

MESSINGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, JANUARY 21, 1891.

EXPECT BLESSINGS.

We have now come to the time of year which is generally considered the most favorable for holding special religious services, and some of our churches—perhaps many of them—are already engaged in these special efforts.

The need of special effort is apparent. There is, indeed, always need of earnest endeavor to promote a deeper spiritual life in the church.

The general condition of our churches is sad in the extreme. How many whose names are on the church rolls have a name to live, but in their walk and conversation give no sign of spiritual life and activity?

Many of our pastors, we believe, and the more spiritual and discerning among the members of the churches are feeling keenly the need of a deep and general work of grace.

Shall we not do well at this present time to call to mind the gracious experiences of other years, which were years of special manifestation of the grace of God, when a most gracious sense of the divine presence was felt in the churches?

been frequent, and some years have been marked as times of special blessing, when large sections of the country have been visited with these gracious influences.

During the last half century, all along the course of the years, there have been seasons of special blessing which many will recall, when the power and goodness of God was manifested in the churches, when, by the Holy Spirit, the love of God was shed abroad in large and gracious measure in Christian hearts, and sinners were brought to Christ.

The years of our lives are fitting by, the world moves on, changes come over the face of society, the conditions of life in this country are different in many respects from those our fathers knew.

The ladies of Ontario by their promise of \$500 to the support of a missionary in Quebec city, have enabled the Grande Ligne Mission to make an appointment, and we are hopeful that our new missionary is a man sent of God to supply a long felt want.

In accordance with the wish of your Board, we have given immediate release to our dear friends and fellow laborers in the gospel, and have placed on record the following resolution: Resolved, That this committee accept of the resignation of Mr. and Mrs. Greiner, and in accordance with the expressed wish of the "Grande Ligne Board" releases them at once to enter its service; and in so doing this committee would express its regret at their leaving the employ of the "Quebec Bible Society," and also take this opportunity of thanking them for their very efficient and faithful services during the past twenty-seven months, and regards with satisfaction that the change of connection does not take them out of the city or away from the work, for in Quebec there is room for all earnest and faithful workers.

I would just say in the hurry that there will be no difficulty about their getting books from us, but it would be as well to let us have a line from you. Yours for the Master, E. J. Stone, Secy.

Halifax and Other Matters.

The following paragraph is from The Canadian Voice, the vigorous weekly paper of the Third Party prohibitionists. Mr. J. T. Bulmer is editor-in-chief:

"The prohibition question is by no means a dead issue of the political parties and the churches. The corrupt politician kicks it out of parliament, but the preacher kicks it back by saying it is a political question. The religious newspapers say they cannot take hold of it and the political newspapers say they will not take hold of it."

We are sorry to say that we believe a part of this paragraph is true; but we are glad to say that the balance of it is false. Each one of the three hundred and more of Baptist ministers in the Maritime Provinces may read it, and each decide for himself, and the churches they serve may read and decide for themselves.

So far as it refers to Baptist churches and their newspapers, the statements of the paragraph are utterly destitute of the essential element—truth.

The first letter that was written by a Congo native was addressed to the Archbishop of Canterbury. Here it is:

"Great and good chief of the tribe of Christ, greeting: The humblest of your servants kisses the hem of your garment, and begs you to send to his fellow-servants more gospel and less rum."

Lord Chesterfield called publicans "artists in human slaughter." Ruskin said they were "moral assassins."

Carlyle spoke of public-houses as "seething bolls of vice and immorality." Lord Brougham called drink-selling an "infernal traffic."

Wesley called the money received in exchange for drink "blood money." Robert Hall spoke of drink as "liquid fire and distilled damnation." Mr. Walters, M. P. (of the London Times), charged it with being "the devil in solution." Buxton, the brewer, said the contest between the church and the school and the public-house was but a development of the war between heaven and hell.

A man, frenzied with strong drink, jumped from a hotel window in Halifax a few days ago, killed himself, and lay in his blood till morning. A little before that another man was strangled to death in a drunken stupor.

Another man who for years has got his living in that city by collecting the dead rats, dogs and cats from the streets, was found last week in his den covered with filth and vermin. He was taken to the hospital, but it was too late. The rum did not the vermin slay him. The rum-sellers supplied him with the means used in committing suicide.

