

ably, and to follow his calling that his family may be maintained; and moreover, my lord, I have four small children that cannot help themselves, and have nothing to live on but the charity of good people; and because my husband is a tinker and a poor man, therefore he is despised and cannot have justice done him. He dare not leave preaching as long as he can speak. He preacheth nothing but the word of God, who hath owned him and done much good by him."

Educational Record.

Under the direction of American missionaries, three colleges have been established in the Turkish Empire. The Robert college at Constantinople has more than two hundred students. The Syrian Protestant College at Beirut has one hundred. The third is in Aintab and is called the Central Turkey College. In Robert College the English language is used, the Syrian Protestant conducts its work in the Arabic, and in the Central Turkey College the Turkish language is the medium of communication.

Dr. B. A. Gould has recently given an interesting lecture in Boston, in which he describes his labors in the Argentine Republic, in observing and cataloguing stars. His success has been most satisfactory, but serious difficulties had to be overcome. The world knows little of the hardships and labors endured in the advancement of science. Dr. G. speaks in terms of high commendation of the national authorities of that country, who have given him all the assistance in their power.

The following from Bishop Whipple of Minnesota deserves consideration.

"When I visited England, I found that England with thirty millions of souls had but four universities, Oxford, Cambridge, Durham, and London. Minnesota with 200,000 souls had half a score. But then it took England five hundred years to build an Oxford, and Minnesota has killed five in as many years. I visited such schools as Rugby and Eton, and asked the counsel of men who had made education a life-long work. They told me that even to build a school I must begin with a score of boys; that a hundred boys would ruin me. A school was a living being; it had organized life. It grew. Its character was made up of the discipline, scholarship, morals, and traditions of all who became its pupils.

I came home a wiser man, and resolved that if it took twenty men like me to lay the foundation we would have one good English school. We lay no claim to peculiar wisdom. Each one must work out the problem in his own way. The field is wide enough for all. There is no need of jealousy or friction. If the plan is an honest plan to do good honest work in the sacred cause, it will be crowned with its measure of success, and from my heart I bid all such workers a hearty God-speed in doing all such work for God and man."

Home Missions.

Dear Editor,—

At late meetings of our Board, the following appointments were made:

1. The mission of Rev. J. H. Saunders at Digby and vicinity was extended to May 14, 1875.
2. Rev. E. N. Archibald was appointed to Shelburne and vicinity for one year from the 1st of August, 1874.
3. Bro. L. M. Weeks was appointed to Isaac's Harbour for one year from the 1st September next.
4. Bro. A. H. Lavers was appointed to Cape Negro Island, Roseway, and North East Harbour, Shelburne Co., for one year from 1st September next.
5. The mission of bro. C. H. Martell, at Maitland, Hants Co., is extended 3 weeks.
6. Rev. John Shaw, of P. E. I., was appointed to Boulardrie Island, C. B., for three months. His appointment is not to interfere with Rev. Dr. McDonald who goes to that Island one-fourth of the time.
7. Rev. F. A. Kidson was appointed for 6 months to Alberton, Cape Cumpece, and Tignish, P. E. I. Mr. Kidson is now at Marlboro, Mass.
8. Bro. Herbert Foshay was appointed for 6 weeks to East Point, and adjacent places, P. E. I.
9. James Desbrisay, Esq., of Charlottetown, P. E. I., was appointed Treasurer of the Executive Board for Prince Edward Island. The friends in the Island who have subscribed to the funds of the Union will please forward the amount of their subscriptions to bro. Desbrisay.

Rev. I. Wallace has returned from a somewhat extensive survey of P. E. I. He is much pleased with the appearance of the country, and thinks the

prospects of our denomination there are very encouraging. Bro. Wallace will likely explore more fully the Counties of Cumberland and Colchester, and then probably complete his survey of the Island.

G. E. DAY,
Cor. Sec. of Union.
Yarmouth, Aug. 20, 1874.

The Christian Messenger.

HALIFAX, N. S., AUGUST 26, 1874.

OUR ANNIVERSARIES.

THE BAPTIST CONVENTION OF N. S., N. B., AND P. E. I.

The last and perhaps the most important of our denominational assemblies commenced its annual session on Saturday last, at Portland, St. John, N. B.

Our readers generally know that this body has in its charge the interests of our higher educational institution—Acadia College—and our Foreign Missionary operations. These subjects are both regarded by the Baptist Churches of these Lower Provinces as of vital importance, and consequently receive the earnest attention of the ministers and brethren. Holding the sessions alternately in each province, the brethren of the other provinces make it a point to be present, and participate in the business and responsibilities connected with their management.

ON THE WAY.

