

to prevent this—as in our Lord's time, "The harvest truly is plenteous but the labourers are few."

I am very glad to hear good accounts of our new missionaries, and hope they may continue to enjoy the confidence of our people. We are counting the months till they will be with us, and sincerely wish they were not coming alone."

Miss Hammond, in a letter dated August 15th, says: "Herriamah and Papamah, my two Bible women, seem to be doing very good work, and they are also much interested in it. Both they and the colporteurs speak of an increased interest among the people; a more than usual willingness to hear—only God can give the hearing ear and the understanding heart, and clothe the speaker's words with power that they may be felt."

For the Christian Messenger.

Mr. Editor,—

Many merited commendations have already appeared in your paper of the "FIFTY YEARS WITH THE BAPTIST MINISTERS AND CHURCHES OF THE MARITIME PROVINCES, BY THE REV. I. E. BILL, D. D."

To these timely expressions I feel constrained to add a few words. To judge of the extent and value of the work, your readers ought to have before them an outline of its contents. Nothing that I could write would put the subject matter of this book under the eyes of the readers of the Messenger so vividly as a paragraph from the work itself. It is found in the preface. You will therefore permit me to copy it. Here it is:

"I have noted the buddings of Baptist sentiment in Nova Scotia a hundred and twenty years ago; the first Baptist Church in the Provinces; the conversion and ministry of Henry Alline; the work performed in St. John's and elsewhere by David George; the early ministry of the Fathers in Nova Scotia and New Brunswick; the planting of the early churches; the rise and progress of the first Baptist Associations; the separation in 1821, to form the New Brunswick Association; the great revival of 1828-29; the rise and progress of our educational institutions—their early struggles and triumphs: the commencement of our denominational press, and its onward march; the organization and progress of Home and Foreign Missions. I have also traced the old Nova Scotia Association up to 1850, and have given in connection with this, brief notices of individual Churches. I have told of the organization of the Convention in 1846, the work committed to its care, and the success which has crowned its efforts up to 1880. The book also contains full historic sketches of the Fathers, and condensed memorial notices of their early successors who have passed away; an interesting biography of the late Hon. Judge Johnston, as one who performed a prominent part in founding and sustaining our literary institutions; sketches of the Central, Eastern and Western Associations of Nova Scotia; of the first Association of New Brunswick, founded in 1822, and of the Eastern and Western Associations of New Brunswick, which succeeded the first one; with a brief historic sketch of the Prince Edward Island Baptists. All these historic records of the Associations are carried up to 1880. Numerous references are made to Sabbath school and Temperance movements; and the work concludes with interesting revival sketches, first from the pens of the Fathers, and secondly, by more than seventy of our living ministers."

The book is enlivened with the animated style, and it glows with the fervent spirit of its highly esteemed and much beloved author. It ought to be in every Baptist family in these Maritime Provinces. It is not a book for a single reading and then to go on the shelf to gather dust and become yellow with age; but it should be kept for constant reference and occasional perusal.

Truly yours,
E. M. SAUNDERS,
24 Carlton St., Halifax.

For the Christian Messenger.

Home Missions.

The Home Mission Board held its regular monthly session on Monday, the 10th inst., in the vestry of the 1st Baptist Church, Yarmouth.

Treasurer—Rev. J. A. Gordon, reported the receipts of the month \$28.27. Cor. Secy. read reports from Brethren Kidson, Shaffner, Dykeman, McKillop, Brown, Archibald, Young and Redden.

AID VOTED:

- 1. To the Alberton Field, P. E. I., \$100.00, for one year from Sept. 1st, 1881. Rev. E. N. Archibald, pastor.
- 2. To the Barrington Field, Shel-

bourne Co., N. S. \$150.00 for the year beginning Aug. 1st., 1881. Rev. W. H. Richan, pastor.

3. To the Campbelltown Field, N. B., \$150.00, for the year. Rev. C. K. Harrington, Missionary.

4. To the Rustico field, P. E. I. \$150.00, for one year, from Aug. 1st, 1881. Rev. J. B. Woodland, pastor.

4. To the Kempt Church, Queens Co., N. S., \$75.00 for the year beginning Aug. 1st, 1881. Bro. Jos. Fletcher, Missionary.

MISSIONARY APPOINTMENTS.]

1. Rev. J. H. Coy, a mission of 3 months, to Springfield, Hainesville, &c., York Co., N. B.

2. Bro. E. G. Sibley, a mission of four weeks to Greenville, &c., Cumb. Co., N. T.

MONEY NEEDED.

