

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
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WHOLE SERIES.
Vol. XLVI., No. 1.

A New Year's Hymn.

"Ancient of Days!" our eyes we lift to Thee
Thou patient giver of Eternity;
Take from Thy hands this fair, unstained
Year.
A gift unknown, which yet we need not fear,
If so, for our sweet comfort Thou wilt say,
"My presence shall go with thee day by day."
O wondrous Presence! in our soul's dim
night,
When clouds of dusky doubt obscure the
light,
Then shine across the desert waste, that we
In that divinest light our path may see;
Nay, hide with us, lest so our footsteps
stray,
And we should lose the straight, and narrow
way.
Perchance our road may lie through pleas-
ant ways,
Be Thou the glory of our brightest days.
And for the rest, it will suffice, if we
Find ever, "As our days our strength shall
be."
Thou art sufficient, Lord. Without a fear
We consecrate unto Thy Will this Year;
And do thou grant, as through its hours we
learn
To tread the path we never shall return,
Upward and onward still may wind our road
Straight to the home and city of our God;
That with thy "sealed tribes" we may
appear,
Inheritors of Heaven's Eternal Year.
Lillie E. Barr.

THE OLD YEAR AND THE NEW.

When this reaches our readers the New Year will have begun its course. As we close the hours of the Old we can but reflect on the past; as we enter upon the New we cannot help peering as far into the future as it is possible. Let us take a glance over the months which have passed away, and we may be the better prepared to regard our present surroundings, and cherish anticipations of whatever good the future has in store.

The Old takes with it many dead. The Year will long be memorable for political assassinations. The Czar of Russia met a violent death at the hands of his rebellious subjects, and the nations had only time to grow calm when they were again startled by the brutal murder of President Garfield. The absolute Monarch and the Representative President alike, show that "the paths of glory lead but to the grave."

Others of great note have gone. Benjamin Disraeli, Earl of Beaconsfield, whose brilliant achievements won for him so influential a place in the councils of the Empire and of the world is reckoned among the dead. Carlyle, the philosopher and author, is no more with us, and others of less note have been taken from the world of letters. Nearer home the deaths of Rev. Charles Tupper, D.D., Rev. J. M. Cramp, D.D., and Rev. T. H. Porter, have been deeply felt by our denomination. These names suggest many others in all departments of work who have finished their course. And many families into which this will come, will count up in sadness the loved ones gone.

How soon the year has passed we say. How little we have accomplished, how much remains to be done.

"We take no note of time
But from its loss: to give it then a
tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard
aright,
It is the knell of my departed hours.
Where are they? With the years
beyond the flood.
It is the signal that demands despatch.
How much is to be done? My hopes
and fears
Start up alarm'd and o'er life's narrow
verge
Look down—on what? A dread eter-
nity."

How much is to be done? How few would be willing to depart having done no more for the world than they have yet achieved! How many would need to begin preparation for death if it should come. What thy hand finds to do, do it with thy might—this is the lesson from the shortness of time.

And much the same lesson comes from the length of time, from the eternity that is before us. The New Year comes! God is rich in time and He gives it freely. But just because we are to live forever should our use of these years on earth when our character for eternity is being fixed, be used to the best advantage. If the boy is only to have two years to use his trade it does not matter so much whether he uses his three years of training well or not; but if he has forty years depending on the use he makes of those three, the importance of his days of apprenticeship is vastly increased. So if our life ended with our life on earth, it would not be of so much account how these brief years are spent. We could say: Let us eat and drink for to-morrow we die." But when the New Year appears and says: "Here I am, One of many yet to come; a witness of your immortality," then the importance of the present is seen. For every year does so much to determine the character and so the destiny. What we do this coming year will increase the chances of our doing it the next, and so on, till it should be said: Let him that is filthy be filthy still; let him that is righteous be righteous still." May the New Year be a happy ope to all our readers because of the good purposes and deeds with which it shall strengthen their lives.

Correspondence.

For the Christian Messenger.

The Convention Scheme.

Dear Editor,—
It is very gratifying to see the growing favor with which the Convention Scheme is being regarded. I believe that in many instances the smallness of the contributions which have been sent in from the churches is attributable rather to the lack of a proper system of raising moneys, than to penuriousness on the part of their members. There is probably no one system that would be found suited to the circumstances of every church. In some churches the desired end would be best accomplished by quarterly collections, in others, by monthly or weekly; but without a plan of some kind, and persons to work it, very meagre results will be reached by any church. Thinking that possibly a statement of the plan which has been adopted by the Wolfville church might prove in some respects helpful and stimulating, I have been induced to put it before your readers.

