

The late Rev. J. C. Hurd.

Dr. Clay on behalf of a number of friends requests us to give some further items respecting the life and death of our departed brother Hurd. This we are pleased to do from an article which appeared in the *Visitor*:

"He preached Sunday morning the 21st inst., apparently in ordinary health on the subject: 'Gideon's Victory.' He seemed poorly after the service, and it was suggested to him that he omit the evening service, to which he sturdily objected, saying: 'I must be at work, I'll have to preach.' He ate his dinner as usual and started for his study to prepare the evening sermon, but at the foot of the stairway he felt a fainting sensation and returned to the sitting room. He grew worse, and a physician was sent for, but his skill was unavailing. As the darkness settled down on the earth he neared the dark river of death, and at half past nine o'clock he was quietly without a word, or a murmur, borne across to the rest that remains for the people of God. 'Soldier of God, well done.' His death was a triumph, a translation in the full strength of his physical and Christian manhood to the service of the better world.

James Christie Hurd was born April 17th, 1829, in Wallace, Nova Scotia. His early religious training was in connection with the Methodist Church. He however from conviction of the teaching of the New Testament became a Baptist and yielded to the promptings of the Spirit of God and gave himself to the Ministry of the word. He was ordained at St. Margaret's Bay, N. S., August, 1853. Some of his principal pastorates were at Fredericton and Hopewell, N.B., Brantford and St. Thomas, Ontario, Medford, Buffalo, Marshalltown and Burlington, U. S. In these places his labors were richly blessed. He was an able and evangelical preacher, a zealous advocate of the temperance reform, and a hard student. He believed in bringing 'beaten oil' to the sanctuary, and in all his pastorates he was highly appreciated for his pulpit gifts.

As a man he was strong in his likes and dislikes. He was a fast friend to his friends and to truth, and would battle for what he believed to be the right though the heavens fall. Noble soul, with all his minor infirmities, we still cherish his name, and honor his worth. We could ill spare him in the battle with error that Christianity is waging, yet the All-wise God has called him to other service. He leaves a record that many might wish to have, and long shall his memory be fragrant with those who knew him best.

He was buried in Burlington Cemetery Dec. 24, '79. An attached Western Brother, Rev. O. A. Holmes, of Tama City, Iowa, preached the funeral sermon from II Sam. 3: 8. The city clergy of all denominations assisted at the service.

He leaves a wife and five children. Two sons by his first wife, Lydia Ann Woodward, two sons by his second wife, Mrs. Marian Lockwood Evans, and one son by his surviving wife. For the widow and family so suddenly bereft much heartfelt sympathy is expressed. May the tender care of a heavenly Father shield them in life, and when death comes may it be as calm and triumphant as was that of him, who on the morning of one earthly Sabbath, called Christians to the performance of duty, and warned sinners to prepare for eternity, and at its close passed away, to be present with the Lord and join the company of those who have washed their robes and made them white in the blood of the Lamb.

The following letter respecting the Baptist Literary Institute at Woodstock, Ontario, we copy from the *Baptist*. It will be read with pleasure by many friends in these Provinces:

A gracious work at the Institute.

Dear Editor,—I know it will gladden your heart to hear again of the glorious work for Christ at the Institute. A precious work has been ours. Last Monday morning the students assembled for the first time after the holidays, when it was announced to them that as it was the week of prayer, we decided to hold a prayer-meeting in the chapel room of the Institute every night during the week. Mr. Hammond, the evangelist was present and led the first meeting on Monday evening. It was felt from the beginning that the Spirit of God was in