One hundred and nine men and women in Halifax ask the city council for licenses to sell rum in 1891. All the daily papers in Halifax treat rum and intemperance with marked tenderness and sympathetic consideration. Their consciences seem amazingly sensitive and active, so far as the doings of the temperance people are concerned. Their moral sensibilities are crucified and their agonies are pitiable, when the Law and Order League resort to the detective method in convicting rum-sellers of breaking statute law. But for the wholesale breaking of statute law by rum-sellers, they have no conscience pangs. Wonderful, is it not?

Mackay and Ross, the temperance detectives, have their personal liberty unduly curtailed, and the Law and Order League patiently pursue the liquor men. Against granting licenses all possible objections are urged. No rum-shop can be started nearer than one hundred yards of a church or school building. Three-fifths of the ratepayers in the polling districts in Halifax city must sign a petition before a license can be granted. One hundred yards! Think of it! Why that distance? Is the danger in the sight or smell? Perhaps it is because one reprobate's heaven and one represents hell, and the hundred yards is the width of the "great gulf fixed" by parliament for this world.

The W. G. T. U. in Halifax are pegging away with the perseverance of genuine women. Mrs. Sessel, a Presbyterian, appeared before the court of the city yesterday and protested against Michael Power having a license to sell rum within one hundred yards of the 1st Baptist church. The church by delegation has joined her in the protest.

The new church on Quinpool Road, under the care of Rev. J. Webb, goes on successfully since its organization. Rev. W. E. Hall plans to commence work at

the Tabernacle on the first of March. The Rev. J. W. Manning held extra meetings each evening during the Week of Prayer. They are continued and the prospect is good. Rev. E. M. Saunders is at present preaching for the Tabernacle.

He plans to go to Berwick at an early day to spend a few weeks in holding special services. Rev. F. H. Adams preaches with power to the First church. Good results are expected. Rev. C. W. Williams goes on successfully in Dartmouth. Nothing special appeared in the Week of Prayer except a general desire for a revival of religion.

Rev. J. F. Smith, pastor of a Presbyterian church in the north end of Halifax, died on Saturday. He was sick but a short time. Halifax is always sympathetic in times of trouble. The death of this young man caused sadness among the citizens.

Bishop Courtney has been dangerously ill; but he is recovering.

The Episcopalians opened their school for young ladies at Windsor a short time ago. They aimed to raise \$50,000. They have got \$30,000 of that amount subscribed. The school opened with 27 boarders. A number of applications were declined for want of room.

How much of the \$25,000 for giving relief to the overtaxed accommodations in Acadia Seminary at Wolfville has been raised? It is about time the committee, having this matter in charge was heard from.

The accommodations enjoyed for 12 years were at first regarded as only temporary. There is no proper assembly hall. There should be one to seat 150. Four suitable classrooms are required. An art room 40 by 20 feet, is needed. The present accommodation is insufficient; there should be room provided for 400 pupils. All this requires a building 100 by 45 feet and four stories. Miss Graves refuses to return to work unless more accommodation is given.

Baptists have had a foremost place in the education of young women. Do they intend to hold it? We think so. The public schools look to us for well-trained, highly cultured teachers. Our work in purifying and perfecting public sentiment, makes it necessary to keep our ladies' college in a high state of efficiency. Women influence men more than men influence women in all things noble and praiseworthy.

The various activities of life—temperance, church work and all the departments of the great moral and religious bee-hive demand the services of young women who have been trained and refined in Christian schools like the Seminary at Wolfville.

Up to the present time the Baptists of the Maritime Provinces have had large returns for the comparatively small amount they have spent for the higher education of young women. Now is the time to enlarge. Who will give the \$25,000, or a substantial part of it? Dr. Sawyer will be glad to hear from people who can and will help solve this question.

Rev. Richard Burpee's Departure for India.

The following account of Bro. Burpee's departure for India, was taken from the diary of Rev. Jarvis Ring: "Bro. Burpee and wife were to leave Halifax in April, 1845. The Foreign Mission Board of New Brunswick appointed Rev. Samuel Robinson and myself as delegates from New Brunswick to meet the Foreign Mission Board of Nova Scotia, at Halifax, for the purpose of arranging for the departure of Bro. Burpee. On the 10th of April, the steamer North America was to leave St. John for Halifax. When the time came Bro. Robinson was sick, and I was obliged to go alone. On Saturday, 12th instant, we arrived in Halifax, after as rough a voyage as I ever had at sea—snow and head winds all the time. On our arrival a number of our Baptist friends came on board. I went with Dr. Belcher and took tea.

