

The Day of Prayer for Colleges was duly observed. Class work was suspended. The New Academy Hall just opened, was chosen as a suitable place for the morning meeting for prayer. Dr. Sawyer presided, and found reason for encouragement and thankfulness in the history and present condition of Acadia. Dr. Crawley was happily present, and by his words, ever earnest, vigorous, and hopeful, added much to the interest of the occasion. Acadia Athenaeum.

After a year of shanty life, carrying the thoughts back to the country school-house, where many of us wrestled with the multiplication table and the Spelling book superseded, the Academy classes have caught up to the times again, as regards accommodation. On Monday, 24th ult., they took informal possession of their rooms in the new College. These are four in number, and are grouped in the east end. The Academy Hall, flanked by two class rooms on the first floor, and a third class room, above, on the second flat. Airy, light, comfortable, capacious, they are a striking contrast to the shanty compartments, and a marked advance on the rooms occupied by the Academy in the Acadia of the past.—Ib.

For the Christian Messenger. Sermons in Nursery Rhymes.

Mr. Editor,—

On reading in the Messenger of yesterday these illustrations of the sublime teachings, suggested by our never-to-be-forgotten Nursery Rhymes, I was led to think that they, too, deserved to be sublimated into Latin verse. Perhaps some of your classical correspondents will act on the suggestion, and perform the task. Meanwhile suffer me to lead the way by a hurried rendering of that far-famed poetical celebration of the adventures of the renowned worthies,

JACK AND GILL.

Jack et Gilla,
Licta villa,
Ut aqua hauriretur,
Scandunt montem,
Querunt Fontem,
Quo pura adhibetur.
Jack tilubat,
Ut procidat,
Et apicem confringit;
Illi Gilla
Haret; illa
In terram et impingit.

X. Y. Z.

Latic, Kal., Apr. iv.

The Christian Messenger.

Halifax, N. S., April 2, 1879.

We have just learned that Rev. G. Davenport Cox, died at Bear River, on Wednesday last. Bro. Cox had been failing in health for several years past but he was not wholly confined to his bed till recently. On account of his enfeebled state he was obliged to resign the pastorate of the Hillsburg Church, some two or three years since. He was succeeded by Rev. J. H. Robbins. The church, however, continued to sustain Mr. C. and his family, thus shewing their affection and esteem for him and them. His ministry, although a comparatively short one, has been one of much success. He was a most devoted laborer and a powerful preacher of the gospel of Christ.

ACADIA COLLEGE.

The Anniversary Exercises in June this year will have much additional interest given to them by the public Opening Services of the New College Building on the previous day. It is, we believe, the intention to have these on Wednesday morning, June 4th, and the closing of the Term of the Horton Collegiate Academy in the afternoon and evening in the large Assembly Hall. The College Anniversary to be the next day, Thursday.

There will we doubt not be a grand rallying of the friends from far and near. If it could be made the occasion of clearing off a few thousand dollars of the debt, it would be a noble work. We hope to hear that the liberal are devising liberal things. There is a fine opportunity for investing capital which will continue to bless the world and the church through all the coming ages, after the investors have passed away to the bright realms of glory.

Joseph W. Dimock, thirty years of age, son of the late Joseph Dimock, of Newport, while engaged boring plaster at Wentworth, on Friday last, was instantly killed by the falling on him of a quantity of earth. The deceased leaves a wife and two children.

AN AGED BAPTIST CHURCH.

The London Freeman gives an interesting account of services held for commemorating the 223rd year of the Baptist Church at Chipping Sodbury. This church was formed in the year 1656. Its records although not complete give some of its early experience when the Baptists were much more than now "the sect everywhere spoken against" and endured its fight of afflictions and persecutions. One of its early ministers Mr. Nobbs was a pastor there at least for 25 years. Another one Mr. Jennings was one of the ejected Nonconformist ministers. He was ejected from the rectory of Brimpsfield, Gloucestershire, and was baptized and received into the church at Broadmead in the year 1667. Very soon after his admission to the church there is the entry:—"Upon the fifth day of the second month, 1667, in consideration of our Pastor's illness since he came forth of prison, and infirmities increasing upon him, being about fifty years of age, the brethren and pastor moved that brother Jennings might be chosen a teacher of the congregation, to ease our pastor sometimes, that he might not preach so often as he did, which was sometimes five, and usually four times a week; and Mr. Ewins moved that brother Jennings, for the aforesaid reasons of the pastor's infirmities, might be administrator of the ordinance of baptism to the church, to be ready to the administration of it as often as persons desire it, that they might not be delayed, but admitted orderly." These were troublesome times for the faithful followers of Christ, who were violently opposed and persecuted by the enemies of the Cross. Ministers of the gospel were imprisoned, and the worship of God was often interrupted by the intrusion and violence of the persecutors. Mr. Jennings, in the exercise of his ministry among the people at Broadmead and elsewhere, was frequently thus disturbed. "On Lord's day, January 22, 1682, Mr. Jennings, with several others was arrested; but was liberated shortly after." "On the 4th of May, 1682, information was brought to a petty session for Gloucestershire against Brother Jennings for preaching in the lanes, and a warrant granted for levying £5, or else goods or person, and they came to execute it where he used to lodge; but he was married about fourteen days before, and went to live at Chipping Sodbury, and so escaped, but he was forced to abscond."

