

Messenger and Visitor.

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All other communications and all notices  
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St. John, N.B.

Messenger and Visitor.

WEDNESDAY, JANUARY 6, 1886.

REVIEW.

THE union of the two old papers in the  
MESSENGER and VISITOR took place a year  
ago this week. For twelve years the move-  
ment to this end had been in progress.  
Many times it seemed as though the diffi-  
culties were insuperable, and the courage  
of many failed; but at last it was  
accomplished.

And now our year of the career of the  
MESSENGER and VISITOR is ended. During  
this time there has been much to meet and  
overcome of which few know. The feel-  
ings of attachment to the old papers which  
had become strong, often by the growth of  
a life time, met with a severe shock, even  
though the new paper was but a continuance  
of the old ones. Fears were entertained  
lest the new paper might be tinged with  
local ideas and feelings, and might  
not be broad enough to embrace all our  
interests in all our provinces equally. There  
were scores of little things to arrange and  
adjust to the changed circumstances. The  
editor himself had special burdens to bear.

But the MESSENGER and VISITOR has kept  
on its course, and now the people are able  
to judge of the way in which it has met  
the promise of its beginning, and has met  
the hopes of those interested in the amal-  
gamation. It would not be becoming to  
say much about the quality of the MESSENGER  
and VISITOR last year; this much can be  
said, however, that there has been very  
hard work done, and an attempt made, in  
the fear of God, to make our paper a  
power, to aid in the Lord's work in the de-  
monstration, in the family, and in the hearts  
of each of its readers. So far as the Master  
has blessed the effort, we are thankful.  
For the sympathy and co-operation of our  
pastors and hosts of other dear friends,  
and for leniency to our mistakes and  
failures we are deeply grateful. The  
MESSENGER and VISITOR has tried to be  
kindly, where there has been differences  
of opinion, firm where there were principles  
to defend or advance, and strong in loyalty  
to Christ and his truth. We do not think  
there has been a year when there has been  
less clashing of different views, when there  
has been greater stimulus to the Christian  
life through news of the Lord's work here  
and there, when there has been more to  
bind us together as a people in loving  
sympathy and common aims.

We face the new year with courage and  
hope. From all sides we hear nothing but  
kindly words of encouragement and cheer.  
The MESSENGER and VISITOR is making a  
place for itself in the hearts of its old read-  
ers, and is gaining new friends every day.  
Old prejudices are well nigh dead. The  
tide of new subscriptions is setting in steady  
and strong. It only requires persistent  
pressing to gain the MESSENGER and VISITOR  
a circulation of eight or ten thousand,  
and thus enable the Company to enlarge  
it until it is one of the best papers on the  
continent. We can only repeat the request,  
help us with your sympathies, and co-  
operation; but above all pray for the  
MESSENGER and VISITOR.

THE U. B. EDUCATION CONVENTION.

This meeting took place, in response to  
the call of the Directors of the U. B. E.  
Society published in the MESSENGER and  
VISITOR, on Tuesday, Dec. 28th, in Berry-  
man's Hall, St. John. The attendance was  
not so large as might have been desired;  
but was much larger than many anticipated  
that it would be. The first business  
after the opening was the reception of a  
report prepared by a committee of the  
Directors. It gave a plain statement of  
the facts, showing that the Seminary had  
been run at a loss, and that the attendance  
had declined. Various reasons were given  
for the small attendance. The contest  
over the location; the abortive effort to  
secure the Jewett property; the scandal in  
connection with the late principal; and  
the impression which had gone abroad  
that the Seminary must be closed; all  
had helped to deplete the number in  
attendance. It was also stated, on the  
other hand, that the Seminary, during  
its three years and a half of work, had  
made a good record, 10 having gradu-  
ated from its course of study; 12 having  
matriculated, the most at their into  
Acadia College, and that 24 ministerial  
students had received instruction in its  
classes.