Sunday service, preaching at 11 a. m. by Bro. Burton. At 3 p. m., the farewell meeting was held. Over twelve hundred were present. Everything was solemn, interesting and deeply impressive. Bro. Burpee did not say much, except answer a few questions. Mrs. Burpee spoke to the purpose in a few words, and appeared like a woman of courage and strong mind. Dr. Belcher made a very feeling address, and at the close presented Mr. and Mrs. Burpee each with a Polyglot Bible, in behalf of the Foreign Mission Board. A Presbyterian and Methodist minister were present and took part in the exercises. Bro. Burpee, wife and myself were invited to dine with the Attorney General. Missionary meetings were held for a week waiting for the arrival of the steamer.

On Sabbath morning, April 20, 1845, at 9 a. m., the steamer arrived. I immediately went to the Attorney General's, where Bro. Burpee and wife were stopping. The room was large and full of people. Mrs. Burpee and her mother sat on the sofa folded in each other's arms bathed in tears; the whole company present was affected. Not a word was spoken for half an hour. The time came to go on board the steamer; we all left the house and went to the wharf. The steamer cast off her lines after Bro. and

Sister Burpee went on board. Soon after going on board Bro. and Sister Burpee appeared on deck, arm in arm, and walked back and forth two or three times and then disappeared.

"I never witnessed such an exciting scene as there was among the people. It was supposed that more than three thousand people were at the wharf to see the missionaries depart. It was a matter of astonishment to all to witness a young man and a young lady leaving their happy home to spend their days among the heathen. Nothing but love to God and the souls of men could effect this sacrifice."

Thinking this graphic description of the first farewell missionary meeting held by Baptists in these provinces would be of interest to the readers of the MESSINGER and VISITOR, I have copied it and forwarded for publication. A little of that old time zeal would not harm us at the present. W. J. STEWART.

It Goes.

What goes? The debt on the Union Baptist Seminary. A thousand dollars were pledged during the holidays, and one of those who came to our rescue sent us a letter so specially good that I think our people ought to see it, and I trust it will bring us other pledges. Here is the letter:

"A merry Christmas to you, and may the new year be a very happy one to you in seeing the debt of the Union Baptist Seminary all wiped out. I read to day your concise statement of the financial affairs of the Seminary, and my heart was touched with the good spirit of precious memories, some in reference to St. Martins, of which you may know more hereafter, if in the Providence of God I may be permitted to visit the place. My last visit there was in 1873, with my beloved boy now in heaven."

"In memoriam, will you accept my Christmas offering and place my name on the subscription list as one of the seventy-five persons to pay \$200 as a thank offering to God, for having given me such a boy and continuing his life here a blessing for 30 years."

"Push this work and plan, and when the end comes, no grander epitaph can you claim than the divine one, 'I gloried thee on the earth, having accomplished the work which Thou hast given me to do.'"

This letter came from Rev. D. Henry Miller, D. D. for many years pastor in Brooklyn, New York. It is just like him. His great heart beats responsively to every good word and work. He is a Canadian by birth and has not forgotten his fatherland. Who will emulate his noble act? Send your name to us and be enrolled in the honor roll of the seventy-five who will bear away the burden of our Seminary debt. You have two years in which to pay the \$200 if you so desire.

The institution has opened its winter term with a full house. We have received over a dozen new students, and our work moves on pleasantly without, so far as we know of, a ripple of dissatisfaction.

Rev. Isaiah Wallace, our Maritime Province evangelist, par excellence, is now supplying the pulpit in St. Martins, and told us to-day that 42 years ago he was converted in the old Baptist Seminary. This shows that this institution has claims on the churches, and as it gets nothing through the Convention scheme, as others do, we hope our appeals will meet a generous response from its friends. J. E. HOPPER.

Queens Co., N. B.

An interesting session of the Queens Co. Quarterly Meeting took place with the Jemseg church, commencing on Friday, Jan. 9th. In the evening, Rev. W. T. Corey preached to a full house on "The Great Salvation."

Saturday forenoon was taken up with a prayer-meeting, followed by a business session. A resolution expressing sympathy with Mrs. W. A. Troop in her recent affliction was unanimously passed and ordered to be forwarded to her. Bro. Troop was formerly pastor at Newcastle in this county, and was widely known both in Kings and Queens.