Another of the ministers Mr. Ferabee, was ordained pastor on December 10, 1766. He continued minister until the year 1808, when he died on the 20th of August, aged seventy-six, having filled the pastoral office for forty-two years.

The following extract will interest many of our friends and the readers of Rev. John Brown's letters.

"In November, 1869, Mr. Jno. Brown, then a student at the Bristol College, accepted the ministration of the church. His earnest labours for the spiritual welfare of those under his pastoral care, and others, and withal his efforts to win the young, endeared him to all who had the privilege of knowing him. "He reasoned of righteousness, temperance, and judgement to come." After a ministry of four and a half years he removed to the church at Milton, Nova Scotia.

Not only does the gospel of Christ change the life and character of a true believer, but a hearty reception of its ennobling truths operates on the human countenance and transforms its features. Whilst previously the heart was subject to evil passions, low thoughts and a bad disposition, it revealed more or less what dwelt within, but now, after the change of heart has taken effect, placing there instead, kindness, gentleness, a desire to make others good and happy, the exterior makes it known. It may be that the homely will not become absolutely beautiful, yet the grace of God must be, more or less, a beautifier, and where genuine beauty dwells within the human face divine reveals it by a progressive transformation.

No polished hypocrisy can equal the true heart work. If it does not at first appear it will by some means make itself known by acting on the expressive face. If this be the operation of the spirit within on the exterior here how much more may we expect it to be so in the higher condition which we hope to attain in another world, where

"Everlasting Spring abides
And never withering flowers."

Where immortal youth continues and no sign of age shall appear. Loveliness is said to be the outside of love, and he that loveth is born of God.

OLIVET BAPTIST CHURCH, MONTREAL.

This splendid new church was filled to its utmost capacity at the opening services, on Sunday the 23rd ult., all denominations in the city being well represented. At the morning service the pulpit was occupied by the Rev. John Gordon, pastor; the Rev. R. S. McArthur, of Calvary Baptist Church, New York city, and the Rev. Thos. Gales of Montreal.

The Rev. Mr. McArthur preached the opening sermon from "We will not forsake the house of our God,"—Nehemiah x. 39.

Speaking of the Sabbath, he said that in the family or home where it is not observed; it is like a year without a summer, and all is darkness, desolation and death. The Sabbath is God's embankment, against which the waves of wicked men may beat without effect.

We have no right to separate the divinely ordained instrumentality from the divinely ordained ends. Every man in Montreal knows to-day that the morals taught in our churches tend greatly to preserve the business prosperity of the city. Close the churches in Montreal and real estate would not be worth much. Real estate was worth very little in Sodom on the morning when Lot left that city. Our churches if closed to religious worship would be soon opened as prisons. It is, therefore, for the interests of every man to contribute to the maintenance of religion and the preaching of the truth.

The following

DEDICATION HYMN,
specially composed by Mrs. G. B. Muir, was sung:

God of our fathers! grateful hearts
Are met within these courts to-day.
Now, may Thy glory fill the house,
Make this Thy dwelling place always.

Here may the Gospel, full and free
Proclaimed and taught, the people
bless;
The theme unchanged, yet ever new,
Jesus, "The Lord our Righteousness."

Here, may the Spirit's mighty power,
Descending as in days of old,
Arouse the lost in sin and death;
Bring back the wanderer to the fold.

"The Olivet," a name endeared,
Enshrined in hope, baptized in love,
Hallowed by precious seasons spent,
In converse sweet, with Christ above.

God of our fathers! when these lips,
Filling Thy courts with praise to-day,
Are hushed and still, and others meet
In worship here, to sing and pray;

Then may our children rise and clasp,
The sundered links Thy hand has
riven,
And join with us to name this place,
The house of prayer, the gate of
Heaven.