Each line of travel converging to wards St. John supplied more or less to make up the Convention. The Halifax brethren had a choice between the land route—Intercolonial Railway—or the more direct one—W. & A. railway and across the Bay of Fundy. We chose the latter, and in company with a number of brethren that was increased at almost every station till we got to Digby, we reached St. John about 3 past 8 on Friday evening. Each new face afforded a new pleasure, and brought forth a new round of greetings and kind enquiries.

The weather was all that could be desired and gave the country its pleasantest aspect. It was gratifying to hear from the lips of strangers from the United States, who were seeking health and invigoration from a tour in the Provinces, high encomiums on the beauty of the scenery, and the fruitfulness of Nova Scotia as compared with other places through which they had passed.

Arrived in St. John we received, as always before, a most hearty welcome, and were made to feel "at home." Although the Convention was to be at Portland, yet the St. John friends were prepared to do a large share of the hospitality which they understand so well how to do.

Saturday morning opened with clear bright sunshine—entirely free from fog.

At the hour appointed, in the absence of the President, Rev. Thos. Todd, one of the Vice-Presidents, opened the meeting by calling on Rev. Dr. Tupper to offer prayer.

A Committee of Nomination was appointed, who retired and shortly returned and reported a recommendation of names as officers of the Convention. The election which followed resulted as below:

President.—Hon. Judge McCully.
Vice-Presidents.—Rev. Geo. Armstrong, M. A., for Nova Scotia; Rev. Thos. Todd, for New Brunswick; and Jas. Desbrisay, Esq., for P. E. Island.
Secretaries.—E. D. King, Esq., and H. C. Creed, Esq.
Treasurer.—J. H. Harding, Esq.

The remainder of the morning sitting was occupied in the enrollment of members—and inviting of visiting brethren.

The Committee of Arrangements reported, recommending the persons to preach on Lord's Day: at Portland, Rev. Dr. Cramp in the morning, and Rev. Henry Angel, of New Jersey in the evening; at St. John, Leinster Street, Rev. S. W. DeBlois and Rev. W. S. McKenzie; at Germain St., Rev. D. A. Steele; at Brussels St., Rev. D. M. Welton, and Rev. C. W. Burnham; at Pitt St., Rev. W. H. Richan, and Rev. E. Whitman. At Carleton, Rev. J. B. McDonald, and Rev. A. Cahoon.

The St. John Wesleyan Churches were also supplied by Revs. J. W. Manning, Jas. Murray, W. H. Warren, Dr. Day, R. K. Philp, and M. P. Freeman.

The Presbyteran Churches by Revs. S. B. Kempton, A. Chipman, I. J. Skinner, and George Armstrong. The Free Baptist Churches by Rev.

J. C. Morse, John Clark, J. F. Avery, and C. Goodspeed; Orange Hull, by Rev. T. B. Layton, and the Steamship *Sidonian*, by Bro. R. D. Burgess.

The afternoon session was opened by prayer by Rev. Dr. Cramp, after which he read the report of the committee on Departed Brethren.

The Report of the Committee on the State of the Denomination was also read, which referred to the additions by baptism as a matter for thankfulness. In Nova Scotia there are 171 churches in which there have been 2382 baptized, the membership being 19905.

In New Brunswick, 138 churches received 485 by baptism, the membership being 10828.

In Prince Edward Island there are 14 churches, received by baptism 154, membership 960.

Total 323 churches, number baptized 3021, membership 31693.

The largest number ever before reported as baptized in one year was in 1857, when there were 2576 so added to the churches. The lowest number so reported was in 1853 when there were but 585.

The report showed that the following brethren had been ordained to the work of the christian ministry during the year.

J. H. Robbins, Rawdon, N. S.
G. O. Gates, Liverpool, N. S.
J. A. Durkee, Milton, N. S.
G. B. Titus, Ragged Islands, N. S.
A. Cogswell, Tusket Lakes, N. S.
J. A. Simpson, Shediac, N. B.
J. A. McLean, Pine Grove, N. S.
G. W. Thomas, Cape Canso, N. S.
A. E. Ingram, N. W. Lunenburg, N. S.
Geo. Beckwith, Second Elgin, N. B.
W. E. Vickery, Upper Keswick, N. B.
G. F. Currie, Andover, N. B.

Three new Churches had been constituted, and six new Meeting-houses had been erected.

It was recommended that Monday of the Week of Prayer be observed as a Day of Special Prayer by the Churches.

It was resolved that the invitation of the Church at Hillsburg, N. S. to hold the next annual session of the Convention there be accepted. And that the Rev. J. B. Pope then preach the Convention sermon.

After some further business of a routine character had been attended to, the Convention adjourned for the purpose of allowing the Governors of Acadia College and the Foreign Missionary Board to attend to the business belonging to them respectively.

