

a people that think a great deal of pastoral visits; these must not be neglected.

There are a good many views among our people about preaching. Some want a very logical preacher, like Jonathan Edwards; others, a sympathetic preacher, like Robertson; others, a very direct, arousing preacher, like Spurgeon; others want a preacher with a good deal of poetry, like Mr. Beecher; others say that they want the plain talk of Moody; while others want a very learned preacher, like Joseph Cook. None of these classes should be slighted; and therefore the preacher to suit us must unite all these qualities.

We shall expect from you by return mail the name and address of the preacher we want.

Dr. Dobbs is economical, and makes one reply to both as follows:—

ONE REPLY.

To the Rev. A. Humble-Mind, and to Deacons Jones, Brown, and Sandstone:

Your letters both reached me by the same mail; and most fortunately I am able to save time, paper, postage and ink, by giving one reply to both of them. Suffer me to narrate an anecdote. A worthy minister, not much versed in worldly affairs, and least of all in horse-nature, wanted to buy a horse. He found a group of plain men to whom he stated his case. He said: "I want a horse with a good deal of spirit, for my son is fond of such a horse. And he must be a very quiet horse, so that my wife can drive him. And he must be quite strong, and have a good deal of endurance, for I shall want to plow with him. He must not be a large eater, nor choice in his eating. I want a young horse, so that he shall be growing better all the time. And must be well broken, for I haven't the time to break him. And he must not cost above \$50, or at the outside \$75."

When he had finished, one of the plain men said: "Why you fool, there ain't no such horse."

To the Rev. A. Humble-Mind, I reply: "There isn't any such church. If there was, they wouldn't want a minister. All the churches that I am acquainted with are made up of men and women and young people. I am not acquainted with any church made up wholly of angels."

To the Deacons I reply: "There isn't any such minister. If there was, what sort of a figure would your church cut, with such an angel as you describe?"

Therefore I recommend you to worry along with each other, and neither of you to expect perfection in the other, till you can show an example of it in yourselves.

With the very best wishes,
L. P. DOBBS, D. D.

For the Christian Messenger.
Our New Telescope.

Dear Editor,—

It gives me a great deal of pleasure to inform you, and such of your readers as are at all interested in the matter, that the new Telescope for Acadia College has come safely to hand. In a few days it will be given in charge of the Professor of Natural Science.

Some of your readers will remember that the Class which graduated in 1871 undertook to purchase an instrument of this kind for their Alma Mater as a sort of Memorial Offering. A Concert was held during the Anniversary exercises of that year, at which, through the courtesy and liberality of J. W. Barsse, Esq., about \$150.00 was secured. The members of the Class subsequently contributed various amounts which, placed at interest in the People's Bank, have reached the handsome sum of \$561.85.

At the request of several members it was decided that a social reunion of the Class should be held at the last Anniversary. Comparatively few were present on the occasion, but the matter was taken into consideration, and it was agreed that we should carry out in good faith the original project of our classmates. To myself was entrusted the business of negotiating for a Telescope and making the purchase, and the necessary papers were placed in my hands.

In October last, I went to Boston for the purpose of selecting a suitable instrument. Having previously corresponded with Prof. Elder, of Waterville, Me., I learned that Alvan Clarke & Sons, of Cambridgeport, Mass., were manufacturers of optical instruments. I visited this establishment and gained much useful information respecting the object of which I was in search. But

there was not at that time any suitable telescope in the stock of Messrs. Clarke.

Learning that a gentleman in Boston had in his possession two excellent telescopes for his own private use, I called upon him and ascertained that one of them might be obtained from him. The instruments were shown me, both of which were large, handsome glasses. The smaller glass was about nine feet in length and was manufactured at a cost of about \$700.00. The large one was valued at \$900.00. After representing the circumstances of the case in regard to my mission, I was pleased to find that Mr. Miller was disposed to favor us in every possible way in carrying out our memorial enterprise. He made a very liberal offer, and agreed to send the instrument in good order to Nova Scotia. After my return to Bridgetown I corresponded with the Messrs. Clarke, making inquiries as to the character of Mr. Miller's glass. Mr. Clarke replied that the instrument referred to was an excellent one, and well-suited to our requirements. Having obtained this guarantee as to the quality of the glass, I immediately addressed a note to Mr. Miller making him an offer somewhat more favorable for our class than we previously arranged. He at once complied, and the instrument was forthwith forwarded to Bridgetown by packet. It reached this place in good condition, and the thanks of our Class are due to Mr. Miller for the kindness shown us in his liberal terms and the excellent condition in which the telescope was sent to us. The cost was \$450.00, and the incidental expenses will not exceed \$25.00.