In the discussion which followed all  
seemed fully persuaded that the Seminary  
was too necessary to the well being of the  
denominations represented, and the disgrace  
of failure would be too great to harbor the  
thought of abandoning it. The directors  
present readily admitted that they had  
made mistakes; but hoped to profit by  
past experiences. The discussion resulted  
in the following resolution:

Resolved, That this convention having  
received the report of the special meeting  
of the Board of Directors of the U. B. Education  
Society, gratefully records its appreciation

of the good work done by the institu-  
tion, and while it regrets the mistakes  
made in relation to financial management of  
the affairs of the institution, it yet believes the  
continuance of the Seminary to be a ne-  
cessity to the well being of the denomi-  
nations having it in charge.

In the afternoon session it was decided  
to make an immediate effort, beginning in  
St. John, to pay off the \$1,000 forfeit for  
breaking the bargain for the purchase of  
the Jewett property, and to employ one or  
two agents to canvass the country for stock.  
More than half the \$1,000 was secured be-  
fore the convention closed, and it is hoped  
the balance will be made up without diffi-  
culty. The report of the Committee men-  
tioned above also spoke in high terms of  
the teachers, and the thoroughness of the  
work done.

Dr. Sawyer was present, and expressed  
himself very strongly on the necessity of  
the Seminary, and gave much valuable  
advice. He and Acadia College both have  
a higher place in the esteem of the N. B.  
Baptists because of his coming and of his  
wise and weighty words.

It is of vital importance that the Direc-  
tors take the matter intrusted to them in  
hand, at once, and press the work of secur-  
ing subscriptions to the stock. If our pas-  
tors would all take hold of this work, and  
that of inducing students to attend our  
Seminary, there is no doubt but that suc-  
cess would attend the effort. Will you  
not do so, brethren? It will do no  
good to refuse to go forward, because  
everything has not been to our mind, in  
the past. With unity, courage, and the  
faith which proves itself by its works, the  
Seminary will emerge from its difficulties,  
and do a grand work for coming genera-  
tions. Who will help?

One word of explanation. During the  
last year we left the matter of urging the  
claims of our Seminary in the hands of  
others who, from their more immediate  
acquaintance with its history and working,  
we supposed could present them more effi-  
ciently. Hereafter we shall take the  
subject more into our own hands, while  
still glad to have anyone use the paper  
for the best interests of any of our  
institutions. One great purpose of its  
existence is to push forward our denomi-  
national work, in all its branches. While  
the present editor has anything to do with  
it, we hope no just ground of blame will  
be found with the MESSENGER and VISITOR  
on this score.

THE WEEK OF PRAYER—WHAT NEXT?

As this issue of the MESSENGER and  
VISITOR goes forth to its readers the whole  
Christian world is engaged in the week of  
prayer. In most of the larger villages and  
towns, in all the cities, and in some of the  
country places, the various evangelical de-  
nominations unite in religious services. As  
this tends to remind all Christians of  
their common brotherhood, as they share  
in the same salvation with its grace, its  
motives, its hopes and its aims, it must  
be well. The broad range of subjects for  
prayer must also help to enlarge the ideas  
of Christian workers and suggest a wider  
range of interest and activity.

At the same time we fear the meetings  
of the week of prayer are not so full of  
power as they might be—perhaps, as they  
once were. Where but one service is held  
in a town or city, although the attendance  
may be large, it is not so large, usually,  
as the aggregate of the uniting bodies  
should make it. It is composed, chiefly,  
of the most active workers in the various  
churches, and there is little or nothing  
done to reach other than a part of the or-  
dinary church-goers. There are several  
ministers usually present, and they are all  
expected to take part. There is little more  
than time enough for them to do the duty  
expected of them, and so the meeting is  
carried on almost exclusively by them and  
a very few of the more prominent lay  
brethren. The subjects are often not met  
in union with the felt need of a large  
number of those in attendance. There is  
little to appeal to fresh, warm, Christian  
experience. Most of the people at each  
meeting are in a strange place, or are  
shaded by the number of strangers pre-  
sent, and there is not that home feeling  
which is so desirable in social religious  
service. It often results, from all these  
causes, that the services of the week of  
prayer are formal, lacking in spontaneity  
and the power to stir the deeper fountains  
of feeling and the more profound springs of  
action. They have value as a general pre-  
paration for more direct effort; but it is  
only as they are followed up by each  
church, after they cease, that much good  
will result. This brings us to our question,  
after the week of prayer:

WHAT NEXT?