The first quarter ends with the present month, and the Board will need several hundred dollars to meet the Salaries that will then become due. The money in hand is not sufficient to pay orders already drawn. Will not the churches at once take up the work of raising money for the Convention Fund, so that the Board will be able to meet the demands as they become due?

A. COHOON, Cor. Sec'y.
Hebron, Oct. 12th, 1881.

The Christian Messenger.

Halifax, N. S., October 19, 1881.

THANKSGIVING.

To-morrow is appointed by His Honor the Lieutenant Governor as a Day of Thanksgiving for a bountiful harvest and the continuance of peace in our borders. It is also to be observed in the same way by the other provinces of the Dominion.

These temporal blessings are a good cause for heartfelt thanksgiving from all the people to the Almighty Giver. The absence of either would embitter our life and make a condition of things we are at present unable to realize. They are at the foundation of all temporal joy. The devastations of storms, hurricanes, or floods are, ordinarily, but partial in their effects, and the ravages of disease and of fire although they afflict most sadly, yet they are not of so general a character as to cast a pall over a community like war or famine. The possession of these blessings, peace and plenty, is under the ordering of Divine Providence, and their withdrawal averted only by the removal of the causes which bring them to the doors of certain communities. It is not the christian character of a community or its rulers, that wards off the distress of such calamities. The ways of God are not known. When blessings are given it is for us to receive them with thankfulness, but when they are withdrawn, and injury falls on good men as for instance in the case of the death of President Garfield, we have no means of accounting for the deprivation. It is then for us to wait for the solution, and believe that "He will make it plain."

This thought leads us to consider what cause we have for thankfulness that our rulers have been overtaken by no calamity as in the case of Russia and the United States. We can say with all heartiness "God save our Queen," and regard the continuance of her life as cause of gratitude to God, and so with the Governor General and the Princess Louise, although absent from the Dominion in consequence of impaired health, her presence for a short time was long enough for us to learn that she was wise and good, and a pattern to the women of the Dominion, and so a blessing to all.

How easy it would have been for accident to befall the Marquis, which would have brought sorrow to the people.

We are sorry for the disturbance that is continued in Ireland. The leaders of the lawless ones are now being taught a lesson by which we hope the people of that lovely island will be benefitted. Evils doubtless still exist in this land, as well as in the Emerald Isle which need correcting. It but requires firmness on the part of the people to apply the remedy.

We have freedom to worship God. How much of thankfulness should this call forth. We have an open Bible and the opportunity of supplying every family with a copy whenever we find one without that inestimable blessing.

Thanksgiving has often been in the past rather a time of personal gratification and enjoyment, by means of feasting and sociability than a time to lift up the heart to God for the gifts of his

providence and grace. It may be that the offering of thanks is promoted by the endeavour to satisfy our own wants and the wants of others. If in our eating and drinking we do it to the glory of God, we see no reason why the two should be separated. If the thanksgiving be genuine it will be productive of a God-like disposition—He opens his hands and supplies every living thing with good.

To the Christian heart the suggestion of a Day of Thanksgiving to God is acceptable, not that that day is the only one in which thanks are given, but as thus giving it greater prominence so that a sense of obligation shall call forth a higher exercise of this duty and privilege in future days, and weeks, and years, and by that means make our lives more in accordance with gospel requirements—a living sacrifice, holy, acceptable to God which is our reasonable service.

OBSERVE.—NEW SUBSCRIBERS FOR 1882 will receive the CHRISTIAN MESSENGER from the date of our receiving the amount of subscription—two dollars—to the end of 1882.

Whatever differences there may be between Christian men of different denominations, and views of Church order those who hold the same views of divine truth should act together for the promotion of the great cause and the common good. It appears that the leading Baptist brethren in St. Louis have not for some time past been on friendly terms. It is pleasant to hear of feuds being ended, and of a spirit of union and love taking their place. In that city the representative men on both sides, Dr. Boyd, Dr. Loftin, and four others, met together, made mutual explanations and apologies, and signed and published the following declaration:

"Whatever errors or faults there may have been in the past among us after a full and free interchange of views, we do now without any compromise of principles bury all our grievances at the foot of the cross, and pledge ourselves to be one in the cause of Christ."

It is pleasant to hear of such things. The example will be a pattern for others.

