

What might be very appropriate at one time and place might be very injudicious under other circumstances. The thing to be done always is to pour a flood of heavenly light upon the minds of both saints and sinners, and roll the solema, thrilling truth of God mountain high upon the conscience. Both the moral law and the gospel are to be pressed upon the attention. Many preachers have muddy heads on these points. Some preach law without gospel, and cry, do, do, all the time, as though sinners could save themselves by mending their manners and morals. Others preach gospel and leave out the binding claims and condemnation of the moral law. The law is Heaven's great rule of moral right and wrong. It appertains to moral government in every part of the moral universe; is a transcript of the holiness of God, and can never be abrogated. It binds all moral agents to love, or will good supremely to God, and equal good-will to men. Every sinner converted passes through substantially the following process of experience, consciously or unconsciously. The mind is first awakened, then convicted of guilt and peril, and then brought to yield; yield itself up to God, submissively accepting the Lord Jesus Christ as his blessed, good, and only Saviour. It is the law that has been broken; it is the law that thunders condemnation. The knowledge of sin is by the application of the law. The guilty soul must be made to see that this law is broad and spiritual, setting up its exactions over all the hidden and the deepest workings of the soul; the thoughts, motives, passions, lusts, appetites, loves and murderous hates. When a knowledge of sin is revealed within, as against God and His Holy Law, then the sinner may hear with some hope the provisions of the gospel in which he is pardoned freely, and adopted and loved of God as though he had never sinned. Men bound up in their own self-righteousness, and depending on their own imaginary works for salvation, can never, in the nature of things, accept Christ as their precious and only Saviour; and it is all in vain to offer the Great Physician to those who are not sick. Give them the law, in its spirituality, and then the gospel in its great and ineffable salvation.

Dr. L. Moss, in an elaborate article in the *Examiner* of October 24th, treats on the employment of evangelists as revivalists, and deprecates the whole thing. I think he is right, so far as to the propriety and usefulness of employing adepts at revival work to get up revivals to order. Pure revivals cannot be gotten up in this way, and when churches rest at ease, and run amusements nine months in the year, and then undertake to play piety a little while, fast and pray like monks at Lent, and employ an imported adept to come and run the machinery for a few weeks, to make a few converts, to keep up appearances, and fill up the ranks, I feel sure they make a mistake and injure themselves, instead of promoting the cause of God. There are undoubtedly good men engaged in revival work from place to place. It does seem to me that God has honored and blessed the labors of Moody, Whittle, Pentecost and some others of their class. They are manifestly not mercenary, nor after fame, and depend on no artificial machinery to make converts. But, my dear son, it seems to me, after many years of close observation and much experience, that pastors and people had better, as a general rule, do their own work, depending on God, and not on man or any of his manifestations, for revival work. Be careful in all your measures that you do not leave awakened minds to trust in the anxious-seat, in the ebbing and flowing of emotions incident to going forward for prayers, or in the prayers of Christians, as the source of their salvation. Cut them off squarely from every refuge but that of Christ and His precious blood, and then, if they find peace in Jesus, they will find a salvation which will hold out and be forever salutary.

YOUR FATHER AND FRIEND,
—Watchman.

For the Christian Messenger.

Acadia College. Important Statement.

Dear Sir,—

It is important that the friends of Acadia should understand the state of the Building Fund and the need of a general effort to gather in the money to meet the responsibilities of the Building Committee. Work on the buildings will be pushed on with vigor.

The College is to be completed the first of June, the Seminary the first of July.

At present there has been paid to contractors, architects, supervisor, &c., \$23,082. Of this \$3,736 was hired money, and \$7,500 from insurance. The balance, being about \$12,000, has been received from the subscriptions.

The contract-price for the buildings is \$34,500. To this must be added for the heating apparatus, furnishing of the two buildings, supply of water and other incidentals at least \$7,500, making about \$42,000 for the whole. Of this \$23,082 has been paid, leaving about \$19,000 to be provided from some source. Every effort should now be made to raise as much as possible of this sum within the next four months. Pay-days will come to the Committee with oppressive regularity. To settle the demands against them with hired funds will be perilous in the extreme. To meet their obligations for the next sixteen weeks will require more than a thousand dollars a week. None can be too prompt in paying subscriptions, nor can there be too much diligence in obtaining contributions from any who have already subscribed.

Yours truly,
A. W. SAWYER.

Wolfville, March 1, 1879.

The Christian Messenger.

Halifax, N. S., March 5, 1879.