After the public worship and preaching services of Lord's Day evening, it was announced that a mass Missionary meeting would be held in the Music Hall, St. John, and several Addresses would be given by ministers belonging to the Convention.

CORNWALLIS CHURCH HISTORY.

THIRD ARTICLE.

The two preceding articles on this subject have each had their points of interest, but the names most prominent were of those beyond the memory of persons now living. In this closing article we have circumstances in the early life of some persons, and we and many of our readers know, and with reference to whom we therefore feel the deeper interest.

On the 1st of April 1793, it was unanimously agreed upon,

"That those members that did not hold with the Covenant and Articles of Faith and practice, should not have a Right as Legislators in the church, but did not at present forbid them improving their gifts so long as there appeared a tenderness for the cause of Christ.

On September the 21st, 1795, it is recorded:—

Held a church meeting, examined Mr. Manning who had offered himself a candidate for ordination; received satisfaction from him; appointed the 19th of Oct. next for his ordination and sent for delegates to the church in Chester and Cobeguid to assist in the ordination.

From the following record it appears that ministers were not the only persons participating in the ordination services. It says:

October the 17th held a church meeting and chose Deacon Cleveland and Deacon Harris (as he returned to his former station) and Amasa Bigelow to assist in the ordination, together with the delegates from Cobeguid, viz: brother Thomas Lynds and B. John Lynds, who assisted by laying on of hands.

The Reverend Mr. Payzant from Liverpool preached the ordination sermon.

The Rev. Mr. Harding from Cobeguid gave the charge, and the Rev. Mr. Dinwiddie from Chester gave the right hand of fellowship.

Monday the 19th of October, 1795, proceeded to the ordination of Mr. Edward

Manning with the assistance of sister churches as recorded at the last church meeting.

THE CHARGE GIVEN.

We charge you our brother on whose head our hands are now laid, before God and our Lord Jesus Christ and the elect angels, to preach the word, be instant in season and out of season, reprove, rebuke, and exhort, with all long suffering and doctrine, without partiality or preferring one before another. Thou, therefore, endure hardness as a good soldier of the Lord Jesus Christ. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Remember thou before God and these witnesses, that no man warreth entangleth himself with the affairs of this life, that he may not please men but Him who hath called him by his grace to be a soldier. Let no man therefore despise thy youth, but follow righteousness, faith, and charity with all them that call upon God out of a pure heart. We are further called upon from heaven to give you charge in the sight of God who quickeneth all things, and before Christ Jesus who before Pontius Pilate witnessed a good confession, that thou dispense or administer the ordinances of God's gospel, and keep this commandment without spot and unrebukable until the appearing of the Lord Jesus Christ, and the Lord give you understanding in all things, to whom be all Glory, Honour, Power, and Dominion forever, Amen, Amen, Amen.

This is a fine relic of Father Harding, highly characteristic of his laconic condensed utterances. The following is no less so of the loving earnest spirit of Father Joseph Dinwiddie:—

THE RIGHT HAND OF FELLOWSHIP.

Now dear brother we give you the right hand of fellowship in the gospel of Christ Jesus, nothing doubting but our fellowship is with the Father and with His Son Jesus Christ in whose name and by whose spirit may you overcome every enemy, waxing valiant in fight, and may the God of Heaven bless your labours in the same, and may he enlarge the channels of your soul, through which may the power, and awful authority of the gospel flow to the chambers of ten thousand souls, and may God by your instrumentality cause many souls to be brought to the dear embraces of His love, to be as seals of your ministry, and stars in your crown of rejoicing in the day of the Lord. Amen, Amen.

One more item, and our document is exhausted. Under date Saturday the 24th of October, 1795, it says:—

We held a church meeting and received several members, who signed the covenant, and on the Sabbath following we had the Sacrament of the Lord's Supper, and the Comforter was present in a wonderful manner.

We must leave our readers to other sources to ascertain how this Congregational church with some Baptists in its membership, came to be wholly Baptist, and has now expanded itself till it has—during the three quarters of a century since—spread over the land, filling it with loving devoted disciples of Christ, some of whom have reached their hands out to the heathen world, offering to them also the glorious gospel of the blessed God.