The time has now fully come which is  
commonly the spiritual harvest season of  
the year. Unless the members of our  
churches bestir themselves at once this time  
will pass without result. How much, then,  
depends upon these first weeks of the new  
year! What need there is of looking  
squarely at the issues depending! The  
unit of value in the computation is the  
worth of a soul. The worth of a soul is  
measured only by the eternity of its exist-  
ence, the boundlessness of its capacity for  
growth, for happiness, for misery, and its  
power to start other souls upward or down-  
ward by its influence. These souls, worth  
each more than the whole world, by the  
valuation of God, Lord, himself,  
worth more than as many as can be, by the  
redemption price paid for them, are in all  
our communities, still lost, and depending  
upon the Lord's people, instrumentally, for  
salvation. Lost men and women and  
children all around our tables, in our fami-  
lies, they jostle us in the aisles of our  
churches every Sabbath; they look into  
the eyes of teachers in the Sabbath-school;  
they confront us in the place of trade.  
Everywhere we see the currents of lost soul  
life eddy around us,—life so precious—  
hurrying down toward the fatal and final  
plunge. This year, in all our communities,  
some of those who are lost must be saved  
or lost forever. Father, mother, sister,  
brother, friend, one of those may be your  
own dear one.

Then, too, look at

THE MOTIVE.

which press the Christian: Christ has  
done so much to save the lost. Think of  
his mighty stoop, his utter self sacrifice, his  
crushing agonies. He did all this to save  
men. He has saved us at this great cost,  
and now he wants us to be his "helpers"  
as he sits in heaven, in the work of leading  
the lost to accept his salvation. What im-  
pulse in the thought that we can help him  
whom our hearts love, that he wants us to  
help do for others what he has done for  
us at such a cost!

In view, then, of all this, and much  
more, will be suggested to the Chris-  
tian reader, it is difficult to answer the  
question after the week of prayer: what  
next? Pastors, churches, individuals,  
should there not be a rededication to God,  
and personal and combined effort for the  
salvation of the lost, looking to the dear  
Saviour for help? We hope to hear good  
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Again.

I am under the necessity of asking for a  
small space in your highly prized paper,  
which I trust you will not refuse.

I am not disposed to join issues with you  
or any one upon the constitutionality of  
the so-called Scott Act, further than this:  
I believed, and so stated, that the parlia-  
ment of Canada had no jurisdiction in the  
matter; and endless litigation would arise,  
and the outcome would be the bungling legis-  
lation of the men who passed the Scott Act,  
which would eventually be overthrown, and  
Provincial rights would be recognized in  
granting to our own Legislature the right  
to enact such laws to restrict the traffic in  
strong drink as, in their wisdom and the  
state of public opinion, seemed to them  
expedient. Believing, as I do, in the in-  
alienable rights of Provincial legislation, I  
could not have said less; and you saw me  
by the recent decision of the Imperial  
Privy Council that my remarks were only  
in harmony with their late action.

In your criticism upon my article of  
23rd inst., you certainly rise above the  
position of editor when you repeat what I  
denied, viz., that I was speaker for the  
rum party, led by law-breaking liquor-  
sellers, etc. I am not prepared to say more  
than this: I know nothing of the habits of  
the party in Fredericton who opposed the  
Scott Act. I was only personally acquaint-  
ed with one man whom I had reasons to  
believe was in the liquor business, and him  
only slightly, viz., Mr. Edwards, of the  
Queen Hotel. I have understood he took  
an active part in the campaign. Beyond  
that I know nothing of the party.

