

The Christian Visitor,

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TO CORRESPONDENTS AND OTHERS. Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics.

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The Christian Visitor.

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A STUDY IN CHRISTIAN WARFARE.

Of late the foreign telegrams have been dyed in blood. As we read we could almost hear the thunder of those 80-ton guns that sent destruction and death into the Alexandria forts.

The great Apostle of the Gentiles urged his son in the gospel, Timothy, to "war a good warfare." A Christian is a soldier. He may never see a battle, a *mache*, a decisive engagement, such as that at Alexandria or Waterloo; but he must act the soldier, be a *stratiotes*, one who keeps up the drill of a soldier, and is ready if need be for a battle, a *mache*.

In early life the soldier of Christ is expected to dare and do, and as age creeps on and mortal powers decay he is to suffer and patiently wait his Lord's coming.

The Master expects much of his enlisted followers, and to realize his hopes there must be a juster appreciation of what he demands. No Christian has been saved fractionally. As an integer he belongs to Christ, or he is still a sinner, a zero, valueless, and will remain so till wholly saved by Christ, who places him alongside of himself, giving the naught a numerical value which the eternal Father recognizes.

Christian life is warfare, not day dreaming, not picturing to oneself fair visions of the celestial city. In this world there is hard contact with evil and the Evil One. He only plays well the soldier who recognizes his enemies, and makes use of all appliances which the word of truth and christian experience approve as most fitting and effective.

At Alexandria a shell fell upon the deck of one of the British man-of-war. A brave marine picked it up as the fuse was sizzling and dashed it into a tub of water, thus saving his own and others lives. Immediately we read that that marine was recommended for the Victoria Cross of honor.

ANOTHER NOBLE GIFT.

A good sister, whose name is withheld, sent Rev. J. E. Hopper a \$50 bank note, to be given to the objects embraced in the Convention Scheme. She added: "I have never approved of the Convention Scheme, yet the Lord's work must not be hindered by the mistakes of His children."

This is a sensible view of the matter to take. We all make many mistakes, but not intentionally. We all love the Lord's cause; and when our brethren do not adopt the wisest plans, in our judgment, we should still pray and give, and the Lord will accept of our gifts; and if we be right, our brethren in time will see their error and adopt wiser measures.

CAUSE OF THE EGYPTIAN WAR.

Several have asked the cause of the Egyptian war. In brief it is this: Egypt had borrowed large sums of money from English capitalists. A few years ago the Khedive, or chief ruler, became bankrupt. This caused England to take measures for the security of the property of her subjects.

THE ONE PAPER AGITATION.

All the Associations in Nova Scotia, the one in Prince Edward Island, and one, if not all, in New Brunswick, have uttered their sentiments on this subject. In addition to this, ministerial Conferences and writers in the newspapers have discussed the matter and published their conclusions.

Hitherto, we have made no secret of our willingness to meet the views of the denomination on this question. It might require some personal sacrifice on our part to bring this matter about; but if the health and prosperity of the body requires it, we shall not let private interests obstruct the public good.

If we catch the drift of public sentiment on this question, it has, since the introduction of Home Missions into the Convention, become more united, and has been more frankly expressed. This certainly should be respected. The opinion now entertained has not been hastily formed.

Evidently, it is no freak of public humor. Much thought has been given to it.

Two special objects, as we understand the arguments used, are sought in the advocacy of the one paper plan. First, it is in keeping with our present organization. The deliberative and legislative assembly—the Convention—covers the area of the three Provinces. It is natural that there should be but one paper occupying the same ground.

Three Associations have of late uttered their sentiments on this subject. We therefore take this opportunity of expressing our hearty sympathy with the movement. It is not too much to expect that we should respond to the sentiments so fully and so frankly expressed by the Associations. The frequency and rapidity of the mails, at the present time, have removed obstacles that once were insurmountable.

A BRIEF SKETCH

Of the History of the Baptist Church at Great Village, Colchester Co., N.S.