An excellent conference was conducted by Bro. A. B. Macdonald on Saturday afternoon, in which many took part and received a rich blessing. In the evening there was a public temperance meeting, at which addresses were delivered by brethren J. Coombs, W. T. Corey, W. E. McIntyre, G. W. Springer, C. W. Pierce, R. T. Babbitt and J. W. Higgins. The old time interest of the Baptists of Queens was again manifested in the enthusiasm displayed in this gathering, and many were pleased to find that our Quarterly Meeting had added the temperance meeting as a regular feature of our work.

On Sabbath, after a prayer-meeting at 10 a. m. the quarterly sermon was preached by Bro. J. D. Wetmore, of Wickham, from the words, "Thy years shall not fail." An interesting discourse on the shortness of human life and its affairs, and the glory, majesty and infinite existence of the Almighty. In the afternoon, Bro. M. P. King preached from Acts 13: 41, warning the despisers of our day of the fate of the ungodly, and the unending state of their misery. His remarks had the bracing air of a north-wester, wholesome and scriptural, and would do good in all our pulpits.

The evening was devoted to foreign missions, and the meeting was addressed by brethren J. Coombs, W. T. Corey, W.

E. McIntyre and J. W. Higgins. A deep and solemn interest prevailed as these claims were laid squarely before us, and we trust a great stimulus will be imparted to our missionary interest. Overflowing audiences assembled at each gathering, making the largest and best of the quarterly meetings we have hitherto attended. Collections on behalf of the Convention Fund, \$19.20. W. E. MCINTYRE, Sec.-Treas.

Home Missions.

BOARD MEETING.

The regular meeting of the Home Mission Board was held on the 12th inst. Reports were received from General Missionaries Wallace and Young, and from Brethren P. O. Rees, of Cardigan; M. L. Fields, Brookfield and Upper Stewiacke; W. W. Rees, of Fall River; Josiah Webb, of Quinpool Road; P. C. Wright, Ballie; W. A. Snelling, New Harbor, etc., and P. D. Nowlan, Greenville and New Adam.

GRANTS.

- 1. To the Montague and Murray River churches, P. E. L., \$150 per year for 14 months, from Sept. 1, 1890, Rev. A. Freeman, pastor.
2. To the Greenville New Annan group, \$100 per year for one year, from Jan. 1, 1891, Rev. P. D. Nowlan, pastor.
3. To the Rockland group, including the Rockland, Windsor, Carlisle and Aberdeen churches, Carleton Co., N. B., \$200 for one year, Rev. J. C. Bleakney pastor.
4. To the Tryon church, P. E. L., \$100 for one year from January 1, 1891, Rev. E. A. Allaby, pastor.
5. To the Windsor Plains church, \$50 for the current year, Rev. J. W. Johnson, pastor.
6. Rev. Calvin Currie was appointed a missionary to Margaree and Mabou churches for one year.

RESOLUTION CONCERNING STUDENT LABOR.

Whereas, The number of ministerial students looking to the H. M. Board for employment during the summer vacations has now become so great that it is impossible to give employment to all without incurring a larger expenditure for this part of the work than the income will permit, and

Whereas, While we have an overplus of workers in the summer, many of our mission fields are left without workers during the remainder of the year,

Therefore resolved, That the mode of employing student missionaries be changed and that hereafter excepting a limited number appointed to mission work during the vacation none be employed for a less period than one year.

REMARKS.

The Lord is answering prayer and giving us men for our Home Mission field. Some that we feared little while ago would have to remain uncared for are now occupied, and we hope more to occupy others. But many more men are needed. The following from a brother in the Little Shediac church, is the cry that comes from many churches: "Your communication in MESSINGER and VISITOR suits our case in Shediac. There are a few members left trying to hold the fort. We have kept up our prayer-meetings and have many rich seasons with the promised presence, but how hungry we are for the preached word."

Some are remembering our overdrawn treasury and helping to replenish it. A sister in Leominster, Mass., writes: "Enclosed please find \$5 for Home Missions. My husband and I had this money laid aside for missions, and on reading your article on 'The sin that will find us out,' we decided to send it to the Home Missions in Nova Scotia."