our midst working mightily. Teachers and students who had been long praying for the salvation of the unsaved, were made glad to find a deep and widespread spirit of enquiry in the college. Mr. Hammond led the meeting for a few evenings, and then left for St. Catharines. A noon-day prayer-meeting was started in addition to the evening meeting and souls began to give themselves to Christ. God has richly blessed the quiet but impressive meetings, and to such an extent that at the usual Sunday evening prayer-meeting, which was solemn beyond what words can tell, twenty souls, who came from their homes less than a week before, dead in trespasses and sins, were enabled to stand up and testify that they had found peace in believing on Jesus. *Twenty souls redeemed by the blood of Jesus!* Twenty young lives consecrated to Him as their Lord and Master, in one week! To Him be all the glory. Pray for us, and if you can give this space in the *Baptist* we ask the prayers of every reader of the paper, for the continuance of the good work of the Spirit amongst us, until all are brought into the fold. Many more are inquiring the way, but a few are yet hardening their hearts. The meetings will be continued during this week. Let me say a word more. Is not this the great work of our college. Is not our work that of leading young men and young women to give their hearts to Christ while they are increasing the power of their minds which are in after life to be a power of some kind? Is it not a grand thought, that we have a college where those who are studying for lawyers and doctors, as well as many for other pursuits in life, are under these influences which by God's blessing may lead them to give their lives first to Christ? Some here having law and medicine in view, have this last week yielded and given themselves to Him. From careful inquiries made at the six Associations visited last year, I am confident that we might have a school here at Woodstock numbering at least four hundred instead of one hundred and thirty. If we had the larger number regularly at the college, would we not, through the abundance of God's blessing in saving their souls, find Christians much more frequently than now, filling high places, places of great influence throughout our land? These, to the minds of those who know what the work here is, and who are doing the work, are questions of infinite importance.

Yours in Christ,
S. J. McKee.

Correspondence.

For the Christian Messenger.
On the Management of the Seminary.

TO THE BOARD OF GOVERNORS OF ACADIA COLLEGE.

Gentlemen,—I offer no apology for publicly calling your attention to some features in the management of the Seminary at Wolfville.

Our institutions of learning are the property of the denomination, and their management therefore necessarily concerns the whole body.

I have always understood that during the session of your Board held in June 1878, you decided to continue in force the plan of the co-education of the sexes already in successful operation. Your decision was not reached without much discussion and forethought; and involving, as it did, the fixing of the site for the new Seminary building, it was held to be final.

The chief advantage urged by those who argued in favor of that plan, was the securing for the young lady pupils the benefit of the instruction given by the teachers in the Male Department. That advantage was believed to have been gained by your decision now referred to.

The duty of the Executive of our Educational Institutions was simple and plain. It was only to carry out your policy with scrupulous fidelity.

How has that duty been discharged? This is a proper subject for criticism, and ought to bear without difficulty the strictest investigation.

I beg to call your attention to two points in regard to it:

1. In the circulars issued last summer a separate Principal is assigned to each

school, the Academy, and the Seminary. These are no longer under one head, but are distinct and separate; and the same arrangement is continued according to the announcements for the present term. I need not pause to point out to you that it is essential to the successful management of any institution that it be under the direction of a single responsible head. The necessity is obvious; and it is equally plain that this change is a direct reversal of the policy of the denomination as fixed by your decision.

2. Up to the 20th of October last, not one of the young ladies in attendance at the Seminary participated in the instructions of either Prof. Tufts, Dr. Hall, or Mr. Coldwell, the teachers of the Academy. Your decision was completely frustrated, the purpose of the denomination ignored, and pupils restricted to the teachers in their own institution. In fact until about that date, the principal of the Academy, so far from exercising any direction over the studies of the young ladies, was even ignorant of the text-books used in the Seminary.

I believe that since the date mentioned the classes have been to some extent "mixed," but this has been owing to pressure, not to a loyal acceptance of your decision, and does not lessen the wrong.

The confidence of the public in the management of the Seminary has been shaken, and, until it be restored, appeals for support, such as have already appeared, will, I apprehend, be alike frequent and futile.

To whom is this reversal of your purpose due? Are the principals of the two institutions jointly or separately responsible? Clearly these changes are beyond their power.

There is but an official whose functions are sufficiently broad and high. I mean the Chief of the Executive of our Educational Institutions, the President of the College. It is under his rule, and by his agency or consent that this wrong has been done.

