

For the Christian Messenger.

OUR HOME MISSIONS.

That a change in our Home Missionary operations was generally thought desirable, we need scarcely attempt to prove. The resolutions passed by the Eastern and Western Associations in 1871 were too clear on that point to need comment.

Resolved, That in the opinion of this Board the consolidation of our Home Missionary organizations, both English and French, would be more conducive to the advancement of the Redeemer's reign in this Province.

The Western Home Missionary Board use the following language in their last report:

Your Board would further invite attention to the fact that our destitute fields are, under the present arrangement inadequately supplied with the preached word. Some of these sections can only enjoy the services of the Missionary for a few weeks of the year, while for months they are left wholly destitute.

The Board of Managers of the Home Missionary Society, in their fifteenth Annual Report, use the following language in regard to the subject:— "The movement to have the whole Province united in one missionary field, under the care of one Board, is in the opinion of the Board a subject of great importance, and should engage the earnest attention of the Association."

It by such a union an agency as permanent as it may be, could be employed for taking the general oversight of the work, and for raising funds, much good would be accomplished, and a good degree of advancement made in our operations.

With nearly all of these resolutions and reports before them, the delegates from the churches to the Convention at Berwick believed that the desire for Union in our Home Missionary work was general and intense.

It has been hinted, however, that there was a lack of wisdom and courtesy in proceeding to form the Union without a larger representation from the Eastern Association. There may have been a lack of wisdom, for "to err is human," but no lack of courtesy was intended.

Some have even maintained that a Home Missionary Union was not formed by the delegates to the Berwick Convention. To this view of the matter, we merely place in opposition the views of others.

the minutes of the Central Association, we find the following statement:

"Dr. Cramp presented information to the Association concerning the Home Missionary Union formed by the Convention on Friday and Saturday last."

In the "Report on Missions" adopted by the Central Association, (See Appendix F) the following language is used:

"Your committee look with interest and hope upon the recent formation of the Nova Scotia Baptist Home Missionary Union, and trust that this movement will meet the hearty approval of this Association as it has already of the Western."

Now if the principle we have laid down is correct, the Central Association believes that a Home Missionary Union was formed. The Eastern Association believes the same.

"Pursuant to such recommendation and notice, a Convention was formed, and in which it is most earnestly hoped by your agent, at least, that the work commenced may heartily and successfully unite the entire Baptist body in one effective organization."

In the "Report on Missions," the following expression occurs:

"Your committee would therefore commend this new organization (referring to the Union) to the sympathies of all, feeling assured that prosperity will attend it."

In the report of the delegate, as quoted above, the word "Convention" is equivalent to "Union." To make this evident, perhaps the following remarks are necessary.

The second clause of their report, which was subsequently adopted as the first Article of the Constitution of the newly formed Society, read as follows: "That this Convention be called the Nova Scotia Baptist Home Missionary Union."

That this Convention be called the Nova Scotia Baptist Home Missionary Union. It will be seen, therefore, that by the word Convention as used by Bro. Dimock in his report, the Home Missionary Union was intended.

If the Union did not exist, it was supremely ridiculous to order a correspondence with it. But we believe that the judgment of these large and intelligent Societies in reference to the existence of the Nova Scotia Baptist Home Missionary Union, will be affirmed by the entire Baptist body in this Province.

G. E. DAY, Cor. Sec'y of Union.

In a P. S. to the above Bro. Day gives the following very gratifying piece of information:—"We held a Home Missionary meeting in my church last night and raised \$303.09 for Home Missions, we hope to raise \$1,000 in this County for this object."

The publication of Minutes is sometimes delayed in other places besides Nova Scotia and New Brunswick. The editor of the N. Y. Examiner says the Minutes of the N. Y. State Convention held in Oct. last are not out yet.

The MAYFLOWER has been purchased of its original proprietors by Mr. J. W. Longley, who is now the publisher and proprietor, and proposes to make it the best literary paper in the Dominion."

The Christian Messenger.

Halifax, N. S., February 12, 1873.

SHALL WE HAVE A REVIVAL?

Much has been said of late concerning Professor Tyndall's remark on the efficacy of prayer, and about judging of it by its results in a physical point of view.

Christians do not need such tests and proofs to assure them that God hears when they call upon him. They know that the God whom they worship is the living and true God, more ready to hear their prayers than they are to offer them, and more willing to bestow blessings than they are to receive them.

Their own experience supplies them with facts proving that prayer is efficacious. The name of the Lord is to them a strong tower into which they may always flee and find a place of security.

We have no reason to expect that prayer for a change in our temporal circumstances, merely for our own personal gratification, will meet with any response. Our Lord taught his disciples first to offer the prayer, "Thy kingdom come," and then the petition, "Give us this day our daily bread."

If we may expect the prayers for "bread" to be heard, much more may we that for "the kingdom of God." Divested of selfishness it seeks for the highest good to be given to others, and the honor of God's name.

