

The Christian Messenger.

Halifax, N. S., November 8, 1882.

MR. D. L. CHUBBUCK,

member of the Warren Avenue Baptist Church, Boston, who has been very successful in many places as an evangelist, arrived in Halifax on Friday last on invitation from the North Baptist Church. Mr. C. brings with him testimonials from a number of ministers of the highest standing in New York and Boston. It is known to our readers that he has been preaching in the St. John Baptist Churches for three or four weeks, and much good has followed his work there.

Mr. C. conducted services in the North Church on Sunday last. After the pastor Rev. J. W. Manning had conducted the devotional exercises, he "sang the gospel" in some fine solos from lately published Revival Melodies, and gave a practical earnest address on the nature and manifestations of Christian Love.

In the afternoon he addressed the Sabbath School. In the evening a large congregation assembled to hear the gospel as sung and preached by Mr. Chubbuck. It is expected that he will hold Bible Readings at 3.30 every afternoon in the vestry, and services every evening in the church, except on Tuesday, when the Tea Meeting will be held in the Vestry.

Next week the services will be at the Tabernacle, and the following in Granville Street Church.

ISSUES OF TEMPERANCE.

N. S. GRAND DIVISION.

The thirty-fifth Annual Session of this body was held in Halifax last week, commencing on Tuesday evening. About one hundred and fifty members of the Grand Division were present. Twelve new members were initiated. The G. W. P.'s Report was read. It contained an interesting history of the Order in Nova Scotia.

The Report of the G. S. gave a minute account of the present aspects of the Order in its Subordinate Divisions throughout the Province. Wednesday evening was occupied by a Social Tea given in Y. M. C. A. Hall by the city members to the visiting brethren from the country. About two hundred ladies and gentlemen sat down to the well spread tables. P. G. W. P., H. A. Taylor presided.

On Thursday morning there was a lengthy discussion of the Scott Act and the report of the Committee on the State of the Order. It was referred to the Committee on Dominion and Provincial Legislation.

It was resolved to invite the National Division of North America, composed of the representatives from the Grand Division of Canada and the United States, to hold the annual session of 1884 in Halifax.

The sum of \$300 was voted for the Grand Scribe, as usual, and \$200 towards agency work.

The quarterly sessions will be held at Windsor in January, at Granville Ferry in April, at Cow Bay, C. B., in August, and at Halifax in November.

The payment of per capita tax showed a considerable increase, the returns of deputies had been made more fully and satisfactorily, and the financial affairs and membership were better than ever before. The receipts for per capita tax showed an increase of \$133. The general receipts from all sources, showed a considerable increase. The balance on hand was \$518.43, the largest they had ever had. The membership was about 8,361, showing a net increase of 1,204. During the year 3,716 new members were initiated, and about 2,000 went out through expulsion, death and departure from the country. There were now 159 subordinate divisions; 45 were suspended during the year for not sending in returns for four successive quarters; 12 new ones were started and 13 old ones resuscitated.

On Wednesday morning the financial statement of the Grand Scribe and Grand Treasurer were read.

The Executive was, by resolution, authorized to examine the books, generally accepted as temperance text books, and urged the Council of Public Instruction to place the same on

the list of text books for the use of public schools.

The report of the committee on the Watchman was read and adopted. It warmly endorsed the paper as at present managed and recommended that it be continued with the same subsidy as last year.

In the afternoon the election of officers resulted in the choice of the following:—

- G. W. P.—J. E. Burrill, Yarmouth. G. W. A.—Rev. Thomas Rogers, Middleton. G. S.—Rev. R. A. Temple, Halifax. G. T.—H. A. Taylor, Halifax. G. Chap.—Rev. W. G. Lane, Halifax. G. Con.—John McCrowe, Halifax. G. S.—A. G. McLean, Cape Breton.

The officers were installed, and some little time was occupied in hearing remarks from the new incumbents.

A PROPOSAL.

A horse is an animal for everybody. If you have not a horse yourself and do not need a book about the animal you know some one who has one and who would highly value a book on the subject.

Every one of our Subscribers who sends on his subscription for 1883 before the 1st of December, 1882 shall receive a copy of DR. KENDALL'S TREATISE ON THE HORSE AND HIS DISEASES, post free, by sending a request for it with their subscription. Every NEW SUBSCRIBER also sending on their subscription this month shall receive this book of 96 pages free, besides having the paper free up to the end of this year.