This church had its origin in a little seed, borne to this spot from one of the old churches—Onslow—where it took root, flourished and multiplied. About seventy years ago, Mr. Francis Layton, after attempting to fix a home for himself, first in Annapolis county and then in another part of Colchester, finally settled in Great Village. Mrs. Layton was a member of the Onslow church; she was a most devoted and pious woman.

In 1843, the Rev. D. W. C. Dimock baptized her son, Ezra Layton, now senior deacon of the church. After this, another son put on Christ. They, and a few others who professed religion in this town, united with the Portauquique church.

Again, Mr. Freeman says in the sketch of the church's history, "George Gourley, from Great Village, was baptized at Wolfville in the winter of 1848. That was a memorable time. The revival commenced early in the winter and continued till the next summer. About one hundred and fifty were added to the church. I was then fifteen years of age, and had just entered the academy. Early in the winter I was led by grace divine to a serious concern for my salvation; and with a younger brother, to trust my all with Jesus, to follow him in his ordinances."

James Gourley professed religion in Boston. The people enjoyed from time to time the ministrations of the Revs. Jno. E. Cogswell, Levi Marshall and D. W. C. Dimock. In 1852, the few persons resident in the Village commenced to build a house of

worship. It cost \$1,080.00 and was opened for worship in the following year.

After a protracted illness, George Gourley, who was converted and baptized at Wolfville, departed this life in 1856. During his sickness he became deeply interested in the salvation of the people of the place. He predicted that a revival would be experienced. He prayed for it; and warned those who came to see him to flee from the wrath to come. The Rev. Samuel Thomson was, at the time, preaching a quarter of the time at Great Village. The Rev. D. W. C. Dimock and the Rev. S. N. Bently, who at the time, was resting at Stewiacke, came to the assistance of Mr. Thomson. The sainted Bently remained for three weeks and preached the gospel publicly and from house to house.

Says the writer of the sketch referred to, "It would be pleasing, did time permit, to go more minutely into the details of the history of the church at this early period. The few brethren and sisters who had the courage of their convictions, and who stood so nobly for the truth in the midst of opposition and contempt, do most certainly deserve our gratitude. Blessings have descended from them to us. They will flow on to coming generations."

In the second year after the organization of the church, the Rev. Mr. Thomson resigned his pastoral charge. The following June the Rev. Jas. Reid became pastor, giving to the church a small portion of his time. He continued till February, 1859. On the 1st of December, 1860, the late devoted Rev. J. E. Balcom, having just closed his ministerial labors at Amherst, was engaged as pastor. This was a marked era in the history of the church.

On the 26th of December of the same year, the Sabbath-School Convention was held in the Village. The late Revs. Benjamin Scott, James Reid, T. H. Porter, were at this meeting. T. H. Rand, then at the Normal School, in Truro, and the Rev. D. W. C. Dimock were among the delegates.

This Convention was the means of great spiritual good to the church. A revival followed. From this time forward, during the five remaining years of the late pastor's labors with the church, there was steady increase and continued prosperity.

Brother Balcom, on account of ill health, resigned his charge in July, 1867. In the following November, the Rev. T. A. Blackadar accepted a call to the church. At this time, 115 members had been connected with

the church. Brother Blackadar closed his labors with the church in the summer of 1870. Prosperity attended the labors of this pastor. At one time eight and at another time eighteen were baptized. Brother Balcom accepted a second call to the pastorate of the church in September, 1871. His health failed in the following May, and he was compelled to relinquish his charge. For nearly a year after this, the Rev. D. McKen gave the church a part of his valuable labors. Immediately after this the Rev. M. P. Freeman, pastor for the last nine years, was engaged. Bro. Freeman's pastorate has been a very successful one. About 230 have been members of the church since its first organization.