THE BAPTIST MISSION TO CENTRAL AFRICA.

The Rev. J. F. Comber, the pioneer missionary, having made a tour of exploration as far as Congo and Makuta, and obtained an interview with the king of Congo, where he was received by him favorably, returned to England a short time since to make arrangements for establishing a permanent mission in that part of Central Africa. On Monday the 10th of February he appeared at the London University, where Lord Dufferin, the President of the Royal Geographical Society presided, and read a paper on the subject of "An exploration from Mount Cameroons, and a journey through Congo to Makuta." Among other discoveries he made was that of an inhabited island in lat. 4deg. 45min., long. 9deg. 18min. He also stated that it was the intention of the Baptist Missionary Society to establish a mission on the Livingstone River, and it was this that led him to San Salvador and Makuta. He found at the latter place the natives very friendly, and more intelligent than many on the coast towns, and expressed himself as very hopeful that a great and good work may yet be done amongst the natives.

Captain Burton, who followed Mr. Comber, said that he felt a great interest in the missionary operations on the Congo. When he was in the district referred to by Mr. Comber, travelling was next to impossible, now it was not so. He could then only get the natives to move by giving them rum, and often when they got that first, they would decline the work offered; if he refused it, they would not stir one step. Our friend and brother, Mr. Comber, will go with something better than rum—a better motive power sends him forth; and filled with love to Christ, we trust that the people may receive the glad tidings of the Gospel of peace, and they in the end become missionaries of the Cross amongst their own people.

Mr. Comber intends to return in April for the purpose of proceeding with his work in the dark continent.

Rev. A. V. Timpany on his return to Cocanada, after being at home in Canada for two years, says: "On my very way up through the Telugu country I had a chance to see in more than one place the change that had come in the feelings of the people. The Christians on the Ramapatam field have doubled in a year, on the Ongole field they have gone up to a membership of about 14,000. We long for similar times here. But we must make ready for the blessing if we want it. The tithes and offerings must come in, then the windows of heaven will be opened. Of this I have not the slightest doubt. We must be in a measure prepared to receive and care for the ignorant heathen, ignorant of Christian ways and mode of life when they come to us. To this end we must have a body of trained workers, and the people must hear of Jesus before they can believe in Him. Taking the work from Bro. McLauria's wearied and weakened hand this we go on to do. New friends help us. Be-

fore this reaches you the foundations of a chapel and school house will be in and the walls going up. The whole is to cost the modest sum of \$2,000. In some way we hope to have the roof on by June. The Ladies' Beards East and West have, I believe undertaken to raise the \$2,000 in two years. We want the house long before that. Oh my brethren, do you know what it is to wait in this land of awful heat, and detestable idolatry two whole years for the money to build, and then another year to build? No! before that time we will have the house. And in it daily, scores of boys and girls, men and women, by the time the three years are up, will be fitted for teachers of their people, and God's blessing will be coming down like showers that water the earth."

At Brantford, Ontario, the churches are actively engaged in connection with the visit of Rev. Mr. Hammond the evangelist. He is accompanied by "Little Charlie Hale," a blind boy who sings the revival melodies in a most touching style. Rev. W. H. Porter who has kindly sent us a copy of the Brantford *Weekly Expositor* with long accounts of the meetings takes a deep interest in them. In a notice of one of the meetings it says:—

"Nearly all the Sabbath Schools were represented by teachers and scholars. Mr. Hammond was accompanied to the platform by a number of ministers, and they rendered all the assistance in their power to sustain the meeting. The vast congregation joined in singing, Jesus, take this heart of mine, Make it pure and wholly thine, Thou hast bled and died for me, I will henceforth live for thee.

Chor.—Yes, Jesus loves me, etc.

This hymn was sung again and again until the sound was unanimous and hearty. No formal plan was adhered to in the after proceedings, but song or speech or prayer was chosen just as the exigencies demand. Some will criticise the manner of address, but all must acknowledge the simplicity and earnestness of Mr. Hammond, and concede him the possession of unusual gifts, when we say that, for nearly two hours he held his audience spell-bound, and hundreds of childish faces were wet with tears of sympathy and sorrow. When little Charley sang his beautiful songs we could well believe that hundreds elsewhere had shed tears of sorrow when they parted with him. As he sang of "No need of sunlight in Heaven," and of his own affliction, but that he could see spiritual beauties, the setting sun shone upon the beautiful face and the slight orbs, and it was easy to imagine him a spiritual visitant."