I certainly think the general sentiment  
of the intelligent Christian world would say  
you were not called upon to make any ex-  
pression of lack of sympathy in the matter.  
To-day some of the most staunch Baptist  
and thorough temperance men will tell you  
the few remarks I made tended to help the  
cause which they thought at the time it  
opposed—such is the power of prejudice  
over the human heart.

The men in the liquor business stamp  
my remarks as every way detrimental to  
themselves.

You say I grieved my brethren. I am  
sorry for it—very sorry to grieve any per-  
son. I would say more, Mr. Editor, were I  
conscious of two things, viz., (1) that I  
had done anything through which any  
brother had the phantom of a reason to  
feel grieved, I would be the first man to  
make such reparation as lay in my power;  
(2) that other reasons than the few remarks  
which I made on the Scott Act actuated  
you, sir, in this matter. I cannot feel that  
you would so ruthlessly scatter the seeds  
of slander and endeavor to create the im-  
pression that I am in favor of the liquor  
traffic. I hold character too dear to be so  
easily assailed. I am as conscious of my  
own weaknesses as any man. I am not  
the kind that makes no mistakes. I know  
the mistakes of my life have been many.  
I am also of opinion that, had my action  
been of a decidedly aggravating character,  
your course is, as I read the words of life  
"cargely" such as would tend to reclaim.  
I stand, Mr. Editor, determinedly opposed  
to the traffic. I never use liquors; I have  
never used them in any form. I have given  
some of the best years of my life to  
trying, in my humble way, with my very  
limited ability, to do some little in advanc-  
ing the great principles of total abstinence.  
I feel deeply your expressions upon my  
action, while absorbing any intention my  
self to place myself or my denomination  
in a false position. WILLARD P. ANDERSON.

In reference to the above we need only  
say—

First—Bro. Anderson has confounded  
the Scott Act with the Dominion License  
Act. The Scott Act had been carried from  
court to court and been mistaken, finally,  
by the Imperial Privy Council; and for  
that very reason it has the very claim upon  
our support. He supposed it did not have.  
The latter Act which has been declared

ultra vires.

Second—He uses strong words when he  
accuses us of slander. Our remark was that  
he was speaker for the liquor party, led by  
law-breaking rum-sellers. Our brother says  
he did not know what was the constitution  
of the party for whom he spoke. This  
does not alter the fact, and ought he not to  
have known?

Third—We have not impugned his mo-  
tives. We have dealt with an ill-advised  
act, not with the motive for it. We are  
glad to hear that Bro. A. is an advocate of  
total abstinence. Indeed, we never doubted  
this. We hope, however, he will not feel  
called upon again, when there is a square  
issue between the temperance party and its  
opponents, to appear as a speaker for the  
latter. We don't believe he will.

Halifax Notes.

I propose to give your readers a brief  
summary of the

PROGRESS FOR 1885

of the Baptist Churches of this city and  
Dartmouth. All have enjoyed a fair mea-  
sure of prosperity. All have received con-  
siderable accessions by letter and baptism.  
We cannot report any special manifestation  
of the Holy Spirit in our churches; but a  
quiet work of grace has been in operation  
during a large part of the year. Additions  
have been, in most cases, by ones, twos, or  
threes. Growth made in this manner, is  
likely to be more substantial and solid  
than when large additions are made at one  
time.

In regard to aggressive Christian work,  
I think I am safe in saying that there has  
been a forward advance along the whole  
line. The churches are becoming more  
thoroughly organized for the work. Earn-  
est workers are going out into this section  
and that section to labor for Jesus. Young  
members of our congregations are receiving  
more careful training, and efforts are being  
put forth to instruct in Church doctrine  
and to have them actively engaged in  
Christian work; Mission Stations are being  
planted and projected. There is no lack  
of workers. The seeming lack of an  
opening or a field for work has, in the  
past, lulled into spiritual death, many a  
Baptist in Halifax. Now there is no ex-  
cuse. The churches are being aroused to  
greater zeal and activity. The benevolent  
funds of all the churches show in nearly  
every case, a decided increase. Although  
1885 has been a year of depression, yet all  
the churches are in a healthy condition  
financially. I am not able to give all  
details in full in regard to each church,  
but the following are among the most im-  
portant.

