

same view of its import and implications as had forced itself on the minds of people generally, and as its perusal in a distant colony compelled me also to take. Now, Mr. Hopper must have been perfectly cognizant of the view entertained by the Committee referred to as to the serious personal nature of the *Visitor* "Caution," and must also have known how damaging its contents were generally regarded, and how seriously I viewed the matter; and yet he never published one word till the 29th of September to indicate that he disavowed, or repudiated the interpretation known by him to be put on that document. Nay, in the very face of the general view as to the import and intent of that "Caution" he only said in the most un-"excited" tone the *Christian Visitor* could assume:—"The statements in Caution are entirely correct, and the proof is in my possession." "Proof!" Proof of what?—of fraud? So it was generally understood. But Mr. Hopper has had his election on that matter, and he dared not affirm fraud. Several weeks after the offensive article in the *Christian Visitor* appeared, Mr. Hopper wrote to the *St. John Daily Sun* and to the *Evening Globe*, as already stated, and denied that he ever made any charge of the kind. Note his words,—here they are: "I am not sued, and have accused neither Rev. George Armstrong, nor any other person, in the issue of August the 13th, or any other issue," of dishonesty, fraud or getting money on false pretences."

My friends and the public can now understand that there existed no real ground on which to impugn my integrity or it would have been set forth and this tardy "Contradiction" been indefinitely withheld.

But it must, notwithstanding be considered very strange, Sir, that this denial has not yet appeared in either of our Denominational organs in the Maritime Provinces, and especially strange that Mr. Hopper has not, up to the present moment, had the candour and courage to publish his "Contradiction" in the *Christian Visitor*, in whose columns the obnoxious article was published nearly three months ago!

Surely the Denomination in New Brunswick is entitled to know, and the barest justice to me requires that they should know from the *Christian Visitor* itself Mr. Hopper's "Contradiction." You will much oblige me therefore and at the same time gratify multitudes in these provinces by inserting this letter in the next number of the *Christian Messenger*, embodying, as it does, this "Contradiction" that at least through one Denominational organ in the Maritime Provinces the Baptist Denomination and the public mind may be disabused of any unfavorable and injurious impressions produced by the "Caution" referred to.

I take this opportunity to express thus publicly my deep sense of gratitude to the many brethren and friends who in my absence stood up in my defence and in the maintenance of right. After thirty years of public service in the Denomination it would have been strange and sad indeed, had it been otherwise.

Apologizing for the length of this communication, and thanking you for the insertion of my former letter.

I remain,
Yours truly,
GEORGE ARMSTRONG.
St. John, N. B. Nov. 5th, 1879.

For the Christian Messenger.
The Eastern Counties Ministerial and Lay Conference.

This Society met with the Baptist Church at Canso, on Friday evening the 17th ult., and held the opening session of its first Quarterly Conference.

Friday evening was devoted to religious exercises, in which the Revs. A. W. Barss, F. O. Weeks, Mr. Howie, (Wesleyan), and other brethren addressed the Conference. Earnest prayers, short addresses, and good hearty vocal and instrumental music, made our first session a decided success.

After the routine work had been dispensed with on Saturday morning, the Secretary read a paper entitled, "How to make the Laity more efficient as religious workers."

On the afternoon of the same day the Rev. F. O. Weeks read his promised essay, the subject being, "Should the Sabbath School supplant or only supplement home training?"

Both papers were thoroughly and favorably discussed, and accepted as expressing the sentiments of the Conference. The discussions of the sub-

jects treated by the essayists were unusually interesting and lively.

Saturday evening the Conference sermon was preached to a large and attentive congregation, by the Rev. F. O. Weeks, taking for his text the first clause of 1 Cor. iii. 9. The preacher dwelt very eloquently upon our being 'labourers together with God.'

Sunday morning Bro. H. Stearnes, of Goshen, preached in the meeting house at Crow Harbor, the Canso pulpit being supplied by A. H. Deakins.

Notwithstanding the inclemency of the weather the Rev. F. O. Weeks preached to a fair sized audience in the Baptist Church, Canso, Sunday evening. Sunday afternoon the Rev. F. O. Weeks and A. H. Deakins, (Lic.) at the invitation of the Rev. A. W. Barss, assisted in the ordination of three Deacons. The brethren ordained being A. N. Whitman, D. Barss, and H. Kirby.

