdom in that interesting field.

Yours fraternally,

ISA. WALLACE.

Tusket, Yarmouth, Nov. 13, 1883.

To REV. ISAIAH WALLACE:

Beloved Pastor,—It is with feelings of deep regret that we learn that you have resigned your position as pastor of this church to enter upon another sphere of labor.

During your former pastorate many life-long friendships were formed, and your return has but served to strengthen old ties and add many new links to bind our hearts together.

Many of us look upon you as our spiritual father and all claim you as a sympathizing friend having been a prominent actor in the most sacred, most solemn, and most sorrowful events of our lives; whether you led us into the baptismal waters, united us in matrimonial bonds or buried our departed friends we have always found you ready to rejoice with those who do rejoice and weep with those who weep.

The efforts of your wife and family to extend the cause we love have been highly appreciated, and their removal will leave a blank not easily filled.

On your return two years ago we were weak and ready to despair. You leave us now hopeful, and strengthened by the addition of about seventy new names to our roll of members. We hoped you had returned to spend the remnant of your days among us, but if the Master has other work for you His will be done.

We trust God's blessing will attend your labors in the future even more than in the past, as we believe you are eminently fitted for the work you now enter upon. And when your work on earth is ended may you have an abundant entrance into that upper and better kingdom where partings are never known and where love and harmony shall reign forever.

Signed on behalf of the Lower Granville Baptist Church,

DRA. JAS. ANTHONY,
JAMES REED,
C. F. ARMSTRONG, Clerk, } Com.
Stony Beach, Nov. 3, 1883.

'Tis thus that on the choice of friends
Our good or evil name depends.
—Gay.