The editor of the paper from which we copy the above gives a further account of little Charley as follows:—

"A BROTHER CHIP.—Little Charley Hale, Mr. Hammond's blind singer called upon us on Tuesday and manifested the deepest interest in the office and its work. This was readily accounted for when we learned that he is an amateur printer, and sets up his own work, adjusts his forms, etc. He is enabled to do this by means of type, cases, etc., manufactured expressly for the blind. Charley impressed us all most favorably by his unassuming, gentle ways, and we could easily understand why he is such a favorite with young and old."

At another meeting on Wednesday held in Zion Church in the evening, nearly or quite all the ministers in the city were present. The full seating capacity of the body of the church was filled by a deeply attentive congregation and several were in the galleries. A number of excellent hymns were sung, from the book "Song Evangel," and Charlie Hale sang "The Ninety and Nine," and "The Light of the World is Jesus." Mr. Hammond read a chapter in Malachi and made a running and suggestive commentary as he read. More than once he led in prayer, in which he was followed, in concert, by the congregation. The theme for his discourse was the all-sufficiency of Jesus as the Saviour of the world. While he preserved a logical and close grasp on his subject, yet no opportunity was lost to adduce an illustration. These were given with deep earnestness, and the speaker's eyes were often suffused with tears as he recited his tales of the lost and perishing returning to the fold. One grand element in Mr. H.'s success lies evidently in the keenness of susceptibility and warm sympathy with suffering in every form. At the close of the regular service an enquiry meeting was held, and many remained to converse with each other on the one grand theme which seemed to absorb every mind."

The "American Diamond Dictionary" advertisement in our columns some two or three weeks since, perhaps looked to some a little doubtful. We have received a copy of the little book. It is all that it professes to be, except that we do not understand the "\$7 for 63 cts." The book is good and well worth the 63 cents.

Scarcely a week passes without bringing us intelligence from sorrowing friends of the loss of their dear ones by the terrible disease diphtheria. Neither rank, age or position is spared. The palace and the cottage alike are visited. Pastors and peoples are called to give up, often the fairest flowers in their domestic gardens. We have just received the following from our brother, Rev. J. E. Goucher, pastor of the Baptist Church at Truro:—

Dear Bro. Selden.—Our home is again a "Bochim." Death has made it desolate. On the morning of the 27th ult., my fourth son, Arthur Crawley, fell a victim to diphtheria after an illness of ten days. Everything was done that medical skill and parental love could suggest to save him, and when we thought he was doing well and out of danger, the disease grasped the heart, and our bright boy, whose clear intellect and generous but impetuous nature made him the subject of parental hope and fear, succumbed to the touch. He was a few days past his 10th year. Four out of seven of our family flock have "crossed the flood." Why our Father thus deals with us is known to himself. We know He doeth "all things well." The 'why,' he will explain in good time. Yours in sorrow,
J. E. GOUCHER.

Truro, March 1st, 1879.

Our brother's recollections of his departed son will always be of one bright and fair, new removed far away from sin and suffering, disease and danger. He was to remain here, in trust, but for a few years. Like all else that is precious belonging to the Master, He has only taken what was always His own, and lent but for a little while.

Be thankful dear Brother and Sister Goucher for having had the loan for a season. Remember 2 Saml. xii. 23.

The communication on another page from Beaver River was in print before we received the following. It was intended for our last week's issue but was delayed by the snow storm. This letter from Bro. Titus gives further particulars and the plans of our brethren for future operation. We commend the appeal to those friends who are able to aid them in this day of their calamity. Brethren and friends, help!

Dear Bro. Selden,—

I am sorry that, owing to the storm, my letter did not reach you in time for publication this week. Permit me to add that our house of worship, 60 to 40 ft., was situated between Beaver River Corner and Maitland and was intended to accommodate the villages of Brookville, Bear River, Maitland, Richmond and Short Beach. It is now thought best for the prosperity of the church to build two smaller houses, one at Maitland, the other at Beaver River.

I wish also to correct the statement made in the *Yarmouth Tribune* that the fire originated in an ash barrel, there was no ash barrel in the house.

At a meeting of the church and congregation, held on the evening of the 26th inst., in the Free Baptist Church, kindly tendered for the purpose, the following resolutions were unanimously passed:—

1st. Whereas, by the burning of the Baptist meeting house, on the 20th inst., we are left without a place for the accommodation of our church and congregation in the worship of Almighty God,

Be it resolved, (1) That we record our thanksgiving to the Great Head of the Church for the abundant blessings vouchsafed to us in the past; (2) that we accept this calamity as intended in the Providence of God to work for our good and the glory of His great name. (3) That we stand together as a church in the work of the Gospel and worship of God; (4) we ask the prayerful sympathy and hearty co-operation of brethren, sisters and friends.