The usual scriptures having been read by A. H. Deakins, the pastor delivered the charge to the Deacons elect and they were solemnly set apart by the imposition of hands. The Rev. F. O. Weeks addressed the church very effectively.

A. H. DEAKINS.

For the Christian Messenger
Facts and Hints for "Luke."

Dear Sir,—

Your correspondent "Luke" is fond of referring to authorities. If a learned man holds the views respecting the Lord's Coming which are sound, according to Luke, he is mentioned or quoted with great favour. "Luke" is apt at counting heads. He tries to persuade himself, that his theory is embraced by the majority of divines. But that persuasion of his, allowing it to be correct (which it is not) proves nothing.

If a thousand authors labour to show that the Lord Jesus will come again, "the Second time," and set up his throne on this earth, and establish a visible kingdom:—and if five hundred other authors are equally zealous in favour of the opposite theory, what does it prove? why, not that either theory is the correct one, but that there are a thousand on one side, and five hundred on the other.

"Luke" thinks that the suffrage of the Apostolic Fathers may be adduced in support of a certain theory.—"Luke" ought to know that theology, in the technical sense of that word, was not understood in the first three centuries, but that the veriest nonsense was published under the sanction of great names. I could give you specimens, but I abstain, because I do not wish to see honoured men placed in degrading connections.

Christian literature abounds in utterances of folly on this subject. The childishness of some writers is disgusting in the extreme, and the practices of some sects exhibit gross and mischievous absurdities. Some of us have a vivid remembrance of the extravagances of the Millerites in 1843.

Baptists care but little for names and numbers. They know that the Church of Christ has been usually in the minority—that common sense is a rare quality—and that at the present time the adherents of truth and spiritual worship are comparatively few. They have only one standard—the Book of Books; and with regard to interpretation, they are disposed to think and let think. Uniformity is a dream, and will be till the time shall come when all shall "know the Lord."—How many centuries have yet to pass away before that consummation, who can tell?

"Luke" has sent you seven articles. Seven is a perfect number, although he "Luke" is not a perfect man. But he knows how to repeat, and has shown his skill in that respect. A considerable number of your readers desire to see a close of the discussion. No one subject should be crowded into the columns of a weekly journal till subscribers are tired of it. Let us have rest.
Nov. 7, 1879. AN ELDER.

For the Christian Messenger.
The Building Fund of Acadia College.

It is necessary to remind subscribers to this Fund that considerable sums are still due, and that all that is due is greatly needed. By the loans that were reported to the Convention, the obligations of the Governors to the contractors were cancelled. But additional furniture for the Seminary had to be provided, class-rooms must be constructed, changes must be made in the old Boarding House to adapt it to its present use, heating apparatus must be placed in the College and the class-

rooms have suitable furniture. To complete all this, several hundred dollars are needed at once, in addition to the amount reported in the *Messenger* this week.

All local agents should understand that unless remittances are sent in immediately it will be necessary to obtain an additional loan. Probably there are three or four thousand dollars still due on the subscriptions. It is but fair that this should be paid as soon as possible, as the work has been undertaken in reliance on these subscriptions. Besides, it should be remembered that the interest on all uncollected subscriptions must be paid out of funds that will be in requisition to their full extent to meet the current expenses of the various departments now depending on the Governors for support. It is hoped that this brief statement of facts will be followed by an early payment of all sums due to the Building Fund.
A. W. SAWYER.

The Christian Messenger.

Halifax, N. S., November 12, 1879.

THURSDAY THE 20th INST.,
DAY OF PRAYER.

There is much of scepticism in the church as well as in the world. Whilst we believe in the over ruling of Divine Providence and the general control of all human affairs by our Heavenly Father, we are often found doubting if seasons of Special Prayer will be followed by anything more than an improved condition of mind in the worshippers, as the result of the prayer offered. The exercise of faith in connection with earnest prayer is often nothing more than a belief in God's sovereignty, and an assurance that we have but to wait and submit to the inevitable, hoping that our petitions may harmonize with the divine decrees. Prayer thus loses more than half its true character, and we fail to seek and entreat for the bestowal of what we are invited to ask of the Lord.