At the first Conference meeting after the late Convention a committee was appointed to suggest to the church an efficient plan for carrying out the Convention Scheme, that is, for raising moneys for the different benevolent objects of the denomination. At the following Conference that committee reported, recommending:—

1. That the different members of the church and congregation be invited to subscribe the sum they are severally willing to contribute quarterly to these objects.
2. That a committee of two brethren perform the duty of soliciting such subscriptions in a book prepared for the purpose, and headed "Convention Funds."
3. That two or more young ladies—members of the church—perform the work of collecting these quarterly subscriptions in the months of October, January, April and July, and paying them in to the treasurer of the church.
4. That the treasurer of the church forward them quarterly to the member of the Financial Committee of the Convention for Nova Scotia, and report the same to the church.

5. That the collections taken at the Missionary Concert on the first Lord's day evening of each month be taken charge of by the treasurer of the church and dealt with by him as Convention funds.

6. That the moneys raised in the Sunday School be appropriated by the officers of the school as they may think best.

7. That the moneys raised by the W. M. A. Society go as usual to Foreign Missions.

8. That the pastor of the church bring the "Convention Scheme" prominently before the church in a sermon preached, at the beginning of each Convention year.

These recommendations were unanimously adopted by the church, and in accordance therewith brother A. Coldwell and myself were appointed a committee to solicit subscriptions to the "Convention Fund," with power to appoint young lady collectors of the same.

We entered immediately upon the work assigned us, prepared two little books, one for the treasurer of the church and one for the collectors, headed and tabulated as follows:—

CONVENTION FUNDS.

We the undersigned members of the First Horton Baptist Church and congregation agree to pay quarterly the sums set respectively opposite our names to the funds of the Convention, said funds to be appropriated by the application of the Convention scale.

Names.	Oct.	Jan.	April.	July.
	\$1.25	\$1.00	\$1.20	\$1.25

It will be seen from the above that the work is continued through the year, the moneys of the last quarter coming in time to be forwarded before the meeting of the Convention.

The result of our solicitation was \$350, which, increased by the sums coming from the other sources above indicated, will considerably exceed the average dollar per member of the church. I cannot believe that any church in the Convention field lacks the ability to work this, or a similar plan. And if all the churches would take up the matter, how magnificent would be the result! What a mighty impulse, under the divine blessing, would be given to all our denominational work!
D. M. WELTON.

[The following from the Rev. Calvin Goodspeed, pastor of the first Yarmouth Baptist Church, will speak for itself. Every word respecting our departed brother, we believe to be true, and we fail to see any reason why such testimony to the sterling worth of the late pastor of the Fredericton Baptist Church should not be borne by his friend and brother.—Ed. C. M.]

The following communication was sent to the *Christian Visitor*. It was refused insertion. If the Editor wishes I am prepared to publish his reasons.
C. GOODSPEED.

Rev. T. H. Porter.
The death of this dear friend has moved me deeply. For nearly two years, while in Fredericton, we shared each others thoughts, and plans, and labors. The esteem and love then conceived have been deepening ever since. While others must speak of his triumphant death, I wish to bear my testimony to his worth as a man and a christian.
No man I ever met was more loyal to his convictions, or had clearer or deeper ones. He believed with all his heart that truth was precious, and principle inviolable. The offer of a kingdom would not have tempted him to swerve from a course he thought right. With a keen insight into human nature, and quick to discern the secret springs of action in men, I know of

no one in whose absolute purity of motive I had a stronger confidence; capable of the closest and warmest attachments, his character was of that sturdy type which could never sacrifice truth to sentiment. Believing that it was the highest expediency to follow clearly defined principles, he saw plainly where men swayed by mere policy were mystified, and he held firmly and tenaciously where these would waver and compromise. Looking at the general interest of the cause, he was above catering to any sectional feeling. To his broad spirit and foresight we owe the beginning of the agitation which has resulted in the union of Maritime Baptists in all denominational work, and his mind was anticipating the day when the Baptists of the Dominion should be one, so far as practicable. There are few whose plans were laid with a greater regard for the comprehensive and far reaching interests of the cause than were his. Up to the last, until death was paralyzing brain and hand, he struggled with conviction which grew more intense as the end drew near, to hold his brethren in his adopted province, back from a policy which he felt would introduce confusion and conflicting interests into our work. Many will be sorry that those for whom it was intended, were not permitted to see what he had written on some of the live questions of the day. It is to be hoped, moreover, that all who know his views, even though revealed by adverse criticisms, will give respectful attention to them, as matured under a station of duty, where motives must be pure enough to meet the scrutiny of God.