The Educational authorities in New Brunswick issue a semi-annual "Educational Circular," so-called, containing the Notices and information of the Department with a detailed statement of the amount of Provincial Grant paid to Teachers, and the appointment of the County Assessment Fund to Trustees.

No. 14, is just come to hand. It forms a pamphlet of 128 pages and is filled with closely printed matter, largely tabular, giving the amount paid to every Teacher in each of the Counties, and whence derived, as well as the number of pupils, and the number of days in which each school has been taught, as well as the class of the Teacher's certificate.

The Questions by which Teachers were examined are also given. The Report of the Educational Institute held at Fredericton, July 11-13, is here published in detail together with the valuable papers read on that occasion.

Next is the interesting Report of the Committee on Botany of the Natural History Society of New Brunswick, shewing the additions made to the list of New Brunswick Plants, and the names of the persons supplying them.

Also an annotated Catalogue of the Birds which occur within the limits of the Province, prepared by Montague Chamberlain, of St. John.

This pamphlet with its modest title is forwarded to the Trustees of Schools throughout the Province and is accessible to Teachers. It is a well prepared and beautifully printed document highly creditable to the Department.

A page of summary, averages, and a table of contents would give it some additional value. Dr. Rand will accept our thanks for the copy sent us.

ROMISH PRACTICES IN THE CHURCH OF ENGLAND.

The churchwardens of St. Simon's, Baptist Mills, Bristol, have formally lodged with the Bishop of the diocese a series of complaints of alleged illegal practices by their recently appointed vicar, the Rev. N. Z. Birkmyre. Among the charges are the following:—Antierical confession, administering in the Sacrament of the Lord's Supper bread manipulated so as to imitate wafers, mixing water with the wine for symbolical reasons, elevating the paten and chalice, prostration (or a position akin thereto) during the prayer of consecration employing choristers as servers, ceremoniously cleansing the communion table covered when there is to be no celebration.

We shall be glad to hear from our friends at an early date.

WEEK OF PRAYER, 1883.

The British Branch of the Evangelical Alliance has prepared and sent forth its invitation to the various churches throughout the world for the thirty-sixth time, to unite in the observance of the first week of the New Year as a Week of Prayer.

Our readers in many parts of the country will, we doubt, not joyfully accept the invitation. We insert the programme thus early so that no delay may be occasioned in the remotest places in carrying it out:

Beloved Brethren in Christ: For the thirty-sixth time we invite our fellow-disciples throughout the world to unite with us, during the first week of the year 1883, in prayer for such blessings as are needed by the church and the world.

Hallowed memories gather round us, as we look back on successive seasons of devotion, when a similar invitation has been lovingly accepted, and thanksgiving is inspired by accounts received of answers vouchsafed to the intercessions offered. Let us plead mightily with God, and confidently anticipate far larger blessings as the result of a similar general and earnest observance of this recurring season of special prayer; and according to our faith it shall be done unto us.

We affectionately exhort you to dwell much upon the efficacy of prayer, respecting which we have so many strong assurances in the Word of God, and to realize the truth of the twofold divine intercession, upon which we are warranted to rely—the intercession of our great High Priest in heaven, and the intercession of the Holy Ghost the Comforter, in the souls of God's children on the earth.

If "the effectual fervent prayer of a righteous man availeth much," and if what any two shall agree together to ask, in conformity with divine promises, shall be done by our Father in heaven,—what may not be joyfully anticipated, as the consequence of the proposed united intercessions offered by ten thousands of the Lord's people throughout Christendom, for an outpouring of the Holy Spirit next year upon the churches, and upon the preaching of the Gospel among all nations?

Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

The following topics are suggested for exhortation and prayer:—

Sunday Jan. 7.—Sermons:—"For there is one God and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all" (1 Tim. ii. 5, 6).

Monday Jan. 8.—Praise and Thanksgiving:—"For the long-suffering love and faithfulness of God, and for his continued mercy and goodness, for the progress of the Gospel, the gift of the Holy Spirit, the revival of true religion; for the preservation of peace among the nations; and for all temporal blessings. Psalm ciii.; Isa. xxv.; Psalm cvii.; 1 Thees. i.; Psalm xxxvii., from 5th verse.

Tuesday Jan. 9.—Humiliation, and Confession:—"Of unfaithfulness to Christ, divisions among the Lord's people, and want of brotherly love; of pride, self-will, and worldliness; of national sins, especially intemperance and licentiousness, the desecration of the Lord's day, the spread of scepticism and infidelity, and the prevalence of disorder and violent crime. Psalm li. and cxxx.; Jerem. xv. 7-10 and 20 to 23; Luke xv.; Lam. iii. 22-41; Hosea xiv.; James iv.; 2 Cor. vi.

