

filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his labors ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about and criticizing, and crushing instead of upholding by our efforts and our prayers the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us taunting him for his weakness, while we hung on as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer till, worn and bleeding, he fled into a covert to die. Scarcely had he gone, when God came among us by his Spirit to show that he had blessed the labors of his dear, rejected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who toucheth one of His servants toucheth the apple of His eye. I heard my old pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish!'

"Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold, whose hands had buried me in baptism, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him. 'God pity me!' I cried, 'what have I done!' I confessed my sin to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant and receive his forgiveness. What did I care then whether the pews by the door were rented or not? I would gladly have taken his whole family to my home forever as my own flesh and blood, but no such happiness was before me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor! my pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his spirit.

"I kissed his brow, and told how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was, 'Touch not mine anointed, and do my prophets no harm.'

"I staid by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying: 'Touch not mine anointed, and do my prophets no harm.' These words followed me till I fully realized the esteem in which Christ holds those men who had given up all for his sake, and I vowed to love them evermore for his sake, even if they are not perfect. And since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together.

When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with them who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new comer's efforts to get a minister who could make mere stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "no," but sometimes it requires not a little courage to speak it as resolutely as did the silent deacon.

For the Christian Messenger.
A Visit

TO THE NEW COLLEGE BUILDING AND LADIES SEMINARY AT WOLFVILLE.

The class-rooms, halls, library and museum rooms are spacious and well arranged. The principal entrance is not as imposing and handsome as the size of the building would seem to require. The library and museum in either wing, are fine well-lighted rooms with light galleries running round part of the walls. The Assembly Hall, on the second floor of the central building, is spacious and lofty, calculated to accommodate 800 persons. This has a gallery at each end. The cupola is reached by pleasant, easy flights of stairs, a vast improvement on the Hades' darkness, and the Scylla and Charybdis perils that were encountered in the ascent to the belfry of the old College. The charming view of nestling villages, with the broad meadows extending to the blue Minas, whose waves in their turn lap the foot of the precipitous cliffs of Blomidon, will surely make the College cupola a favorite resort of students and visitors. The eye never tires of the charming landscape. The whole interior of the College is apparently near completion.

The Seminary is quite an imposing looking structure when observed from the front. Its numerous windows indicate that the architect does not incline to a dim religious light. The rooms are not plastered as yet, so perhaps a true estimate of their size could not be so well arrived at, but the bed-rooms, of which there are two, opening into each study-room, do not at present look large enough for four occupants, as was the intention I am told when the building was planned. The rooms, however, all seem well arranged, and fitted for the numerous requirements of a ladies Seminary.

The Academy Hall, and some of the class-rooms in the College are already in use and supplying what has been so much needed since the great fire that swept away the venerable "old Acadia."

For the Christian Messenger.
Kings County Baptist Ministerial Conference.

PORT WILLIAMS, March 3rd, 1879.

The monthly meeting of the Baptist Ministerial Conference of Kings Co., convened on Monday, 3rd inst., at the Vestry of the Baptist Church, Port Williams, at 11 o'clock, A. M.; President, Rev. S. W. DeBlois in the chair. The Secretary being unavoidably absent, Bro. H. A. Spencer was appointed Secretary pro tem. Two Sessions were held—a goodly number were in attendance. The following Brethren were invited to seats: Rev. R. D. Porter, Brethren Harding Sweet, E. Sweet, Bezanson, Deacons Welton and Cogswell, Rev. O. Chute, Prof. Tufts, and Bro. Masters.

Deeply interesting papers were presented and discussion held.

In the morning Rev. S. B. Kempton, A. M., presented a paper in "The Scriptural view of the Doctrine of Hell"—which elicited an animated discussion, followed by a motion.

That the Essay read by Rev. S. B. Kempton be received by this Conference as expressing their views of the subject, and that the writer be requested to publish the same.

In the afternoon Rev. Dr. Crawley presented an Exposition of John iii. 5. for which the Conference tendered him their thanks for his kindness in preparing the same.

Rev. Dr. Sawyer presented two plans of Topical Sermons; one by Dr. Kirk from Luke xiv. 16-20; one by Dr. Shedd from Romans x. 15 first

clause. These plans called forth some discussion and criticism; and Dr. Sawyer received the thanks of Conference.

Rev. Isaiah Wallace presented a sketch of a sermon preached by him on Psalm lxxxv. 6, in lieu of his paper on "Revivals," for which he also received thanks with a request that the paper be presented at the next meeting of this Conference.

Resolved that the next meeting be held at Cambridge, commencing at 1 o'clock, P. M.

That the Rev. S. March give an Exegesis of Genesis ii. 17. "In the day that thou eatest thereof thou shalt surely die."

That Rev. Isaiah Wallace present a statement of the needs of the County in regard to Mission Work, and the best means of supplying the same.