The afternoon Sunday-school service came off in the church, the Sunday-School rooms not having been quite completed. There was a large attendance. Mr. E. V. Mosely, the popular superintendent of the school, presided, and in his opening address made pleasing reference to their occupancy of the new edifice. He hoped it would be to them all the scene of pleasing and blessed occurrences; that while the church itself was a beautiful one, there would also be a beautiful work going on in the hearts and minds of the children in their seeking after Christ; that it would prove the spiritual birthplace of many souls.

The Rev. Dr. McArthur followed in an impressive address, in which the claims of the Sunday-school upon the young men and the young women were forcibly set forth. Some young men unfortunately, advertised their own laziness or their own stupidity by intimating they were too old and knew too much to attend Sunday-school; they knew more than their parents, their teachers and the Bible. The conversion of the young was referred to as of more importance far in the work of Christ than the conversion of the old. In the conversion of an old man his soul was saved, but his life was lost. Rev. Mr. Gordon drew the attention of the children and friends to the appropriate Scriptural mottoes that adorned the stained windows. One window, the Sunday-school window, bore a picture of the open Bible, with the passage, "Those that seek Me early shall find Me."

At the evening service the church was literally packed full. An eloquent sermon was preached by the Rev. Mr. McArthur from the text: "For I determined not to know anything among you save Jesus Christ and Him crucified."—1 Cor. ii. 2.

Subscribers who have not yet forwarded their amounts for the present year, and all who are in arrears, will greatly oblige by immediate payment.

The document on our first page respecting the change of attitude in the American Bible Society is a somewhat remarkable sign of the times. Like its trans-Atlantic sister—the great British and Foreign Bible Society, there seemed to be a set determination to avoid translating the word baptize and a few other terms. All sorts of devices have been resorted to in some of the languages of the East by the different Pedobaptist translators, to accomplish this, and so conveying many strange ideas respecting the initiatory ordinance.

Versions made by Baptists, however, were not to be tolerated, and in 1836 after great discussion a separation was found to be necessary, and the Baptists had, in general, to withdraw and do their work by themselves. Some appropriations have, however, been made for circulating the Scriptures among the Telooongs of India and in some of the European nations.

We rejoice in this return of this Bible Society to its original unsectarian character. Truth is mighty and must prevail. We shall now hope to see the day when the British and Foreign Bible Society shall follow in the same way, and recover its former high position, so that men may have the whole of the Word of God in their own language, and in the tongue in which they were born.

All honor to the Managers of the American Bible Society. Baptist missionaries in all lands will find it a boon to have Bibles from this large institution to aid them in their work. The names appended will guarantee that the movement is a genuine one, and will doubtless bring large contributions from wealthy Baptists in aid of the work of the Institution.

A MOTHERS' MEETING of special interest was held the other day in the school-room connected with the Regents Park Baptist Church, London.

Tea was provided by Sir Robert and Lady Lush, members of that Church, about 500 assembled to partake of the good things material, musical, intellectual and spiritual. The babies too were there and a few of the fathers. After tea Dr. Landels took the chair in the adjoining room. Speeches followed.

Dr. Thorne sang "If with all your hearts," from Mendelssohn's Elijah, which was listened to with the greatest attention.

Another speech and then a part-song, "Thine is the kingdom," was sung by Miss Lush, the Misses Angus, Mr. M. Lush, and Mr. M. Angus. Dr. Thorne was the next speaker. He urged all present in a few earnest sentences not to seek for satisfaction anywhere but at Mount Calvary, for there alone is it to be found. Another part-song was sung. Mr. Pope proposed a vote of thanks to Sir Robert and Lady Lush and "the house of Lush," which was seconded by Mr. Wolf, also one of the audience, and responded to by Sir Robert, who said he hoped that each home might become as happy as his own, for happiness does not depend on outward circumstances but on the love and good-feeling of the various members of the family to each other. Lady Lush was also prevailed upon to say a few words, and so tender and loving were they, so full of gratitude for marks of sympathy in the time of sorrow, that many an eye was moist before she had finished speaking, and we do not think her words will soon be forgotten. By this time the babies, who had behaved in a most exemplary manner hitherto, began to give broad hints that bed-time was approaching. After listening to one more part-song, "Saviour, breathe an evening blessing," the benediction was pronounced, and the guests dispersed talking over their very pleasant evening.

It will interest many of the friends of our Foreign Mission in India to know what others think of the missionary stations of our brethren in Teeloo-goaland.