The following will be of much interest to many of our readers: At the Baptist minister's Conference at Boston on Monday of last week, it was intended to have had a discussion of the Prohibition Law, but instead of that it was made an occasion of bringing out a late phase of Protestantism. Dr. Ellis introduced to the Conference Father McNamara, Bishop of the Reformed Catholic Church, and to the surprise of the body he told them he was a Baptist, having received baptism, with his wife, at the hands of Dr. Fulton, in Brooklyn. His story was simple and pathetic, retracing the winding path by which God has led him out of Roman superstition to the apostolic faith. The surprise of the Conference reached its climax when Mr. Gifford introduced Rev. John H. O'Brien, another priest who has recently abandoned Rome, and he also gave a statement of the long struggles through which he has passed, and of the difficulties of breaking away from the faith of his childhood. Such a meeting has no parallel in the history of the Conference, and the brethren listened to the novel experiences with wonder mingled with joy. The most startling fact in the narratives was the assertion that scores of priests of the Roman Church are restless and discontented, having lost faith in the Church they serve, but seeing no way to escape from the toils. It is not surprising that the hierarchy is terribly in earnest to detach Catholic children from the public schools, for if these children are kept in close association with Protestants, their faith in an infallible Church is sure to weaken.

We had a pleasant but sad sight on Wednesday morning last. The inmates of Mount Hope Asylum were having an excursion upon the harbor on board the steamer *Mic-Mac*. It was a beautifully fine day and the water smooth. Some of the inmates were parading the deck whilst others were standing about with strange appearance, and apparently without enjoyment or curiosity. A small boat alongside of the steamer was significant of preparation for any emergency that might arise.

TAKE NOTICE.—NEW SUBSCRIBERS.—Three copies of the CHRISTIAN MESSENGER to one address for Five Dollars; six copies to one address for Ten Dollars; and so on for one year.

THE "DISCIPLES."

As references are frequently made to the fact that the late President of the United States, during the period when he was teaching in Hiram College, obtained considerable popularity as a preacher among the Disciples or Campbellites, our readers will be interested in the following statements concerning the ministry among these people:—

"We do not believe that since the death of the last one who had received miraculous powers, by the imposition of the hands of an Apostle, there has been any direct or supernatural influence of the Holy Spirit. We believe that the Scriptures clearly teach that all such influence has ceased, and that all the power that the Holy Spirit now exerts for the conversion and sanctification of men is resident in the truth that is recorded in the Scriptures. He now influences men in the only way in which one mind can exert a moral influence on another, by the power of truth. Of course, we do not believe in any direct or supernatural call to the ministry. Our preachers take no special orders and make no special vows. We are strictly congregational in church government and practice the most absolute congregational independence. Our congregations have each a corps of officers called elders, selected by the congregation, that the congregation thinks have the qualifications enumerated by Paul in his letters to Timothy and Titus. These elders are divided into two classes, bishops or overseers of the congregation, and deacons or servants to the congregation. Some of the preaching in our congregations is done by overseers, who have the ability to instruct the congregation, and the disposition to do so, and the time to prepare for the duty. Sometimes they are paid for such preaching; sometimes they are not. We have social meetings in which all members, male and female, that feel so inclined take part in exhortation, teaching, reading, explaining and enforcing the teachings of the scriptures. It is often the case that one or more members of a congregation develop and display ability to instruct the church or to preach. Sometimes such are specially urged by the elders or congregation to speak, and in time become regular preachers. In this way teachers, lawyers, doctors and others become preachers among us. Sometimes a man educates himself, with the intention of becoming a preacher. Our preachers come from these sources. Sometimes they devote their time and energies to preaching, and are supported entirely by the churches for which they preach. Sometimes they teach, practise law or medicine, or follow some other calling, and preach as they have opportunity, or can do good, or are requested by churches to do. Some of the latter class are paid for such work; some are not. All these are preachers among us. Those who devote their entire time and energies to preaching, and are supported by the churches for whom they labor, are regarded as pre-eminently preachers, but have no special rank or authority. The writer knows hundreds that have been lawyers, doctors, teachers, etc., all their lives, that are regarded as preachers as fully as those who devote their entire energies to preaching, and are supported for it, and that stand on exact equality with them."

The Granville Street Church and congregation had a free social tea with their new pastor, Rev. Alexander MacArthur, last evening at the Spring Garden Vestry. The large room was tastefully decorated by the young men, and the preparations by the ladies were ample. As we go to press on Tuesday afternoon, we can only say that we presume it was a very pleasant evening to both pastor and people.