That Rev. Dr. Welton prepare a paper, choosing his own subject.

That Rev. S. W. DeBlois preach the sermon, and Rev. E. O. Read be his alternate.

The Rev. R. D. Porter was appointed to preach the sermon, in the evening in lieu of Rev. S. March, and Rev. J. Murray who were absent.

The Rev. R. D. Porter complied. A deeply interesting service was held, and addresses were delivered by Rev. S. W. DeBlois, Dr. Welton, S. B. Kempton and Bro. Sweet and a collection was taken up for Missions amounting to upwards of ten dollars. I am indebted for the above to Bro. H. A. Spencer, who kindly acted as Secretary and by whose request I forward the above for publication.

Yours fraternally,
STEPHEN MARCH,
Secretary.

N. B. The next Monthly meeting of the Kings County Baptist Ministerial Conference will be held (D. V.) with the Baptist Church, Cambridge, Kings County, the first Monday in April at 1 o'clock, p. m.

All ministers and Licentiates are invited to be present.

S. MARCH, Secretary.

The Christian Messenger.

Halifax, N. S., March 19, 1879.

The excitement of the race course is sure to bring together a crowd. Indeed any personal contention or encounter is calculated to draw sympathetic hearts to witness the contest, except some moral principle exercise a restraining influence. The horse racing which our correspondent denounces is doubtless a degrading pastime in many respects. It is cruel to the horses. It is provocative of gambling, profanity and drinking to excess, and is the resort of the idle and dissolute. These are invariably found in connection with such contests and it becomes Christian people every where to avoid them, and endeavour by all means in their power to prevent them.

TROTTING HORSE RACE.

A short time since a race of the above nature came off at Lawrence-town. It appears to be an annual thing. There was considerable betting, as usual at such places. The weather was cold and disagreeable, yet there was a large crowd of spectators. The following brief conversation took place in the evening of the same day. "Been to the race?" enquired a certain man of one who had been there. "Yes" was the reply. "Many there?" "Yes, I dare say there was a thousand there." "Then" said an old man sitting by "there were a great many fools there," and somebody said (inly) "That's so."

Another race was to have come off at Bridgetown some days after; a large crowd had collected, but on account of some hitch there was no race, and consequently great disappointment. It is sincerely to be hoped that the pulpit and the press will combine to put an end to the demoralising effects of horse racing in this neighbourhood, to say nothing of compelling the noble creature to go at highest possible speed in a manner so unnatural to high speed as trotting. This kind of amusement might suit barbarous and half civilized nations, but should not be countenanced in a christian land.

One important feature of Mr. Spurgeon's work is the sending out and sustaining the two missionaries, Messrs. Smith and Clarke, who go from town to town, holding meetings and addressing congregations in the streets and large public buildings, more particularly in the north of England. Mr. Smith is a cornet player and has a handsome silver cornet which was given him by Mr. Spurgeon. With

this he calls together the people by playing some well-known hymn tune, and then leads the singing, whilst Mr. Clarke sings at intervals during the services. Both of them speak and preach the gospel and draw together vast crowds of people. We have before us an account of meetings held in Great Grimsby on the 19th of January last. In the afternoon the large chapel belonging to the Wesleyans was crowded from floor to ceiling with children. Several schools in the town having been invited, and seats secured for them, hundreds were unable to gain admittance to the building. The service was a most happy one. The children sat spell-bound for an hour while Mr. Manton Smith gave one of his characteristic addresses to the young. The singing was led with the silver cornet presented by Mr. Spurgeon. In the evening the Baptist Tabernacle, capable of holding about 1,200, was crowded, and seats placed in every open space. Mr. Clarke took the service, while his fellow-helper led the singing with his cornet, and sang a solo. About 1,000 persons stayed behind to pray for God's blessing to rest on the special effort put forth. On Monday evening the service was continued, and the chapel well filled. The evangelists remain in Grimsby till the end of the month, when they return to London to hold special services at the Metropolitan Tabernacle.

Collections are taken which go towards the fund for their support and the balance towards the Pastor's College.

The following from the Rev. A. Chipman will awaken strong sympathy in many hearts for our brother and his family:—

Dear Bro. Selden.—God is still favoring us with manifestations of the Divine favor. Our services at the Mill are well attended, solemn and interesting. Fifty-one in all have been baptized; and we expect a number more to thus follow their Lord on the morrow.

We have also been called personally to pass through an afflictive dispensation of His providence. Our house with much of its contents was consumed by fire on the 6th inst.

"Good when He gives supremely good,
Nor less when He denies,
E'en crosses from His sovereign hand
Are blessings in disguise."

Fraternally Yours,
A. CHIPMAN,
Hopewell, Albert Co., March, 15th, 1879.

Mr. Ira D. Sankey is engaged in a series of evangelistic services in the north of England. A week or two ago he was at Newcastle-on-Tyne and Gateshead, where immense congregations were brought together to listen to his "singing the gospel" and addresses. The ministers of the churches were working with him at the meetings in the various places.