Wednesday Jan. 10.—Prayer for Families:—"For parents, children, and the household,—that all connected with the training and education of the young may be deeply impressed with the vital importance of Scripture instruction, and that the absolute need of the power of the Holy Spirit in all departments of the culture of every moral virtue, for integrity, purity, and piety in the home life; and for a special blessing upon Sunday-schools. Deut. vi. 1-16; Psalm cxxvii.; Ephes. vi. 1-18; Deut. xxxiii. 12-16 and 24-29; Prov. viii.; John xv. 12-17.

Thursday Jan. 11.—Prayer for the Church Universal:—"for the outpouring of the Holy Spirit,—that all ministers of Christ and those preparing for the ministry may deeply realize their responsibilities and their need of the Spirit's teaching and power; that their testimony before the world may be open and faithful; that sound doctrine and holiness of heart and life may prevail in the churches, and false teaching and superstition be counteracted; that all children of God may be filled with earnestness and zeal in seeking to gather in the lost; for a rich blessing upon efforts to promote union and brotherly love; and for afflicted Christians everywhere. Joel ii. 23-21; Acts ii. 32-41; Isa. lv.; Ephes. iii. 14-21; 1 Cor. xii. 1-13; John xv. 12-27; Phil. ii. 1-6; Psalm xxv.

Friday Jan. 12.—Prayer for the Nations:—"For Sovereigns, Rulers, and Magistrates; that all laws, favorable to cruelty and vice, and opium traffic and intemperance, may be abolished; for the better observance of the Lord's Day; for peace and good-will among men, that all may yield obedience to the Powers that be, and that the Spirit of lawlessness may be subdued; for the cessation of war; that the pursuits of literature, science and art may be influenced by the fear of God; and all people may be turned from their sins, saved from unbelief, and brought to know Christ as their Saviour; that God's ancient people, the Jews, may be delivered from their oppressions, and all persecuted Christians be relieved. Matt. v. 1-16; Prov. xxi. 1-15; Rom. xiii.; Psalm cxlvii.; 1 Peter i. 13-25; 2 Tim. ii. 1-21; Acts x.

34-48; Rom. xiv. 1-19; Jerem. xxx.; Mark x. 28-45.

Saturday Jan. 13.—Prayer for Missions:—"That all missionaries, and others engaged in the mission work and in the circulation of the Scriptures at home and abroad, may be filled with the Holy Spirit, and that great success may crown their efforts; that all native Christians may be kept steadfast in the faith, and made earnest and efficient in seeking to bring souls to the Saviour; that many more faithful laborers may be called into the Lord's vineyard; that the Mohammedans and the heathen may be won to Christ, and that the Jews may be constrained to receive him as their long-expected Messiah. That the blessing of God and the power of the Spirit may abundantly rest upon the Conference of Christians of various nations proposed to be held this year in Stockholm. Luke xlvii. 36-53; Luke x. 1-16; John xvi. 1-15; Acts xi. 1-21; Psalm cx. and Psalm c.; Rom. xi.; Exek. xxxvii. 21-28; Isa. lli. 7-15.

Sunday Jan. 14.—Sermons:—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13).

Subscribers in arrears will greatly oblige by an early remittance.

We find the following in some of our contemporaries and think there may be among our readers some who may be disposed to enter into the competition proposed. It is a noble object. We have instituted enquiries as to who it is that guarantees the payment of the prize offered, and shall give the information as soon as it comes to hand. If it be the Board of Adjudicators it should be so stated by them, so that there may be no doubt on the minds of any as to the genuineness of the offer.

PRIZE ESSAY ON MISSIONS.

The wonderful results that have followed the self-denying labors of such devoted missionaries as Livingstone, Duff and others, have awakened in the hearts of very many new interest in the spiritual welfare of the millions still dwelling in heathen darkness, and have led them to ask,—When will the Church awaken to the need of grappling earnestly with Paganism in its many deadly forms, and of entering boldly and hopefully upon the fields now open and awaiting the workers?

These questions so pregnant with all that is of interest to the advancement of God's cause in the earth, have taken such a shape that the Board of Adjudicators, mentioned below, have been authorized to offer a prize of ONE HUNDRED GUINEAS

for the best essay in English on the following subject, viz:—"The heathen world; its need of the Gospel and the Church's obligation to supply it."