Rev. A. V. Timpany in a letter to the Christian Helper, published in Toronto, says:

Here I am in India, and in our own Canadian mission at work, as if it had always been my home. There is one hard part of a missionary's life that I do not have to meet this time coming to India. I mean the acquiring of the language. It is pleasant to feel at home at once, and be able to communicate with the people.

Bimlipatam is about twenty miles north of Vizagapatam. It is the place selected by Mr. Sanford for a station. He has obtained a commanding situation back of the centre of the town; he has the foundation of a good mission house in, and will in a few months have a good house for the mission family. Miss Hammond who came out with us will

have her home in his house and be joined with Mr. & Mrs. Sanford in work; Bro. Sanford will go on also with the building of a school house and I think a chapel. Building material, save wood and labor are very low, not above half as much as in Cocanada. The brethren of the Maritime Provinces certainly will get the worth of their money at Bimlipatam. It is a magnificent field and I doubt not has a future before it, and Bro. Sanford is the making of a good missionary.

We expected to have started the same evening for Chicacole, 45 miles west of north from Bimlipatam, but failed to get carts till next day. This is the station recently opened by Bro. Armstrong. He first went to Kimidy, much farther north. They found the place so unhealthy that they had to leave it. I make no doubt that they have reached the right place now. Bro. Armstrong has bought a good place on the bank of the Chicacole River. The house is on the site of one of the bastions of the old fort. In and about Chicacole there are about 25,000 people. Then it is the centre of a very large population. A man could ask for no better location to work for his Master. Here, as well as in Bimlipatam, an excellent station will be secured at a very moderate price.

Bro. Churchill is building at Bobili, a large town over fifty miles from Bimlipatam, and located in a large, populous, and rich plain at the eastern side of the Ghauts, which run up through the country. I am enthusiastic over the field that we Canadians have here. It will be a grand mission in time, if we are true to the work the Lord has committed to our hands.

Some people have a fancy for literary curiosities and especially for manufacturing them. Here is one sent us by a friend:—

"What is truth?" This question put in Latin, is: "Quid est veritas?" and the letters transposed give the best and only answer to the question: "Est vir qui adest"; "It is the man who is here present." Somewhat more freely, it may be appropriately rendered: "The man who stands before you."

We would not have it supposed that this is literally the solution of the question, although it doubtless is a correct answer to Pilate's question.

The Rev. JOHN CLARK closed his labors with the Dartmouth Baptist Church on Sunday last. We regret that it had not been announced sooner that such was his intention as we believe there are several churches in the province desiring a pastor who would have corresponded with him in reference to an engagement. Mr. C. has secured a high standing in our body which renders it unnecessary for us to offer a word further.

Notices.

FOR THE INFANTS HOME.

From the Church in Paradise, per Rev. John Brown.....\$15 00
Mrs. Howard Locke, Lockeport... 5 00

Mr. B. says, there is a very general interest in the "Home" in this church and congregation, and their contribution, which we regard as liberal, would have been even larger, but for the great scarcity of money.

With her donation Mrs. Locke sends the following words of interest and encouragement: "This is the birthday of my youngest child, now a year old, and it causes me to think of other dear babes whose birthdays pass by unnoticed. I love little children, and it is always a pleasure for one to do for them because of their innocence and helplessness, and we are taught that we must become as one of them before we can reach eternal glory."

MRS. E. M. SAUNDERS, Sec'y.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

Summerville,—Mrs. Sam. Caldwell \$8 00
Mrs. Geo. Dart, Lower Stewiacke 0 65
Halifax,—North Church, Mrs.

Clements..... 22 70
Amherst,—Miss A. Black..... 15 00
Falmouth,—Miss Young..... 6 00
Halifax,—Granville St. Church

Miss Parker..... 21 65
M. R. SLDEN, Sec'y.

Halifax, April 1st, 1879.

Acknowledgment.

I wish to tender my sincere thanks to the kind unknown friend who some weeks ago put me in possession of the best overcoat it has ever been my privilege to wear. This however is only one of many acts of kindness toward me during the time I have been sojourning in Yarmouth.
March 28th, 1879. T. H. PORTER.

Letters Received.

W. Smith, \$4. Rev. W. C. Rideout, \$2. C. Jost, Esq., \$10.47. D. P. Soley, \$2. J. B. Thomas \$2. N. R. Westcott, \$4. Jas. Wheelock, \$2. N. J. Layton Esq., \$2. J. F. Morrow, 1 sub. Rev. D. W. Crandall, 1 sub. Rev. Dr. Tupper, \$2. E. McCabe, \$2. Rev. L. M. Weeks, \$3.