DARTMOUTH CHURCH.

six years ago, was receiving \$200.00  
yearly from the H. M. Board. This year  
the church will contribute (without receiv-  
ing any aid from H. M. B.), about this  
amount into the denominational treasury. A  
most gratifying growth both spiritually  
and financially, has taken place. The con-  
gregations are good, prayer-meetings larger  
than ever before, Sabbath-school flourish-  
ing, prospects for the future never better  
than at the present time. The pastor's  
bible class on Tuesday evenings is largely  
attended and is said to be very helpful and  
profitable. Statistics—Baptisms, 16; by  
letter, 1; total 17.

TABERNACLE.

What has been said about Dartmouth  
church, can in large measure be said of  
all. The Tabernacle has received by bap-  
tism, 18; by letter, 7; total, 25.

The finances of this church are in a  
remarkably healthy condition—Surplus  
above current expenses, over \$200. Sur-  
plus in Sabbath-school, over \$100. In hand  
for building fund, over \$400. etc. Bro.  
Avery and his people believe in "paying  
as you go." They have a very comfortable,  
spacious, and excellently furnished base-  
ment or vestry, and are hoping when the  
good ship comes in, to build the super-  
structure. We hope that day is not far  
distant. This church is doing nobly in the  
way of giving; but at the present time,  
owing to its heavy and pressing home obli-  
gations and needs, is not able to contribute  
to the support of our benevolent funds as  
largely as it desires. However, with a  
simple and comprehensive system of giving  
as outlined by Dr. Day, it can do wonders.

GRANVILLE ST. CHURCH.

The year 1885 has been a red letter year  
for this church. It can report additions as  
follows:—By baptism, 21; by letter, 26;  
total, 47. Dismissed by letter, 6; lost by  
death, 2; net increase 33.

Others are coming. More money is  
being contributed to convention fund than  
formerly. The church has resolved to sell  
the present house of worship on Granville St.,  
and build a \$25,000 house on Spring  
Garden Road. As soon as \$10,000 were  
pledged for the new building, the trustees  
were to proceed with the erection. That  
\$10,000 was pledged during the last week  
of 1885.

The spiritual life of the church has been  
greatly quickened. Pastor Cline is grow-  
ing—yes, and although he has arrived to the  
stature of a man,—will continue to grow  
in the affections of his people.

THE AFRICAN BAPTIST CHURCH.

Additions—by baptism, 7; by letter, 4;  
total, 11. Present membership 135.  
Sabbath-school, prayer meetings and  
preaching services well attended. This  
church continues to grow; finances in a  
fairly prosperous condition. The pastor,  
Rev. A. W. Jordan, is zealous and active.

THE NORTH CHURCH.

has had one of its most prosperous years

The additions have been—by baptism, 19;  
letter, 25; total, 44. Losses by death,  
20; 14; net increase, 30. More are coming.  
Three have been received since the new  
year came in. The receipts for current  
expenses exceeded expenditure, although the  
pastor's salary was increased \$200. The  
Sunday-school has a surplus of over  
\$60, and the Mission Band of \$41. The  
Mission Band, which is the whole Sunday-  
school, has raised over \$91 this year, and  
contributed more than any other Mission  
Band in the Maritime Provinces to Home  
and Foreign Missions. It sent \$40 to  
Foreign Mission Board for the support of  
P. David, and \$25 for general purposes,  
and \$25 to Home Missions. The contribu-  
tion to the Convention Fund will for the  
years 1885-86 greatly exceed that of any  
past year. Altogether the outlook for all  
the churches is hopeful. In respect to  
growth, we hope a new era has been in-  
augurated. The following account of a  
mass meeting of the city and Dartmouth  
churches, held in Granville Street Church,  
Dec. 28th, as made by the *Morning Herald*  
reporter, will give your readers some idea  
of what we are doing here in regard to de-  
velopment and growth. This year, 1885,  
will be memorable in the annals of our  
churches, I believe, on account of this new  
departure. So much for spiritual growth.  
I may, at no distant date, give you a  
synopsis of our material growth as a city.