While his life exhibited so many features which should claim respect and stimulate imitation, his joyful death is a witness to the sustaining power of the doctrine of salvation by grace alone. May God help us to be loyal and true, and "followers of those who through faith and patience inherit the promises."
C. GOODSPEED.

RELIGIOUS INTELLIGENCE.

The Ministerial Conference of Yarmouth Co. met, according to appointment, at Hebron, on the 20th inst., at 10 o'clock, A. M. The morning and afternoon sessions were made exceedingly interesting and profitable in listening to and discussing the following:

1. A plan of a sermon on Eph. i. 4, presented by Rev. J. Rowe.
 2. An exegesis of James v. 20, by Rev. J. A. Gordon.
 3. An exegesis of 1 Cor. xv. 29, by Rev. Dr. Day.
 4. A paper on "Dangers and Temptations of Ministers," by Rev. C. Goodspeed.
 5. An exegesis of Luke xx. 17, 18, by Rev. G. B. Titus.
- These were all well received, and Bro. Goodspeed was requested to furnish the MS. of his paper for publication.
- At the evening session a very interesting sermon was preached by Rev. C. Goodspeed, founded upon Hebrews ii. 11.
H. N. PARRY, Sec'y.
Chegoggin, Dec. 24, 1881.

The following notice appeared in the *Christian Messenger* of Nov. 23rd, but it was put as from "St. Peter's Bay, Cape Breton," whereas it should have been St. Peter's Bay, P. E. I.:
GRAND RIVER, P. E. I. On Saturday, Nov. 12, Rev. Walter B. Hinson baptiz'd six conv-nts in St. Peter's Bay, and on Sunday, 13th, four in Grand River.

LIGHTING OTHERS.—Mr. Moody tells of a blind beggar sitting by the sidewalk on a dark night with a bright lantern by his side: whereat a passer by was so puzzled that he had to turn back with, "What in the world do you keep a lantern burning for? You can't see?" "So't folks won't stumble over me," was the reply. We should keep our lights brightly burning for others' sake as well as for the good of being "in the light" ourselves.

Foreign Missionaries at Home.

A CIRCLE MEETING ADDRESS, BY MISS IDA FITCH.

We often hear people remark, "We cannot all be missionaries." With this we do not agree, but would rather say, "We can all be missionaries." It is the duty of every member of a Mission Circle to be a foreign missionary. Not to leave our own land to carry the light of the Gospel to the East—for we have at present as many missionaries in India as we are able to maintain—but we want more steadfast women, whose hands are here, but whose hearts reach away to heathen lands. More women who are willing to give, not only this year and next, but their lives all on the altar of the living God, and are consecrated to this blessed mission of spreading abroad the news of salvation.

Not long ago we heard a lady remark that she believed she was willing to die, if need be, for the cause we love, but it is more blessed to live for it, and this is what Christ asks of us. How many of us are living to send the light of the Gospel over the world? How many foreign missionaries have we at home? We must have in our Circles more women in whose hearts this love is burning—burning constantly, whose prayer for our mission never ceases, and whose hands never tire gathering the mites.

If we could often remember that the work is the same whether done in India or in Canada, there would be stronger and more constant endeavour. Not long ago we visited an extensive organ factory in which were employed a great many workmen. Near the entrance stood a boy rubbing small pieces of wood with sandpaper, farther on a man was working on what would be a bellows; the next man was forking the reeds, and so on all through the building. The last workman gathered the pieces, made them into a whole, and shipped the work away finished. But if the boy at the entrance had stood idly by, or left his work to stare idly at those further on, the organ would have had no keys. Is not our mission work the same? It may be that we stand at the entrance with a very small piece of work, but who can tell the importance of it?

If we are standing idly, will the day not come when we shall hear from across the seas, "Sisters in the West, who among you had failed? There is a piece of work unfinished. Some one has ceased to pray; some one has failed to pray." O, may God grant that not one in this Circle may so fail to do her duty. Our mission, as a whole, may fitly be compared to a great harvest field that is not divided. True, some have gone farther into the field, and toil where there is no shelter from the blaze of the hot sun. They pile the sheaves one by one and gather them into the store-house, while we work along the margin and in every corner of the field, gathering a little here and there. But are we all in the harvest? Are there not some outside the field leaning with folded arms, content with watching the work go on?