2nd. Whereas it is the opinion of this meeting that one meeting-house will not conveniently accommodate the people of the communities represented in the church;

Therefore Resolved, That we proceed to the erection of two meeting-houses, to be situated as shall be determined by that part of the church and congregation residing at Beaver River and Brookville, as to one, and by that part of the church and congregation residing at Maitland and Richmond as to the other.

3rd. Whereas there may be certain contributions from friends outside the communities directly interested, for the benefit of the Beaver River Baptist Church,

Resolved, That, unless otherwise specified, donations be equally divided between the two houses.

4th. Resolved, That our pastor, Rev. G. B. Titus, be authorized to solicit and receive contributions to the building fund.

5th. Resolved, To tender our thanks to the Free Baptist Church for the use of their house.

6th. Resolved, To ask Bro. Selden to publish the foregoing resolutions in the columns of the *Christian Messenger*.

We are now ready for work, and, no doubt, shall begin at once. Our work demands much faith, for we are not able to raise the amount required to build these houses. Our loss is estimated at \$5000. Who will help us? Brethren of Nova Scotia and elsewhere, will you not send us help in this time of trouble. As ever yours, &c.,
G. B. TITUS.

Beaver River, Feb. 27th, 1879.

Anonymous writing often reaches farther than the writers intend or expect. If what is written has any point, it is frequently supposed to suit certain persons, and is applied to them. Others who perhaps know nothing about it are supposed to have been the writers, whereas it may have been written by parties hundreds of miles off, who know nothing of either the one supposed to have written it or him for whom he may suppose it to have been written. It was simply a bow drawn at a venture. We have such a case at hand: (1) A good brother some time ago sent us a question for an expression of opinion as to whether the female members of a church were expected to attend the business meetings. To this we replied briefly, leaving the matter open for any further remark, if that were thought desirable by other brethren. (2) A short time after this we received a communication animadverting on the subject mentioned in the question, supposing it were put by another person, and in reference to special circumstances which had occurred in their locality. (3) Then again another article appeared entitled, "The Implacable Few." This, too, was said to have come from the same source as the question, before mentioned, whereas it was written by a person living a long way off from the other, and neither party knew who was the writer of the other.

In justice to the brother supposed to have written them (1 and 3) we may state that neither of said writers knew the other and neither of them live in the counties of Halifax, Hants, or Kings. We hope this may suffice to remove said wrong impressions and prevent to some extent similar mistakes in future.

Mr. Henry P. Clay, son of Dr. Clay, Immigration Agent of this city, after spending a year at the New York University Medical College, has graduated with credit and honor. A letter from Professor Stephen Smith speaks of Mr. C. in the highest terms as a very diligent successful student and likely to take a high stand in his profession. We are pleased to hear that he is expecting to continue in Halifax for the purpose of pursuing his studies. We doubt not we shall hear more and more favorably of him in the future.

The Moncton *Times*, on Monday of last week, stated that on the previous evening "the Rev. Mr. Currie preached a stirring sermon appropriate to the revival season, and at its close the impressive baptismal ceremony of the Methodist body was administered to six young converts—one quasan old man, and another a young lad. After the baptismal ceremony had been concluded, twelve other persons were received into the church."

We do not profess to understand all the above, but give it simply as we find it.

The Diocesan Synod at Toronto commenced last week the election of a Bishop to succeed the late Bishop Bethune. There were at first several candidates. It being necessary for a candidate to receive 55 clerical votes and 50 laymen's. There had been about 20 ballotings and yet was undecided. At the Monday's balloting Archbishop Whittaker got 81 clerical and 40 lay votes. There were 108 clergymen represented. The ballot on Saturday failed to decide the matter.

It is said that no matter what comes or goes there will be no adjournment, and that, if no result is reached before, balloting will be kept up till Easter.

The Acadia *Athenaeum* draws a comparison between the Windsor and Annapolis Railway and the Intercolonial, and shows the superiority of the former in accommodation as to time, because that whilst it has a Time-table it does not adhere to it slavishly; but parties who happen to be a little late need not fear being remorselessly left behind, as by the Intercolonial, but may be almost sure of being in time. The care taken, too, in not running at the reckless high rate of speed of the Intercolonial makes the W. & A. perfectly safe, and enables the people to see the beauties of the country as they pass through it!