The essay should contain not less than 200 pages of 300 words on a page and not more than 250 pages of 300 words.

The essay should, if possible, consist of a number of chapters or sections, that, if deemed expedient, it may be published serially as well as in book form.

The following named gentlemen have consented to act as a Board of Adjudicators of prize:—

- Rev. W. Caven, D. D., Principal of Knox College, Toronto. Rev. J. H. Castle, D. D., President of Baptist College, Toronto. Rev. Septimus Jones, M. A., Professor of Apologetics, Wycliffe College, Toronto. Rev. H. D. Powis, Pastor of Zion Congregational Church, Toronto. Rev. W. H. Withrow, D. D., Editor of Canadian Methodist Magazine, Toronto.

The competition for the prize shall be open to any person residing in the Dominion of Canada, or Island of Newfoundland.

All essays must be post-paid to Rev. W. H. Withrow, D. D., Toronto.

The essays should be legibly written on one side only of sheets numbered consecutively, and not larger than letter size. They should not be rolled or folded, but sent flat for convenience in reading.

The time for receiving such Essays shall expire at noon on the 15th of July, 1883. The name of the writer must not appear on the Essay, but instead thereof each Essay must bear some word or motto by which, after adjudication, its writer may be identified.

Each Essay must be accompanied by a sealed envelope, containing the name and post-office address of the writer, and bearing on its cover the word or motto of identification inscribed on his Essay.

The award shall be rendered on or before the 15th day of October, 1883. The successful Essay shall be the property of the Donor of the Prize, to be by him published in such manner as he may deem expedient.

Payment of Prize will be made by draft, payable to the order of the successful Essayist immediately on adjudication being declared. Essays which fail to obtain the prize shall be the property of their writers, and will be returned to them if so desired. The Board of Adjudicators reserve

the right of determining whether any of the Essays comes up to the standard which would entitle it to the Prize. Although failure in this respect is not anticipated, it is deemed expedient to provide for it should it occur.

For any further information apply to Rev. W. H. Withrow, Toronto.

UNDEB Bedyddwyr Cymru.

There may be a few of our readers who will recognize the above as "The Baptist Union of Wales" in Welsh.

The Baptists of Wales have long been famous as bearing a strong consistent testimony to the truth, and zealous in proclaiming the simple gospel of Christ, when long ago they were surrounded by superstition and darkness. They have felt the hand of the persecutor, and have a record which gives them a claim to descent from the Apostles. They were long unwilling to combine into a Union for general denominational purposes. They had their Associations but further than this they apprehended danger. The church at Llandudno had the honor of entertaining the Welsh Baptist Union recently at that famous watering place.

The Union is now heartily sustained by all the churches. From the London Freeman, we learn that the "Welsh Baptist Union, which has now been in existence for the period of sixteen years held its annual meetings at Llandudno, on the 9th, 10th, and 11th of October. Upwards of 180 ministers and delegates were present, and the attendance at the public meetings was very large."

The editor states that "all the meetings were characterized by very fervent feelings, and a true anxiety to go forward in the name of the Lord conquering and to conquer. The report of the committee, read by the indefatigable and enthusiastic secretary, could refer with satisfaction to the fact that the number of members amounts to 81,000, an increase of 18,000 in the course of ten years, and that the number of adherents may be set down as 200,000. The Welsh Baptists, are Baptists, and no mistake, and as such have exerted an influence in America, in Australia, and in the isles of the sea. All the societies in connection with the Union appear to be in a healthy condition. The Provident Society, the Building Fund, and the Total Abstinence Society are doing useful work with some measure of success.

But a change is slowly but surely creeping over the people, so that in many places the strong, emphatic, guttural vernacular gives place to the well, to the English tongue. The very sensible Secretary adds:—"Many of us may not like it, but we might as well try to stop it as Mrs. Partington to take her broom to sweep the tide. In many hamlets where Christmas Evans preached with wonderful eloquence in his native tongue, another language is now spoken, and bearing these facts in mind it was well that the Union should have taken the matter in hand. We trust that a successful organization may be formed. Though languages decay and die, truth is ever young and must live on from age to age. In days to come, as well as in years gone by, may the Lord command His blessing on the hills and valleys of Cymru."