When we look over the churches of Christ, particularly those with which we are associated, we cannot but see a great want of spiritual activity and earnestness. What may be the causes of the coldness and spiritual dearth that prevails, we do not now stay to enquire. They are different in different places.

It is plain that more of revival influence is needed by all the churches. This would effect a change in ministers and people, old and young, unlike any other change. It would soon be less difficult for the young converts to make known their desires to obey Christ.

More earnest, importunate, believing prayer is needed. If the petition respecting God's kingdom was placed first on the list of blessings our Lord taught his disciples to ask for, may we not regard it as the most acceptable prayer that can be offered by human beings?

THE CANADIAN LITERARY INSTITUTE is the name of the Seminary in which our Canadian brethren give their preparatory training to their young ministers, and others desirous of obtaining a course of higher education.

"God continues to bless the school. Indeed from the beginning it has had a blessing. It is now a denominational necessity; and if our friends give it all the support which the growing demands of the churches require, it will grow in usefulness and be blessed with increasing prosperity.

Some friends of the Institute are well aware that the health of Dr. Fyfe for some time has been failing. This has undoubtedly arisen from over-taxation. His family physician recommends immediate rest as an absolute necessity.

Lord Dufferin appears to possess good sound English common sense, especially on the matter of training up children in good behaviour. On a recent visit to the Normal School at Montreal, Lord Dufferin gave a brief address to the teachers-in-training there, and said:—

I would venture to remind you that in your future relations with your young pupils you will be careful to remember that your functions must not be confined merely to the development of their intelligence and the imparting of information, but that there is also another duty as important as either of these, and that this is that you should endeavor to refine, discipline, and elevate their general behaviour, rendering them polite, well-bred, deferential, respectful to their parents, to their elders and their superiors.

It is sometimes said that manners are more important than money. With-

out instituting any comparison between their relative values, we may unhesitatingly pronounced that a parent would feel it a greater compliment to have a son spoken of as well-behaved, than as being smart and capable, without that quality.

The Academy of Music in St. John is greatly embarrassed, and it is proposed to hold a lottery to endeavour to relieve it from its present difficulties. The Editor of the Visitor proposes a combination of all the Evangelical Churches, Y. M. C. Associations, the Evangelical Alliance, and the Temperance organizations of the city be formed for the purpose of purchasing the Hall and then consecrate it to moral and religious purposes—for the free proclamation of the Gospel to all classes of Society—and for all other interests adapted to promote the welfare of society—music included.

On another page is a notice of the death of Dr. W. L. Bent of Digby. Having been favored with a somewhat intimate acquaintance with him for a number of years, we may be permitted to add our testimony to his unwavering christian character. The grace of humility ever shone forth as the great adornment of his christian profession.

B. MUSGRAVE, Esq., wishes one of the numbers with a fractional part in his late communication to appear more clearly. We republish the paragraph with the said number more distinctly expressed:

"In working out the hypothetical equation from the conceived ratio (which stands thus—the prophetic year, or x: 3654: 1878: 2000) it is singular that we obtain 342 and 1939 two thousandths—a very close approximation to 343 days, as the analogous length of the prophetic year."

The Canadian Baptist asks: "Why could not our brethren—the Baptists of Nova Scotia and New Brunswick join with us in the support of the Telogoo mission?"—instead of having an Independent Mission. We were not aware that our Canadian brethren had the Telogoo mission solely dependent on them for support and direction.

Notices, &c.

ARGYLE AND PUNBICO.—Rev. H. Achilles writes Feb 7th: "I expect to leave home this week to perform the mission appointed me by the Western Mission Board to Argyle and Punbico, and expect to be on the ground next week if all is well and hope that God will approve and bless."

Received for Foreign Missions per Rev. H. Achilles, Collection at Greenfield . . . \$2 47 Do. at Middlefield . . . 5 53

RECEIVED FROM WOMAN'S MISSION AID SOCIETIES. Ohio.—Mrs. R. T. Cann . . . \$1 00 Do.—Norris Band . . . 20 00 Do.—Sewing Circle . . . 35 00

LETTERS RECEIVED. G. Fleck, (0 50 for Rome) \$3. R. Cameron, \$2. T. H. Patton, \$2. H. W. Rand, D. F. Higgins, M. E. Marshall, 1 sub., \$4. Rev. W. B. Bogg's Martin Hunter, \$2.50. W. H. Burditt, 1. Thurber, Esq., \$6. Rev. Dr. Tupper, \$2. Rev. G. N. Ballentine, \$2. J. P. Moore, Rev. Jas. Wallace, 1 sub. W. T. Waterman, \$2. B. L. Keller, \$2. A. Caldwell, 1 sub. W. F. Cutten, Esq. 1 sub. J. P. Foster, Esq. 1 sub. \$2. Rev. W. E. Hall, \$2. A. E. Darband, Esq., \$4. Rev. Jas. Parker. Rev. H. Achilles, \$3 for Foreign Missions. Rev. W. B. Bogg's, Mrs. M. Wylie, \$2. Rev. Chas. Randall, \$14. Mrs. R. P. T., 3 for Acadia Col-