No duty being charged on philosophical instruments for Colleges, we were in this way saved an expense of from fifty to one hundred dollars. Capt. Nicholson of Bridgetown, also deserves the thanks of our Class for bringing the glass hither free of charge for freight. The only expense therefore has been for some necessary apparatus for the instrument and in connection with my visit to Boston.

It will thus be seen that about \$85.00 of our funds yet remain in hand. This sum will remain at interest until disposed of by direction of our Class.

Our new telescope is a magnificent glass. I have had an opportunity to test its powers and must express my entire satisfaction with the results of my observations. The irregularities of the lunar surface, the mountain ranges and the deep ravines are distinctly visible as viewed through this glass. The belts and satellites of Jupiter are clearly seen in all their grandeur and beauty, and other planets are viewed with equal satisfaction.

It is hoped that other classes which have graduated at Acadia, or are about to graduate, will make arrangements for the purpose of securing similar memorials. Our College might thus, in a few years, be adequately supplied with excellent philosophical apparatus.

W. H. WARREN.
Bridgetown, Dec. 4th, 1879.

For the Christian Messenger.
Hants County.

The last meeting of the Auxiliary H. M. Board was held at Walton on 25th ult. Rev. G. Weathers conducted service on Monday evening, and Rev. G. N. Ballentine preached on Tuesday evening 25th. The sermon was well received and elicited spirited remarks from other brethren. The next session will be held at Maidland in January, when it is hoped every church in the County will send contributions for benevolent objects. The Pastor's Meeting is held on same day as the meeting of the Board. Mr. J. O. Redden, was appointed Secretary for the coming year. Bros. Dykeman and Whitman were appointed to preach at next meeting.

Dec. 5, 1879.

The Christian Messenger.

Hallifax, N. S., December 10, 1879.

OUR CLIMATE.

The Climate of Nova Scotia and of these eastern portions of the American continent have in past years been constantly put in unfavorable comparison with the western, especially that of California and other parts of the Pacific Coast. We are glad to learn that this comparison is altogether incorrect, and to have one who knows giving his testimony to our climate as, in many respects more desirable than the climate of that El Dorado. Two letters have recently appeared in *The Star*. The author of them writes wishing us

to make such use of them as we may think proper. Here is his first letter:

Here, judging from what you are compelled to listen to whenever the subject is mooted, the idea seems all but universal that nearly any place is preferable. This opinion applies to everything in general, and climate in particular. Our Summers are hot and short, our Winters long and cold, our Falls disagreeable, and our Springs detestable. We slave all Summer to furnish enough to live on in the Winter, and the best of a man's life is consumed in working the farm that barely supports him through old age. And by whom is all this ado made? By those who have been abroad and seen and experienced for themselves? On the contrary, nineteen-twentieths of the malcontents have never been outside of the land of their birth.

If it ended in talk, it would not be so bad. But in far too many cases these notions breed permanent dissatisfaction conducted by Pastors John Knox, M. D., and C. C. Burgess.

The Sunday School will give a concert on Monday evening at 8 o'clock, (a treat may be expected.)

Lecture by Pastor Hinson, on Wednesday and Thursday, which eventually ripen into the disposal of comfortable homes, and emigration to some remote region to which distance has lent an enchantment that overcomes every other attraction. As a consequence, there are to-day multitudes of the very best of our people, young and older, who would give all they ever hoped to be worth, to be safely back to "the old house at home," but cannot get there for want of means.

This idea of a better climate and country is almost wholly a delusion, largely the result of the misrepresentations of those who have a purpose to serve. In California for instance, many live by land speculation. Advertising is more than the staff of life to them. And the farther from home they operate, the more successfully. Their method is to scatter broadcast by all agencies, papers and pamphlets and letters, decanting upon the advantages, and carefully concealing the drawbacks of their Eldorado. This bait takes with far too many who ought to know that if the same method were employed in advertising our own country, we could easily make it appear as heaven upon earth. If such representations are correct, the wonder is that other lands are not depopulated, and every vacant spot in theirs crowded.