In preparing the International Lesson for this week's issue we were forcibly reminded of the very significant expression frequently used by Father Manning, "Oh, the everywhereness of God!"

SPIRITUAL MANIFESTATIONS, by Charles Beecher. Lee & Shepard, Boston. Pp. 322.

We cannot well notice this book and its subject without having some reference to the author and his name. It was once said that there were but three kinds of people in the world—saints and sinners and the Beecher family. This work will be taken as evidence in confirmation of that opinion. Mr. Beecher has treated spiritualism in a style different from ordinary spiritualists. He holds that there is intercourse between us and spirits, and that this is a permanent law of human life. Indeed, that the fact of angels having sinned was the occasion for the creation of the human race. He believes that the souls of men had some sort of pre-existence, and that after the judgment there will be another incarnation for the spirits that have not become purified by their experience in this life. He regards the prophets and apostles as mediums of a high order and Christ as the king of the mediums.

He traces spiritual manifestations all down through the different periods of the Scriptures and endeavours to reconcile them to the system he adopts as the true one.

THE ACT OF BAPTISM IN THE HISTORY OF THE CHRISTIAN CHURCH. By Henry S. Burrage: pp. 552. American Baptist Publication Society, Philadelphia. Price 90 cents.

The author of this book has brought together a vast amount of testimony respecting baptism, from Apostolic days all down through the ages since,

making it very clear how the departure from immersion occurred and crept from clinic Baptism to that of infants, and from pouring to sprinkling. The great error, Baptismal Regeneration, having taken hold of men they could easily dispense with the original demand for faith in the recipient, and make Baptism an act performed upon the person without their assent or consent, and of course without regarding character or age in the candidate. The book is handsomely bound and will form a valuable addition to the Baptist literature that is now becoming so comprehensive and abundant.

The Advertisement in another column headed "\$6 for 56cts." is a peculiar mode adopted by some United States business men, which we do not quite comprehend, nor do we guarantee anything concerning the Dictionary.

FOREIGN MISSIONS.

By the last English Mail, the Secretary of the N. S. W. M. A. Central Board received letters from the missionary sisters in India, from which we make some extracts that will be read with interest.

FROM MRS. ARMSTRONG.

CHICACOLE, Jan. 23. 1879.

My Dear Mrs. Selden,—

I can only write a very hurried note to-day, but I cannot let more time elapse in silence. Since baby Ernest came, we have had a succession of startling events, that have thrown all usual routine to the winds. When he was scarce a month old, a cyclone visited us, and we were obliged to leave our house for several days; a great part of the town was submerged, and at one time we feared we should be obliged to take to rafts to save our lives. Another week, while our house was being white-washed, I had to take the children away, as we were all suffering from heavy colds. Then our conference convened—a delightful gathering. Very pleasant our reunion was, and too soon over, and all scattered away to their work again. Two days after they left, we heard of the death of Apallanarsiah, one of our most efficient helpers, and Mr. Armstrong left immediately to see the family and learn the particulars. He returned last evening. It seems that he was seriously ill for only four days, and died a triumphant death, witnessing to many heathen who came to see him, that he was going with joy "to his Father's house." It is a sad loss to us and to his village.

Nau Nau has not yet returned, and I am doubtful if she does; she is anxious to come, but cannot find a way. I am sorry she is not here; I miss her sadly.

Ever lovingly,
H. M. N. ARMSTRONG.

FROM MRS. CHURCHILL.
BIMLI, Jan. 25 1879.

We have just returned from our Conference at Chicacole, where we had a very enjoyable and I hope profitable time. We were glad to see our brother and sister Armstrong in their own house, or in the Mission house, the only one yet belonging to our missions.

Mrs. A. has a very interesting caste girl's school, which I visited twice during my stay. Our trip there and back was my first experience of bandy travel, and I must say I rather enjoyed it, except fording the rivers, and jolting over some exceedingly rough places, where the road had been washed away in the heavy storms of November and December. It is a very pleasant time of the year now to travel, and indeed the climate at this season is delightful for anything.

Mr. Churchill left us again yesterday for another sojourn in Bobbili; he hopes to remain six weeks, if health or food do not fail him, and then return for the rest of us.

Our school here opened Aug. 1, 1878, with ten pupils, but increased to thirty-two by the end of the year. I spend two hours daily with the children; one is devoted to religious instruction, the other to sewing. The remaining three hours of the school day are spent in learning reading, writing and arithmetic, under a competent Telugoo teacher, the pupils being examined by me at intervals to see that they are making good progress. They all attend the Sabbath School.

Ever your sister,
M. F. CHURCHILL.

FROM MRS. SANDFORD.

BIMLIPITAN, Jan. 23. 1879.

The money sent for the purpose of providing rooms for Miss Hammond