It is possible, gentlemen, to imagine an ideal President, one who would be the leader and guide in all our educational movements, who, fired with a sacred enthusiasm for learning, would so inspire his associates and followers with the reflection of his own untiring zeal, that each returning year would witness some higher plans of knowledge reached, or some fresh victory over ignorance achieved. Such a man will probably ever be beyond our reach; but it is certain that the faithful carrying out of any policy matured by the denomination, and solemnly decided on by yourselves as the experiments of these opinions, is the best we ought to expect.

H. H. READ.

Halifax, Jan., 1880.

For the Christian Messenger.
Funds for Bible Work.

We have seen with peculiar satisfaction in most of our denominational journals, statements from the Secretaries of the American Baptist Missionary Union, and the American Baptist Publication Society, that they are prepared to receive and appropriate any funds entrusted to them for Bible work at home or abroad. We welcome these statements as an evidence of a revival of interest in the supremely important work of giving the Bible to the world and bid them a fraternal 'God speed' in that grand service to which divine providence seems specially to have called the Baptist denomination. And we wish to say, in harmony with this movement, that the American and Foreign Bible Society, called into being nearly half a century ago, by special providence and our denomination, for this one only and special work, has never deviated from it, nor taken on any other, and is still engaged to the extent of its ability in giving the Word of God faithfully translated to all the nations of the earth. This our single purpose is our undeviating aim, and we assure any who wish to aid in Bible work, that all monies entrusted to us shall be faithfully applied as designated. And we further promise that any monies sent to these rooms without expense to the Society, shall be applied to the Bible work, entire, without diminution or discount, no part of them being used for salaries, or other current expenses.

By order of the Board,
W. H. PARKYLL, President.
J. N. FOLWELL, Cor. Sec.
116 Nassau St., N. Y., Jan. 5th, 1880.

For the Christian Messenger.

Berwick, Jan. 19, 1880.

Dear Sir,—

Please insert the enclosed Resignation and Reply in the *Messenger* and oblige,
Yours truly,

T. H. PARKER.

Valedictory.

TO THE SECOND CORNWALLIS BAPTIST CHURCH.

Dear Brethren,—

You are aware that I have already signified my intention of resigning my office as pastor of this church. Before assigning my reasons for this step, let me say that my attachment for you, as a people, has only grown stronger during my residence among you. In this church and congregation, unless I am greatly mistaken, I have found many who must be classed among the excellent of the earth—men and women who are loyal to the cause of their Master, and whose love and sympathy for His ministers is strong and constant. Here I have found friendships which, I trust in God, not even death can sever. I believe too that I have been permitted to enjoy very generally the confidence of the people, and there are only a very few I think who will not regret the severing of the tie which has united us.

A careful consideration, however has led me to the conclusion that the step now being taken by me is demanded both in your interest and in my own.

The field of labor in this church is large, the preaching stations many, the families numerous and widely scattered, and there is a very general demand for frequent visiting. Such demands are therefore made upon the pastor as to leave him little time for preparation for his pulpit work. If I were to continue in this field, one of three things must result, either my health must break down under an attempt to perform an impossible amount of labour, or I must fail to satisfy the demands of the people as a pastor, or I must fall into untidy habits and my pulpit work become superficial in character, and unsatisfactory both to myself and to my hearers. While I do not wish to disappoint the expectations of the people as a pastor, I cannot conscientiously bring myself to accept either of the other alternatives.

Hoping therefore that some one may be found who can better supply the wants and demands of the field, and that some field may be found for me in which I could labour to greater advantage, I now place my resignation in your hands, trusting that God in His providence may direct us both as to our future course.

Yours in Christian fellowship,
S. McC. BLACK.

Berwick, Dec. 6, 1879.

REPLY.

TO THE REV. S. McC. BLACK.

Dear Brother,—

Having placed in our hands your resignation as pastor of this church, permit us in reply thereto, to say we deeply regret that circumstances have so presented themselves to your mind as to induce you to take this step. A little more than two years since, you came with us, without experience as a pastor, comparatively a stranger. From our acquaintance and intercourse with yourself and companion, during this short pastorate, we see no cause to-day to regret our choice. And now with a mind more matured from the experience acquired, in your associations with us and while toiling in your arduous work, we feel assured, were you to continue with us, a still wider sphere of usefulness is open to you.