Another sister in sending us her donation from Indian Island, writes: "I see by the MESSINGER and VISITOR that the Home Mission treasury needs replenishing. May the Lord not let His people rest until there is a sufficiency in His treasury for all the work He has for them to do." To this we say Amen. And let all the people by word and deed say Amen. A. COXON, Cor. Sec'y H. M. B.

Hebron, N. S., Jan. 15.

The Annapolis Co. M. & M. conference held at Pine Grove, on Tuesday last, was one of the most enthusiastic and helpful sessions we have ever held. The pastoral reviews indicate a successful year's work.

A paper submitted by Bro. Bradshaw, "Sunday-school work," deserves special mention in its advocacy of "Normal class" work in our schools. After a lengthy discussion, the following resolution was unanimously adopted: "That at our next (April) conference the afternoon session be given to Sunday-school work, and that we request the Baptist Sunday-schools of Annapolis Co. to meet with us by delegation—two from each school."

It was further resolved: That whereas certain reports unfavorable to the Christian reputation of the Rev. R. D. Porter, president of the conference, have been passing current in the public press, and Whereas, this conference believe that a great injustice has been done our Brother,

Therefore resolved, That we express to him and the general public, our confidence in the integrity of his Christian character, and our sorrow at the unreasonable manner in which we believe he has been treated. J. F. EATON, Secy.

We regret to learn of the serious illness of Rev. P. D. Nowlan, of Greenville, and trust that he may soon be restored to health again.

Organization and Reception.

Quinpool Road Church.

In response to a request from the brethren and sisters desirous of a regular church of Christ, delegates called with these brethren on 29, 1890, at the Quinpool chapel, situate in the west city, and the council was appointed Rev. J. W. Manning, and the subscriber following delegates were: Baptist church, of Halifax, Adams, A. L. Wood, H. Eaton; North Baptist, J. W. Manning, James Parsons, W. W. Pickings, Rev. E. M. Saunders, D. H. Dimock; Dartmouth chapel, W. L. Bars, Windsor—Rev. P. A. Dimock, Rev. P. A. Shand; A. Jordan, Deacons McKernan, Jacob Flint.

The First and Second churches were invited by representatives. Mr. H. T. water, and Rev. A. C. invited but were not present. H. T. Blair, John Melville, H. Read were invited council.

After hearing fully from the new church, being satisfied that their doctrines as the Baptist convention, decided to accept as an independent Baptist church, the following services were held in the same day as follows:

Sermon by Rev. P. A. to the church, by Rev. prayer ordaining deacon Jordan; charge to deacon Williams, and address of pastor on behalf of the church by Rev. H. F. Adams.

W. Foster, John Quigley, elected deacons; O. P. H. Dickette, treasurer.

The sermon preached was excellent and approved; 5: 1; subject, "Christianity the liberator, and work to the liberated, the mess being specially enjoyed."

The new church started with success. The ship consists of nine North church, nine from ten from the First church, his wife and daughter, three. Three other are to join shortly by the formed a lady has since for baptism and membership.

I sent you an account of the proceedings on the 3rd inst. to learn from you that this will explain it.

Halifax, Jan. 17. C. Corrected.

In "Table showing the items for the last ten years" MESSINGER and VISITOR, Decem none given for West there should have been Rev. D. G. Macdonald and one (the writer) by Gates, on the 1st of M Lime Hill, C. B. P.

Religious Intelligence.

NEWS FROM THE

ST. JOHN.—The United Brethren bi-monthly meeting Monday morning, Jan. 13, room 85 Gormain street, from the churches were characterized. Special attention was held at Leinster St., B. loo St. and Haymarket were baptized on Sunday. Interesting paper on "read by Rev. T. H. C. consideration of the postponed until next week. H. Martell will present.

WOLFVILLE.—During the last past week the Baptist churches of French Village, and D. is without a pastor; a man to settle among a parsonage at French position. The field is long, and the people are The special meetings quest, principally by The congregations of Harbor, and quite a number of the other places to the erings. My visit to long remembered. I am zealous for the Master, ity," and very generous Shepherd deal kindly bless them temporarily.

JAN. 8. GREENVILLE.—The Nowlan will be sorry to illness, which has a side from the Master a church unitedly expect may be speedily rendered useless. The G. churches were favored by Bro. Nowlan in Nov was highly appreciated love for the work a church unitedly expect to settle among us before Christmas he and family moved in which was ready for having settled on his said. His work among and his life has shown