At the late session of the English Baptist Union at Liverpool, Dr. Price gave an exceedingly interesting paper on the History of the Welsh Baptists from which we make the following extracts:

Some years ago there were two gentlemen on the Continent of Europe who referred to the Baptists. The one said that the origin of the Baptists was hid in the mist and clouds of antiquity; and the other said that there was a glorious future for the Baptists. The Welsh Baptists are greatly in love with antiquity; they love things that are obsolete as well as the things that are new. They have the power to look through the mist and darkness of past ages and see the glorious and clear light beyond. Now we have the fact that John was a Baptist; instead of being called John the son of Zecharias, he was called God John the Baptist. No one can deny that Jesus Christ was a Baptist. The disciples of Christ during His ministry on earth were Baptists.

We are taught by Christ in the Great Commission that baptism formed a very important part in the plan of salvation. Every reference to baptism in the Acts of the Apostles and the inspired Epistles goes to prove that the churches formed by the Apostles and the first disciples were composed of baptized believers. I pass on to note a few facts in the history of the Welsh.

In the year 1650, some two hundred and thirty-two years ago, the Welsh Baptists held an Association at Illston, in the county of Glamorgan. That Association was composed of three churches only—viz, the church at Olehon, the church at Gellygaer, and the church at Illston. In the year 1663—viz., 219 years ago—the Welsh Baptists held an Association in the town of Brecon. This Association comprised thirteen churches, represented by delegates duly appointed. After this Association, the Welsh Baptists were very harshly persecuted during the reign of Charles II., so that they were unable to hold an Association for the period of eight and twenty years. Hence the Welsh Baptists did not hold an Association from the year 1663 to the year 1700. In the year 1669, the year when the Royal assent was given to the Toleration Act, the Baptists of the United Kingdom held an Association in London. This Association was intended to represent the Baptists of the whole of Great Britain. In this gathering in London there were seven Welsh churches duly represented. During the next eleven years the Welsh Baptists remained in union with their English brethren, so there was but one Association to represent the whole of the kingdom. This Association held its meetings at first in London, then at Bristol, and lastly at Taunton.

In the year 1700 a new era opened upon the Welsh Baptists. Having suffered persecution, more or less, for eight and twenty years, they are now again permitted to hold their Associations; the first being held in the year 1701 at Llanwenarth, and was composed of eight churches. In the year 1736, the memorable year when the Rev. Howell Harris first came on the stage, there were sixteen unixed Welsh Baptist churches in Wales, besides a considerable number of branches, and there was at that time from seven to nine mixed churches, in which were a large number of Baptists, but the whole of these are lost to the Baptists as a natural consequence of mixed-communion. As far as Wales is concerned, it has gained nothing by the practice of mixed-communion.

From 1810 to 1819, there were baptized 8,839 on a public profession of faith in Christ; from 1820 to 1830 the Welsh Baptists baptized no less than 16,222. The great increase of the Welsh Baptists about this period is seen, not only in the number of members added to the churches, but also in the number of the churches and ministers called into existence.

The Welsh Baptists have during the last twenty years established 110 new churches, scattered through the Welsh counties. Baptist societies formed during the last twenty years—"The Building Fund for Wales and Monmouthshire," "The Publication Society," "The Provident Society," "The Baptist Temperance Society," "Undeb Bedyddwyr Cymru"—i. e., "The Baptist Union for Wales."

Our literature is well represented to-day by *Seren Gomer, Yr Ailwra, Y Greal, Seren Cymru*, and the *Herald Cenedol*. We have in the Principality three colleges where some of the noblest sons of our churches are being carefully trained for the work of the Christian ministry, all the growth of the present century.

One of the characteristics of the Welsh Baptists throughout the world is that they are Strict Communion Baptists—this was their characteristic and is so now, and by the help of God always shall be so; for so we wish to glorify God in heaven and do honor to Christ in His Church on earth. Hold fast, then, with a firm grip the simple but glorious principles that are taught in the New Testament, honouring the truth as it is in Jesus, until the whole seed of Adam shall be brought to acknowledge Christ to be above all things Head over all in His Church on earth.

Rev. G. O. GATES was voted a vacation by his church, and is now on a tour West as far as Winnipeg, and will go South as far as New York and Philadelphia, and will visit Niagara, etc., on his return. Churches lose nothing by such expressions of kindness to their hard-worked pastors, for they usually return invigorated in body and mind, and labor all the more energetically for such a "breathing spell." Their Sabbath School numbers 180 scholars, and is a power for good in this town. Chairs are used, so each class is gathered in a three-quarter circle around the teacher, which is a decided improvement on most school-rooms.

Those of our friends who have not already sent on their subscription will do us a great favor by sending the amount due without delay.