REV. W. H. RICHAN was on a visit to this part of the province during the past week, seeking aid for re-building the meeting house at Woods Harbor, Barrington, which was burned down in April last. It is a great pity that the friends there had not effected an insurance from fire, so as to have had some portion at least of their loss secured, and thus avoided the very serious loss they have now been subjected to. The city churches have to pay a large sum for insurance. We hope to hear of liberal responses to our brother's appeal.

Mr. Richan preached an excellent sermon in Granville Street Church on Sunday morning, and in the North Church in the evening. His sermon in the morning was from Matt. vii. 7, shewing the character of true prayer—that it consists of asking, the employment of effort, and continued earnestness.

There are strange things taking place in this world of ours, especially in parts of the United States. One of these was reported in a New York paper a few days since, as follows. On Thursday last your correspondent attended the ordination services held at

Shehequin, whereby Miss Hyra Kingsbury was "set apart by the laying on of hands" for the gospel ministry in the Universalist Church. The ancient church was beautifully and profusely decorated with flowers and plants. There were wreaths and festoons of evergreens, and the quaint, high, old-fashioned pulpit was literally smothered in baskets and bouquets of brilliant blossoms.

The Rev. S. C. Hayford, of Vermont, the Rev. S. C. Chandler, of Connecticut, and Dr. William Taylor, of Towanda, performed the solemn and impressive rite. As the young woman knelt on the platform in front of the bank of flowers, her eyes suffused with tears and her sweet lips trembled with emotion. While the hands of God's ministers were laid upon her bowed head, it seemed that the very spirit of consecration filled the place and shone in her pure and expressive face. For a year past she has had charge of a church in Vermont, and has given great comfort and satisfaction to her flock.

The Halifax Christian Mission to Seamen, held its first Quarterly meeting on Wednesday last in the Y. M. C. A. Hall. After the chairman, Mr. R. McDonald, had stated the object of the organization, Rev. E. M. Saunders and Mr. J. S. Potter further spoke on the necessity of the mission. Mr. Grierson presented a report shewing that in three months there were in the aggregate 101 steamers, 1 ship, 31 barques, 79 brigantines and 734 schooners, total, 964; with 10,078 men on board, of all creeds and nationalities entering this port, and that tracts and other publications had been distributed, amounting to 73,620 pages in English, and 5,821 pages in foreign languages, had been distributed amongst them. Every wharf of the city had been visited once a week—and one day in each week had been devoted to visiting the hospital.

Hon. P. C. Hill moved, and Mr. George H. Starr seconded a resolution as follows: "that the report be received and adopted, and that this meeting express their great satisfaction at the progress made, and commend it to the support of the Christian public."

IMPORTANT NOTICE.

We beg respectfully to suggest to those of our Subscribers from whom we have not as yet heard this year, that we are very anxious to hear from them. Our necessities are great and pressing. It would be esteemed a special favor if they would send on without further delay, as we are desirous of meeting the obligations incurred to furnish them with their weekly supply of Christian literature.

SONG SERMONS BY PHILIP PHILLIPS. For General use and Special Services with Bible Readings and Sacred Songs. Price with music bound in limp cloth 35 cents each. Word edition (without music), 12 cents each, or \$10 per 100 copies. Dawson Brothers, Publishers, 159 to 165 St. James Street, Montreal.

The following extract from the Preface will show the scope of the work: "The compiler of this little manual of Sacred Song has sought with great care to include in one volume a sufficient number of the most popular Hymns and Tunes, new and old, to render it suitable for general and special use on all religious occasions, at an exceedingly low price.

The Services can be readily conducted by the pastor of a church, or the superintendent of a Sunday school, assisted by a choir, and it thought desirable, can be varied by the introduction of solos, quartets, prayers, and addresses, or familiar hymns, a good collection of which will be found interspersed, and in the latter part of the book. The new pieces should be sung by the choir, the more familiar ones affording an opportunity for hearty congregational singing.

The appropriate blending of religious truth with sacred song has been the means of great good to the Christian Church.

THE HERALD OF PRAISE. A collection of Music for Choirs, Singing Classes and Conventions. By L. O. Emerson. Price \$1. Published by Oliver Ditson & Co.

Probably most choir-leaders will feel curiosity enough to obtain and look over a copy of Mr. Emerson's last book. He has a very happy tact at providing music, sacred and secular, exactly fitted to the times, and to popular demand. This is done without any sacrifice of true musical taste and refinement, and his sacred music books, especially, have probably sold far in excess of any others, except it may be, the earlier works of Dr. Lowell Mason.