One of the worst phases of this process is the imposition practised on those in failing health,—the ones who suffer most from quack advertisements generally. The changes are rung on Florida and Bermuda, the West Indies and Manitoba, Colorado, and California, till they are led to believe that nothing is necessary to restore them but emigration, transient or permanent. In many cases it is the latter, for their bones are soon laid among strangers, and multitudes have their lives materially shortened by privation, loneliness, and the rigor of changes for which their constitutions are wholly unprepared. It is a fact little understood or conjectured by us, but none the less a fact, that a climate like California, for instance, after disease has reached a certain stage,—not necessarily an advanced one—hurries the victim to his end. "We speak that we do know, and testify that we have seen," while among the many cases that have come under our notice, we have yet to be made acquainted with the first where either a cure or lasting benefit has resulted from going abroad. We have heard and that at no distant date—of remarkable cures, when the next word was—dead!

P. H. T.
Wolfville, Nov. 21, 1879.

Those of our readers who are interested in the matter between Rev. Geo. Armstrong and Rev. J. E. Hopper will be pleased to learn that there has been an amicable disposition of the unpleasantness.

The following two editorial paragraphs appear in the *St. John N. B. Ch. Visitor* of the 3rd inst.:

We wish to state that while we consider the remarks made in the *Christian Visitor* of Aug. 13th, 1879, touching the collection of the debts due the Paper, to May 1st, 1878, or some similar notice, was called for, in order to prevent subscribers from discontinuing the Paper, we neither in that issue, nor in any other, accuse or designed to accuse, Rev. Geo. Armstrong of "dishonesty, fraud, or getting money on false pretenses," as we publicly asserted and which we contradicted in the papers where made. We further regret that such an interpretation was put upon what we published.

This paragraph has been written with the approval of Rev. Geo. Armstrong, and is accepted as an amicable disposition of the unpleasantness growing out of the matter above referred to.

We direct attention to the letter of Rev. George Armstrong in another column respecting the amounts due him from subscribers prior to May 1878. He has lengthened the time for settlement six months, and we trust that all will endeavor to amicably adjust their old accounts within this period.

The letter of Mr. Armstrong, by some oversight, we learn, was left out last week, but it will appear in the *C. V.* next week without fail.

EARLY CANADIAN BAPTIST HISTORY.

The last issue of the *Canadian Baptist* contains "A Sketch of Canadian Baptists" giving an account of the "origin of the Baptist Church in Lower Canada." (We question the correctness of the term here used, "the Baptist Church in Lower Canada.")

In said article it is stated that "Prior to the closing years of the last century the existence of any Baptist Church in Canada cannot be traced."

It appears however that in January 1794, a Mr. Andrews went from Fairfax, Vermont to Caldwell's Manor in Lower Canada, and baptized about 30 persons, and subsequently formed them into a church about two years after its formation, the whole church removed into a new township called Eaton, which was granted to them by the government. Several churches were formed in Upper Canada in the first few years of the present century. Among these were those of Rawdon, Clinton now Beamsville, and Charlotteville.

REV. W. H. PORTER, of Brantford, Ontario, baptized six believers at the Union Governor's Road on Lord's Day, the 14th ult.

The first church at Brantford is expecting the Rev. E. P. Hammond on New Year's Day. The East Ward Church is expecting Rev. Mr. Willis to enter upon his work with them about the beginning of the year.

THE REV. JOHN GORDON, lately of Montreal is now settled over the Washington Street Baptist Church at Buffalo, of which Rev. Dr. Hotchkiss had long been the pastor, but who has now retired from the active duties of the pastorate.

One of our good Agents writes of a subscriber whose amount for *Christian Messenger* he remits "Mr. — is anxious to know if this will pay up, the good man is growing old and is afraid he will die in debt. I wish (and I dare say you do too) that there were more like him in this respect." Yes, with respect to a few names we have good reason for such a wish for their sakes as well as for our own. Yet we are hoping that the good time may soon come when they will have enough of this feeling to induce them to do what is right and just before it is too late. Melancholy prospect, to die in debt to the *Christian Messenger!*

The Acadia College Telescope has at length arrived. Rev. W. H. Warren has recently returned from a visit to the United States, and purchased and brought it home with him as requested by his brother Alumni of 1871. Mr. W. was to lecture on Thursday last at Bridgetown on "A Peep at Distant Worlds, or The Telescope and its marvellous revelations." A capital idea, on which occasion Mr. W. was to exhibit the Telescope. It will, we presume, be shortly deposited in the College.

Since the above was in type we have received the letter from Mr. Warren on the subject in another column.