A day of Humiliation and Prayer if entered upon by the churches with due consideration, and spent in the true spirit of devotion, and earnestly believing supplication, could not but command the blessing. Every genuine follower of Christ, has not only His name, but His spirit, and holds himself under obligation to engage in and carry on the work on earth which He—the divine Master and Pattern, began by his life and death. As Christ was willing to give himself in sacrifice for the life of the world, so those who receive the benefit of his sacrifice must be ready to give up themselves in life and act for the same high and noble purpose—the salvation of their fellowmen. A life of sacrifice is not merely the work of missionaries and ministers, but every believer should regard his life as one continued offering on behalf of those for whom Christ died, "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

"Thy Kingdom come" is the daily prayer of the believer. This was the great life-thought of the Apostle Paul, and all who have partaken of his spirit have it in a greater or less degree. The fact that so little is being effected amongst us to bring about that result must weigh upon the hearts of all who offer that prayer. With this petition a spirit of earnest enquiry into the cause of the prevailing lethargy should be awakened, and a new and joyful experience will begin.

If it could be anticipated that the larger portion of the thirty-six thousand Christian people under the jurisdiction of the Baptist Convention of these Maritime Provinces would either assemble in their various places of worship, or be specially engaged at their homes, in presenting themselves before the Mercy seat and offering prayer for manifestations of power in turning men from darkness to light, might we not reasonably expect a state of things more in accordance with "times of refreshing from the presence of the Lord."

Since the above was in type, we have received the following short article, which may very appropriately be inserted here and read in connection with what we have said on the subject:
THE DAY OF PRAYER.—WHAT SHALL WE PRAY FOR?

I will answer the question as briefly as I can.
1. For the conversion of all the unconverted in our congregations.
2. For the waking-up of all sleeping members in our churches.

3. For the universal adoption of 1 Cor. xvi. 2, as the rule of giving.

4. For the establishment of family prayer in all houses where it does not now exist. Read Luke xi. 5-13, and remember that the Saviour meant all that He said when He was on earth, and that He means it now.

Let these hints be practically carried out by all the Churches in our Convention, and the year 1880 will be a year of revival.

Nov. 9th, 1879.

J. M. C.

A valuable suggestion to all whom it may concern; Remittances for the *Christian Messenger* are always in demand. Please forward early.

The Wolfville Baptist Church at its last Conference had a genuine surprise, by receiving from Mrs. J. W. Barss, through the pastor, Rev. S. W. DeBlois, a handsome Silver Communion Service, consisting of tankard, three chalices and four plates. On the tankard was the following inscription, "Presented by Mrs. J. W. Barss, to the First Baptist Church, Wolfville, 1879."

The following letter accompanied the donation:
WOLFVILLE, Nov. 1, 1879.

Rev. S. W. DeBlois

MY DEAR PASTOR,—Will you mention to the Brethren and Sisters at Conference this afternoon, that I have for a long time reflected upon the many blessings I have enjoyed in connection with my membership for many years in the Wolfville Church, and would be glad to have an opportunity of expressing my gratitude therefor.

My Grandparents were among the earliest constituent members of this church, my departed father long a deacon—and my mother with six children were all members of this body, and subsequently my husband and myself with our eight children have our names on the Church Register. Thus to the fourth generation has God showered divine blessings upon me, and upon those near and dear to me. With so much to remind me of my indebtedness to divine goodness flowing through the channel of this church, and as a slight expression of my feelings and warm affection for the body, I ask it to accept the accompanying Communion Service, to hold and use the same as a memento of my love and affection for the Church, and as a token of my best wishes for its future growth and prosperity.

LYDIA K. BARSS.

The happy relation existing between the church and Sabbath School, and the family of Mr. Barss, especially to wards Mr. Barss himself, was shown a few weeks since, by the presentation to him of a valuable gold headed cane, as a token of their respect and esteem on his having held the office of Superintendent of the Sabbath School for upwards of 20 years.

[Several weeks since we prepared a short article on the new Leinster Street Church at St. John, which by some means was mislaid. Although it is a little late yet our readers who have not read it elsewhere will be none the less pleased to know what is being done by the churches in our sister city.]
LEINSTER STREET CHURCH,
ST. JOHN N. B.

Our Baptist friends at St. John N. B. have a fine addition to their churches in the new one just opened on the corner of Carmarthen and Leinster Streets. It is one of the best situations in the city for a place of worship. It is described in form and size as follows:

Its form is that of a headless cross forming a nave and transept. The length from the base of the nave on Leinster street is 114 feet; the width of the transept from its Carmarthen Street side is 90 feet. The nave is 64x84, the base of which forms the Leinster street front of the church proper, contains the vestibule 10 feet wide which extends across the front and is entered by three arched doors. This vestibule is covered by a gallery 16 feet wide, containing 120 sittings. The auditorium is 60x64 and contains 550 sittings. It is chastely furnished in butternut. The groined arched roof is 48 feet high, and the walls are finely frescoed. A circular stained and traceried glass window in each end, and four similar Gothic windows in each side of the nave and three smaller ones in the gallery light the audience room which is carpeted and upholstered in maroon shades. The building is warmed by the most improved steam appliances.