We feel the force of the reasons assigned by you for your present course of action, and when viewed from your stand point, we must speak in commendation of your decision. We are aware much good may be effected in frequent pastoral visitations, and we are in full sympathy with the requirements of remote sections and those deprived of the privileges of God's house. But we do protest against the exorbitant demands too often made upon a pastor's time by those who may, if they will avail themselves of all those privileges.

However, brother, you purpose leaving us, and as the tie is being severed by which we were united as pastor and people, it is pleasing to know you have a warm place in the hearts of many who have enjoyed the privilege of

sitting under your ministry, and listening to your counsels in our social meetings. May those emotions in our hearts thus kindled during your sojourn with us, be mutually cherished, and when "sundered far," you will, we trust, bear us on your memory at a throne of grace. By times you will think of the scenes that you became familiar with, at that memorable period in the earlier part of your ministry, when so frequently called to sympathize with the bereaved, and sorrowing, mourning over their loved ones. You will think of the share you too had in these conflicts, when the tenderest ties have been severed that bind us to earth. But we must not live too much in the past. Change and disappointment are characteristic of this life. But let us hopefully look forward to a reunion in the "better land."

We cannot close without referring to the deep interest taken by Mrs. Black in our singing, and sabbath school. Her labors of love in this respect, have been highly appreciated.

And now dear brother be assured that wherever your lot may be cast, or in whatever sphere you may be called to labor, you have our best wishes and prayers for your success.

In behalf of the church,

Yours truly,

A. T. BAKER,
JOHN LYONS,
T. H. PARKER.

For the Christian Messenger.

"Sorrowful, yet always rejoicing."

Dear Brother,—

While the fell disease diphtheria has been doing its work of destruction elsewhere, we in this community have been mercifully spared, but it has lately made its appearance amongst us, and a daughter of our next door neighbour Capt. Angus Smith, has fallen a victim. Little Annie Sophia, a beautiful and amiable child, aged 7 years and 9 months, returned home on the 8th inst., in company with her parents and brother, after an absence of over two years. On the evening of their arrival she greeted her friends, and being unwell soon retired. Her brother from whom she had been separated so long, hoping that she would be better next day, anticipated a happy season with their darling sister. But alas, in the morning, diphtheria showed itself, and owing to the infectious nature of the disease, they were not permitted to see her again alive. On the 10th, the symptoms became alarming, and while the doctor and her father were standing by her side, her face became illuminated with joy while she exclaimed "Oh how I love Jesus" and instantly expired. This was a stunning blow to the Captain, who idolized his daughter, but in it he saw the hand, and heard the voice of a loving Saviour. At different times and in very various ways he had been before summoned to surrender, and he now resolved to give up all and follow his Lord. On the 12th he was buried in Baptism, and shortly after followed the remains of his darling child to the grave. Next morning he left home to join his ship in St. John. It was very hard to leave his family under the circumstances and go away alone, but his burden was greatly lightened by the thought that while his child was happy in heaven, he was accompanied by a "friend that sticketh closer than a brother." His afflicted wife and parents were also greatly cheered in their tribulation by his surrender to Christ. As the Captain and wife have many friends in Halifax, where they formerly resided, other papers will oblige by copying.

W. H. R.

Barrington Passage, Jan. 13th.

For the Christian Messenger.
Methodist Baptisms.

Dear Brother,—

I observed in the *Messenger* of Jan. 14th, that the editor of the *Wesleyan* had some time previous made the statement that he knew of no Methodist minister having immersed any one in these Provinces within fourteen years.

I am informed by good authority, viz. an eye witness, that Rev. Mr. Jost, a Methodist minister, did immerse three believers, about six years ago in what is known as Lily Pond, in Belmont, Newport, Hants Co., viz. Mr. Burgess, Mr. Dimock, and Miss Grenough.

We feel like saying to all our Methodist brethren in the gospel ministry, "Go thou and do likewise."

NEWPORT.

Scotch Village, Jan. 20th, 1880.