On Tuesday evening, Dec. 2nd, the young men of the Institutions celebrated the burning of the College by a bonfire, torch-light procession and speeches.

The *Canadian Illustrated News* of Sep. 27th, gave a picture of the new College Building at Wolfville. This is supplemented in its last issue by a column and a half article description of all the buildings, and giving a resume of the History of the College. This article will be very useful in bringing our Educational work at Wolfville before a class of readers, who before have had but little opportunity of becoming acquainted with it.

The editor of the *Witness* says he has read Dean Stanley's brilliant article on Baptism, but "as regards the Baptist controversy his mind is at rest." He remarks in reference to Baptists, "They hold and preach faithfully the marrow of the Gospel, and on that account we bid them God-speed. We hope they will continue to prosper in the work of the Lord. So far as Presbyterians are concerned we strongly advise that they never engage in controversy with Baptists, or with any Evangelical Christians except purely in self defense in vindication of Presbyterian faith and practise as founded upon the word of God."

With regard to the relative value of Baptism he says:—

"Let us have faith in Christ, repentance unto life, lives consecrated to the

service of the Lord, ourselves and our children given up to Him who loved us and died for us, let us have this first and then if we meet doubts on Baptism well, let us try to solve them by the pure light of the Word of God."

Exactly. That is just what we would ask in every one who would enquire for the way of salvation. Being assured of repentance and faith we would expect the obedience of the believer shewn in the act of baptism. Let our brother keep to that and Infant Baptism will be no more sanctioned or countenanced by him. Let there be first faith, then baptism and then fellowship and communion, and Baptists have no further ground for controversy on the subject. Truth is mighty and is marching on, and must prevail.

What is to be done with churches that will not pay their honest bills due their former pastors?

A question similar to this one sent us, was answered from the *N. Y. Examiner* last week.

BAPTISTS IN AFRICA.

The evangelization of Africa it appears can be effected only by the employment of natives of the country as preachers of the gospel among them. The awful sacrifices of life among the European missionaries points clearly to the need of having colored men to labor in that climate. One great object had in view formerly by the English Baptist Missionary Society in expanding so much labor in Jamaica, was that men might be raised up to become christianized, and go back to Africa with the glorious news of salvation. The Baptists in the Southern States have sought to effect the same object; and in connection with the colony of Liberia, they have a large number of churches. Here is a statement regarded as reliable respecting those churches:

"There is a Liberia Association numbering 22 churches and 1600 communicants. A comparison of the annual printed statistics of the churches in Liberia and those in Philadelphia and Washington, showed a smaller proportion of deaths in Africa than in America."

Two of the earliest emigrants (1821) the second year of Liberia's beginning, were Rev. Lot Cary and Rev. William Colin Teague, colored Baptist ministers of Richmond. With their wives and three others they were organized as a church, named Providence Baptist Church, and sailed from Norfolk, Va., to Liberia. Here is a notable instance, fifty-eight years ago, of a Christian church emigrating in a body to a heathen continent. Mr. Cary became a most eminent founder of Liberia. There he preached, founded schools among the natives, acted as physician, and also as governor of the young colony. The settlement of Caryburg was so named in his honor. Rev. Dr. Tracy says: "The Richmond Society sent out its most able and zealous member, the Rev. Lot Cary. Besides his labors near his home, he commenced a mission fifty miles distant, among the Vey people at Cape Mount, employing John Rerey, afterwards secretary of the Maryland colony at Cape Palmas. The influence of this school on the mind of one of its pupils, led to the invention, years afterwards, of the syllabic alphabet for the Vey language, the discovery of which by a German missionary, after it had been long in use, excited much interest in the literary world."

The letter on our first page by Dr. Day has some considerations in relation to the Convention and its work that should not be overlooked nor allowed to slumber. The position in which he is placed as Committee for Nova Scotia is one of much responsibility, and adds weight to his suggestions and requests. Let the responses be general, hearty and prompt, and the work will be effectual. Its success depends on its being entered upon immediately in every church.

Our Canadian Brethren have engaged the services of Rev. Mr. Dyke as Agent of their new scheme of Systematic Beneficence. He has published a sixteen paged tract on the subject, an edition of 20,000 copies has been printed, so as to furnish every member of each church with a copy. That is the proper mode. Get every member to do something, a dollar a year if possible, but each one something.

The "Family Sewing Machine" advertised in another column, is believed to be the lowest priced machine of its character now manufactured in the United States.

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