The transept has a fine tower and spire adjoining the nave on its Carmarthen street front. It has three stories. The first containing a vestry 36x46 feet, pastor's room, two class rooms, library and kitchen &c. All these rooms are spacious and easily approached. The vestry is in the rear of the audience room and connects with it by folding doors. Underneath the platform, and in the rear of the audience room plat-

form is the baptistry. The second story of the transept contains four school rooms each 28x32 feet, besides teachers' and robing rooms. The third has two schoolrooms and their adjuncts, and also a suit of five convenient rooms for the janitor and sexton's family. The school rooms are rented by the city and form a permanent source of income. The whole building costs in the vicinity of \$35,000.

THE INTERNATIONAL PARK AT NIAGARA FALLS.

Lord Dufferin on one occasion of visiting Niagara suggested the propriety of a Public International Park around the neighborhood of the Falls, shortly afterwards, the Legislature of the State of New York responded, and appointed three Commissioners to examine the subject and report. The Cabinet of Ontario were invited to meet the N. Y. Commissioners, suitable measures will probably be adopted to bring the subject before the respective Legislatures.

The general opinion prevailing at the Falls is to appropriate, on the American side—Goat Island, Prospect Park, with the intervening river front, and possibly the present Suspension Bridge, to remove the unsightly buildings, and throw the whole open to the public at a merely nominal charge, to prevent abuses, and to provide for the comfort of visitors.

On the Canada side, it is proposed to take the land under the hill from opposite the Clifton House to Table Rock, embracing about 30 acres, capable of easy drainage and embellishment, remove the present buildings, with the exception of the Museum and Table Rock House—which will be required for public uses, thus opening to the public a most attractive drive along the rapids—and complete the most perfect park that the world can produce,—a park with the Niagara Falls in its centre.

Do not forget that New SUBSCRIBERS FOR 1880, paying in advance, receive the *Messenger* UP TO THE 1ST OF JANUARY FOR NOTHING!!

THE DARK CONTINENT.

There have perhaps never been greater efforts put forth for the evangelization of Africa than now. One of the brightest spots on its horizon is the fact, that those of African descent in Christian lands are concerned for the salvation of those of their own race. The following article from the *National Baptist* a week or two since, will show how this interest prevails amongst them:

"Last Sunday was set apart by the colored Baptists in South Carolina as a day of special prayer and contribution for the spread of the gospel in Africa. One of the most encouraging signs of elevation in our colored brethren is the fact that their sympathies go beyond themselves, and embrace the world. The Redeemer will bless those who thus show their loving obedience to his last command.

And we believe that the labors put forth for Africa will do as much for raising the Africans in America as for raising the Africans in Africa. It is a noteworthy fact, that the very time when emancipation has enabled the colored people to do something for Africa, and when their hearts are turning towards the dark continent, is the very time when exploration has thrown a flood of light on the resources of the continent and on the condition of its people.

It is, we believe, by the labors of the colored people that Africa will be saved. Almost the whole of Africa lies within the tropics; and the climate of the tropical regions has been very largely fatal to Europeans and Americans. The Niger Expedition of 1841, sent out from Great Britain under the auspices of Sir Thomas Fowell Buxton and of the Niger Association, was an appalling calamity; nearly all the members of the expedition died of the African fever. The mortality among our missionaries under the equator has been melancholy.

But the man of African descent is already half acclimated. To use the apt illustration of a man profoundly acquainted with all that relates to Africa and missions, Rev. Thomas S. Malcom, "The African and the Caucasian stand to the African fever as a man vaccinated and a man not vaccinated stand to the small-pox. The former is unlikely to take the contagion; and if he takes it, he has the disease but lightly."

We trust that all our colored churches at the South will accept the invitation of the Missionary Union, and will send their funds designated for the African work. The funds will be used, without any deduction, in supporting missionaries in Africa. And not less let our brethren send up their prayers with their alms for the work of God; and soon the angels shall rejoice that the continent that was lost is found.