THE BAPTIST UNION.

A NEW EFFORT FOR UNITED AND VIGOROUS  
BAPTIST MISSION WORK.

The first meeting of the Baptist union of  
churches was held in the Granville church  
last evening. After prayer from Rev. J.  
F. Avery, the chairman, Mr. Denton, an-  
nounced the object of the meeting and gave  
a brief outline of the origin and aims of  
the union, which are for the promotion of  
social and fraternal intercourse between  
the churches and for the carrying on of  
mission work. The union was formed last  
winter. One reason for its formation was  
that the Baptist churches of the city did  
not appear to be working together,  
seemingly too independent. He said a mis-  
sion school had been started on Chestnut  
street, off Jubilee road, which was already  
very successful. Rev. Mr. Grant spoke at  
some length on "duties, social and fraternal,  
and how to discharge them." He recom-  
mended as a means of bringing the  
churches more together interchange of  
preaching which while giving the pastors  
more time for general pastoral work would  
be thought to be appreciated by the various  
congregations. Rev. Mr. Manning spoke  
on "our duties to engage in Christian work  
and how to succeed in that work." He re-  
commended that a committee of the best  
and wisest men of the denomination be  
elected to make a survey of the city, to as-  
certain where missions should be estab-  
lished; each church should have a  
mission committee to report monthly,  
each church should make an ap-  
propriation for mission work. Mission  
schools should be established and cottage  
prayer meetings held under the direction  
of the executive committee. Rev. W. H.  
Cline spoke on our present mission and its  
needs. At present about 50 names are on  
the roll as members of the Sunday school,  
with about 40 of an average attendance,  
and about the same average at the prayer  
meetings held Thursday evenings. The  
committee have purchased a piece of land  
at the corner of Quinpool road, and pro-  
pose erecting thereon. Having commenced  
the good work, he trusted they would  
carry it on to complete success. At the  
close of Mr. Cline's remarks, a subscrip-  
tion was taken up, and more than the  
needed amount in subscriptions from \$20  
to \$25 was realized. Rev. Dr. Saunders  
closed with a brief address.

The Objects of the Convention.

INTRODUCTORY.

Since the Convention Scheme was first  
presented to the public it has been fre-  
quently referred to on the platform and  
through the press that our churches should  
be thoroughly acquainted with it. Per-  
haps they are; but as Dr. Chalmers is said  
to have attributed much of his success as  
a minister to repetition, it may be well to  
repeat what has often been said in regard  
to the Convention Scheme and the objects  
of Convention.

The first session of the Baptist Con-  
vention of the Maritime Provinces was held at  
St. John, Sept. 19 and 21, 1846. The re-  
presentatives of our churches and societies  
then decided that they needed combination  
for the better prosecution of the work to  
which the Master had called them. For-  
eign Missions, and the Bible Cause, and  
the Fund for Superannuated Ministers and  
their Families, were the objects which  
chiefly engaged the attention of the first  
Convention. Other denominational matters  
were soon considered of sufficient impor-  
tance to be brought under the control of  
the newly-formed society. This will be  
seen from the passage of the following re-  
solution: "That this Convention is of the  
opinion that there are no existing jealousies  
in relation to education or domestic mis-  
sions that should prevent an active union  
of the Baptist denomination in these two  
objects, through the medium of the Con-  
vention." In accordance with this resolu-  
tion, during the meetings of Convention  
held the next year at Niagara, reports  
were presented on Home Missions and Edu-  
cation. At the next session of Convention  
the following resolution was adopted:

"Whereas, education is one of the objects

of the Convention, and

and whereas, education is one of the objects

of the Convention, and

and whereas, education is one of the objects

of the Convention, and

and whereas, education is one of the objects

of the Convention, and

and whereas, education is one of the objects

of the Convention, and

and whereas, education is one of the objects

of the Convention, and

and whereas, education is one of the objects

of the Convention, and

comprised in the Convention, that in the  
present state of the Province, we recog-  
nize Acadia College as the College of the  
Convention, and consequently as the Col-  
lege of the three Provinces represented in  
this body." In reports to the Convention  
held at Bridgetown in 1849 mention is  
made of Bible Translation, Ministerial  
Education, Home Missions, Foreign Mis-  
sions, Infirmary Ministers, and Education  
Society. These were the chief objects com-  
prised in the Convention at that time. The  
following year the Constitution was slightly  
amended and the objects of Convention  
were said to be Foreign Missions, Domestic  
Missions, Acadia College, and the Fund  
for Superannuated Ministers. A new ar-  
ticle was then added to the Constitution,  
which practically put the objects of Home  
Missions in charge of the associations. At  
Yarmouth, in 1857, the Constitution was  
again amended "so as to limit the special  
objects of the Convention to the main-  
tenance of Acadia College and Foreign Mis-  
sions." These were the denominational  
objects controlled by the Convention until  
1879, when, after prolonged agitation,  
superintendence, and a report on the sub-  
ject was presented to that body. From  
that time to the present, Home Missions,  
Foreign Missions, Acadia College, Minister-  
ial Education, and Ministerial Aid and  
Relief have been the chief objects of the  
Baptist Convention of the Maritime Pro-  
vinces. G. E. DAV.

Yarmouth, N. S., Jan. 2.

Letter from Rev. D. Cranball.

The following letter from our venerable  
brother will be read with interest. May  
the Lord sustain and bless him.

"As I am now kept from enjoying the  
privilege of public worship and intercourse  
with my Christian friends, on account of  
the infirmities of old age, being in my 89th  
year, I find it a great privilege to enjoy the  
contents of the MESSENGER and VISITOR.  
Its weekly visits encourage prayer for the  
prosperity of Christ's kingdom. I often  
wonder that so many Baptist families ne-  
glect taking it. But few copies of it are  
taken in this place. The people who need  
it the most do not take it. This is very  
much on account of not having a proper  
agency to attend to its circulation. I think  
if some capable agent could visit this part  
of the country and explain its benefits to  
the people they would take it. Some of  
our ministers do not seem to do much for  
its circulation. When I was able to go  
forth in the Master's work I connected our  
denominational paper's circulation with my  
other duties. Dr. Hopper and Dr. Bill  
know that. But here I am a prisoner of  
hope; but my daily prayer is not only for  
the Lord's blessing on your arduous labor  
as editor, but for all the instrumentalities  
connected with the prosperity of Christ's  
kingdom. I hope to have an interest in  
your prayers. D. CRANBALL.

Example vs. Precept.

In one of our N. S. country towns the  
following suggestive conversation took  
place between a leading official, who had  
not attended church for years, and his son:  
Father—"Walter, why don't you go to  
church?" Son—"Why don't you go, father?" Father—"Well, you might go to  
please your mother." Son—"Father, why  
don't you go to please mother?" The father  
hung his head and left, while his hopeful  
son to the servantant: "If father can do  
without religion I can." Bad conclusion,  
surely. It would be wise for fathers who  
desire to have church-going children to say  
"Come" instead of "Go." "Remember  
the Sabbath to keep it holy" comes in very  
well just here, and "as the twig is bent the  
tree is inclined." Surely the living are  
leaving footprints on the sands of time to  
be seen in the years to come. W. J. G.

Quarterly Meeting.

The York and Sunbury Co's Quarterly  
Meeting held its last session of the year  
with the Baptist church at Prince William.  
The various services were interesting, full  
of fervor and deep paths.