The love of truth has distinguished the servants of God in every age. Under the influence of this sacred passion, Joseph maintained his purity in the court of Pharaoh; Elijah confronted the impious prophets of Baal; and Daniel maintained the honour of God in Babylon. By this the apostles preferred obedience to God in opposition to the requirements of earthly rulers. By this, Luther confronts the power of Rome, and John Knox, who never feared the face of man, made a haughty despot tremble.

God honors those who honor Him. He receives honor who honors the truth. We are nothing. Truth is divine and glorious. From it men receive everything. It makes them free. It ennobles them. It places the wreath of immortal fame upon their brow. And has not God honored this little Baptist church? You who know most of its work can bear me out in my testimony. You, brethren, have been instrumental in awakening spiritual life in others who have not enjoyed with you fellowship in gospel ordinances.

JOHN BRIGHT has resigned his seat in the British Cabinet, because he could not agree with the Government in their Egyptian policy. John Bright does not like war. He condemned the Crimean war as a needless waster of human life.

We publish this week, by special request, the act of Assembly by which church property is held for the Baptist Denomination in N. B.

Correspondence.

EXPLANATORY.

To the Editors of the Christian Visitor. Having expressed my willingness to go out as a Foreign Missionary, a public meeting held in connection with the Eastern N. B. Baptist Association, held at Butternut River on the 11th of the present month, order to prevent misapprehension, put myself right before the public, make the following statement.

In the year 1875, I was sent to Burmah, by the A. B. M. Union, their missionary, to take charge of an English Baptist church as their pastor. After a little over three years of labor with the church, I resigned my pastorate, not, however, with intention of returning home. I formed Dr. Murdoch, the Corresponding Secretary of the Union, at the time of my resignation of the church, replied immediately that the Executive Committee had made provision for my return home, and expected to avail myself of the privilege. I then told by Dr. Murdoch that the Executive Committee had dropped my name from the list of their missionaries. Concerning the action of the committee in recalling and missing me, I have nothing to say. I have only to say that I have an intense interest in Foreign Mission work that I am willing to engage in it.

I wish it to be understood that I am not looking for an appointment to the Board of the Maritime Province, because I am wholly unacquainted with the Telugu language. I look to Burmah as presenting difficulties to me than any other place, because I am acquainted with ways of the country, and have a knowledge of the language of the people.

As to how I shall get there I do not say. I only say that as soon as I feel called of God to go, I shall go, Board or no Board. I believe in a Divine call to particular places and spheres of action.

A. ESTABROOK, Dorchester, July 19th, 1882.

BAPTIST SEMINARY.

To the Editors of the Christian Visitor. By the action of the Southern Eastern Association at their Session, the question of higher education is now before the Baptists of this Province. This is not the first time the minds of our people have exercised over this question. In the year 1838, when the Baptists numbered less than 2000 strong, they felt the need of a Seminary in which higher branches of education could be taught. At the meeting of the Association at St. George in the above mentioned year, resolutions were passed which soon took effect in the form of a Seminary at Eton. This Institution did not survive for forty years. But in the year 1873 it was closed and the property sold for \$5,000, which was placed at interest on the 1st of January, 1874.

According to the intention of the donors and a resolution passed at the meeting, the Seminary was sold, the proceeds to be used for no other purpose than for imparting instruction in the higher branches of education in Nova Scotia.

Ever since the Seminary was closed, the Baptists of Nova Scotia have felt deeply its need, and repeatedly have discussed the idea of re-erecting it. Surely if a Seminary was established for this Province, it would be a necessity now when the Baptists are second to no other denomination in New Brunswick. The Seminary was talked of first in the year 1873, when the Baptists numbered 2000, it is a necessity now when the Baptists are second to no other denomination in New Brunswick. The Seminary was talked of first in the year 1873, when the Baptists numbered 2000, it is a necessity now when the Baptists are second to no other denomination in New Brunswick.

At the present day one of the greatest obstructions in the way of re-erecting the Seminary is the idea