"The sun shall not smite thee," our Father is saying,
Go forth to thy work in the heat of the day!
For lo, from the zenith the sun is descending,
O, hasten, the hours are passing away.
Work on till the shadows of earth are receding,
And infinite glory shall break to the view,
Believing the promise that ye shall inherit
The rest that remains to the faithful and true.

Dear Sisters, let us try to realize more fully the importance of our work—the evangelizing of the women of heathen-land." God has given us this work. We have taken it; and from us at last the account will be required. Let us encourage one another that we grow not weary, and, by the blessing of God, the souls that now wait in darkness shall dwell forever in the light of heaven, and the glory be all to God.—*Missionary Link*.

Baptizing a Turkish Preacher.

The Summit Avenue Baptist Church on Jersey City Heights was the theatre of an unusual baptism on Sunday, Nov. 13th. It was that of the Rev. Garabed Kaprielian, a preacher in Constantinople to a large congregation, called the Evangelical Protestant Armenian Church, and formerly a teacher in the Native School of Sciences. He was sent to this country because here are more religious denominations than anywhere else in the world, in order that he might select the best for church government and transplant it in Constantinople.

The Rev. A. S. Gumbert, pastor of the Summit Avenue Church said in introducing Mr. Kaprielian, that he is now studying theology with the Rev. Dr. G. W. Samson, of Harlem, and that he intends to lecture to support himself, as he is very poor. Mr.

Kaprielian spoke English fluently, but with a marked accent. He wore a full beard and moustache. His forehead is broad and high. His manner of speech is exceedingly impressive, from earnestness. He said that he stood on Jordan's banks to tell the people why he had preached to a congregation of sprinklers for fifteen years and then had changed his mind so suddenly. His reason was that he found divine authority to be very different from what he had known or preached before. He had, he said, groped in lexicons and dead languages to find out what the word "baptism" really meant, and at first he was sorry to find that it meant immersion and not sprinkling. Then he had compared the Bible texts, but couldn't make sprinkling come out of the texts. He was hunting for a defence of sprinkling but could not find any. He was compelled by his conscience to obey the mind of God. He said that he wept sorely on Saturday night at the thought of returning to Turkey—to his people, who were of a different faith from himself now. But they hadn't thought of this subject much, and he would be a Baptist missionary to them—the only one in Turkey.

The Rev. I. W. Brinkeroff prayed, and the congregation sang, "I need thee every hour," while Mr. Kaprielian changed his black suit for a black gown. "I commit myself to the hands of the Rev. Mr. Gumbert for immersion," he said, and added, "I am thirty-five years old; I don't know how old he is." Then he walked into the water, where the pastor stood to receive him, and was baptized.—*Church Union*.

Singing in Heaven.

Rev. J. H. Pershing was in the *Religious Telescope* of a year; 25 of aged but cheerful invalids and bedridden for some years. She said, "I was requested to sing to you." She replied, "Well you are just the visitor I want, and you are come at the right time." And taking up her hymn-book she said, "I have been searching for a long time to see if I could find a hymn that will do to sing in heaven, and I can not, can you?" I took the book and found, "There is a land of pure delight." Surely, that will do. "Now go on and read the hymn through," she said. Presently I came to, "Death like a narrow sea divides." "Ah," she said, "that won't do." I then turned to, "There is a fountain filled with blood." "Go on, that is the one." When reading the last verse, "When this poor lisping stammering tongue lies silent in the grave," looking up and smiling she said, "Stop, that one will not do: mine will not be a poor, lisping, stammering tongue up there. No, no, my dear friend, you may shut the book. There will have to be a new one made; for they sing a new song." Well might we sing, "Praise the Lord, O my soul: let all things praise his name." Sun, moon, and stars, mountains, hills, waters, and strong wind fulfilling his Word. In hearing the birds with voice so sweet, and the little brooks with their soft tenor as they splash down the hillside, the creeks with alto, the large rivers with soprano as they surge from bank to bank, the great ocean with bass as it roll from billow to billow, the thunder's peal on the mountain and clapping its hands in the valleys, all singing with united voice, at the coming of Christ a dirge of sorrow, at the coming of Christ a carol of joy, and at the end of time an anthem for eternity. But "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." When "the redeemed of the Lord shall return and come with singing to Zion," it will be louder than thunder-peals of the rushing of many waters. Then David will come with his instrument of a thousand strings, Marian with her timbrel, and all the redeemed with harps in their hands, all tuned in harmony. Then Jesus will sit down in the midst and strike the "key-note" of the new song "Hallelujah, Hosannah to the Lamb."

Twelve male children were born in Annapolis town last week.
The Provincial Legislature has been summoned to meet on the 19th of January next for the despatch of business.