Several of our correspondents have expressed a desire that the discussion which has been going on for some time past between two prominent brethren might not be prolonged. We have not thought it necessary to publish these as we supposed it could not continue much longer. Perhaps the following may be taken as a specimen of what comes to us on the subject. Of course the brethren to whom it refers will hold the writer as a somewhat impertinent fellow to take hold of them so unceremoniously. To those who feel disposed to blame us for what is written and printed we may say as the preacher said to some of his complaining hearers, "perhaps you would like to come up here and try it yourselves." Here then is the voice of "one":—

Mr. Editor,—

It does not become me to pass sentence on a Judge, or to prescribe medicine for a Doctor; but I presume that the writings of either or both when issued from the press, become public property, and may be tried and condemned or even dissected, according to the will or judgement of the reader. The importance of the subject of Home Missions in my opinion cannot be over-estimated, but it appears to me that no one can have read the writings of the said Judge and Doctor, as published in the *Christian Messenger* for some time past, without perceiving that to a large extent the great subject of Missions has suffered in the conflict, whilst the readers of the *Messenger* have been treated from week to week with communications breathing a spirit of hostility, and "scattering fire brands, arrows, and death." From the way in which they keep on coming, it would seem that their "name is legion." How long they will continue this no one can tell.

Now Mr. Editor, it does appear to me that it is high time something was done to prevent further mischief. This is what I would propose. If those communications can be personified without doing violence to a figure of speech, let them be exalted into real personages, and dealt with as they

deserve and require. This is the sentence I would pass upon the writings of the former, "That they be taken to the place from whence they came, and from thence to the place of execution, where they shall be hanged by the neck until they are dead." The letters of the latter I would dispose of in a different way. If my diagnosis of the case is correct, they are sick, yea very sick—sick "unto death," and already exhibit some of the premonitory symptoms of approaching dissolution. I propose, therefore, that to any further discussion, a very powerful opiate be administered, so that the poor sufferer may pass out of existence as soon, and with as little pain as possible.

Yours respectfully,

UNTS.

The writers of other pieces of a like character will excuse us taking up more space in reference to this matter.

Of all money-making businesses, unfortunately, that of the manufacture and sale of intoxicating drinks seems to promise the largest returns for the smallest outlay. Fortunes have been made out of fool's pence, and men have become rich and retired after spending but a few years in dealing with their fellowmen in those deleterious compounds.

It is fashionable for the world to denounce the poor rum-seller who deals out intoxicating beverages by the glass, and to pronounce it a very bad thing to drink bad liquor, in bad places, and in large quantities, and to consider it as great a disgrace to get drunk on such bad liquor as to totally abstain from intoxicating drinks. The same parties who make these denunciations have no condemnation for those who sell and drink what they regard as good spirits and good wines as long as they can afford to do so. With such people, at a social gathering, to offer one's friends good wines and *unadulterated* liquors is considered by many as rather a sign of dignity and good breeding.

This is the deceptive basis on which the traffic rests. Every thing else except getting wealthy by the trade seems to rest on a false foundation. The consumer of the article—he from whom all the money comes, to enrich the seller—makes his payment without receiving an equivalent. It is unnecessary to examine into the tricks of the trade to find that in almost every case the purchaser becomes the loser, whilst the seller and maker enrich themselves at his expense.

There are however frequently seen fearful draw-backs to the wealth made by the liquor traffic. Haycock is made in families where the demon reigns, and a penalty is paid for which no riches could compensate.

Occasionally we find there are developments of frauds the most gross, which are perpetrated without scruple upon the poor man who gives his cents to make into dollars, and fill the coffers of the seller. One of these has recently been made by a reformed saloon keeper at Brooklyn, New York. He was converted a short time since from his former practices and business by the efforts of some Quaker ladies. One of the results of his conversion is that he has printed the confession he has made of the means resorted to by men in this traffic to take money out of the pockets of their customers. He says "Bourbon or rye whiskey is manufactured from vinegar, syrup, oil of bourbon, French coloring, bluestone, and other poisonous chemicals. It costs from 80 cents to \$1 a gallon, and retails for \$5 to \$6 a gallon.

Cognac brandy is made from French or Cologne spirits, burnt sugar, oil of cognac, vinegar, bluestone, Jamaica rum, honey syrup, port wine, French coloring, alum, and aloes. It costs \$2 a gallon, and retails from \$6 to \$10 a gallon.

Irish or Scotch whisky is made from Canada highwines, or new distilled whiskey, one week old, saltpetre, fine salt, essence of oil, Scotch or Irish whisky, fusel oil, syrup, bluestone, St. Croix rum, some imported Irish or Scotch whisky for flavour. It costs \$1.50, and retails for \$6 a gallon.

What sells for the best old Holland gin is made from French spirits, water, oil of juniper, syrup, white wine vinegar, bluestone, New England rum, peach pips, with some imported gin for flavour.

Old Tom gin is made from the same ingredients, but double syrup is added to make it sweeter. It costs \$1 25 a gallon, and retails for \$5. It is also bottled as a medicine, and sold for the kidney disease.

Jamaica and St. Croix rum is made of double refined highwines, French coloring, oil of rum, fusel oil, vinegar, bluestone, burnt sugar, molasses syrup, with some imported Jamaica, Cuba,