The Christian Visitor,

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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. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter, to ensure being published the week of issue, should reach us not later than Monday noon.

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The Christian Visitor.

Established 1848.

Wednesday, February 13, 1884.

REV. S. W. DEBLOIS, M.A., D.D.

The death of Rev. S. W. DeBlois, D.D., occurred at Wolfville on the 4th inst. He had been unable to preach regularly for some months, but managed the affairs of the church till his death. His funeral took place on Thursday, 7th inst. The services were conducted by Rev. T. A Higgins. Prayer was offered at the house by Rev. S. B. Kempton. The meeting house was filled and the closest attention given to the solemn exercises. Rev. Dr. Armstrong, Rev. Dr. Crawley and Rev. Dr. Pryor took part in the introductory services. Rev. Mr. Higgins then addressed the assembly at length, giving an account of the work performed by Dr. DeBlois during the 28 years of his ministry in Wolfville. It appeared from the records that Dr. DeBlois had received into the church by baptism 526, made 15,400 pastoral visits, married 369 couples, officiated at 350 funerals and preached 2968 sermons. The work represented by these figures can only be conjectured by those who know not the ministers' experience. Dr. DeBlois had always set forth the Lord Jesus Christ as the only and the sufficient Saviour of men.

Rev. Dr. Crawley made a very impressive address upon the solemnity of the hour. We know, he said, that Christ has brought life and immortality to light through the gospel, and yet the fact remains that it is a solemn thing to die. This truth was urged upon all, and especially on those who had heard Dr. DeBlois preach, but who remained unmoved. To all that Mr. Higgins had said of the faithfulness of their late pastor, Dr. Crawley would say amen from his heart.

Rev. Dr. Sawyer spoke well of Dr. DeBlois in connection with Acadia College. For twenty-five years Dr. DeBlois had been secretary to the Board of Governors and discharged his duties with great tact and ability; for more than twenty-five years he had been a governor and present at nearly all the sessions. His post as pastor was difficult, for he had the residents of Wolfville and the students, two elements in the congregation. Dr. DeBlois had preached for both with admirable success. To these tributes to Dr. DeBlois as a minister, Dr. Sawyer added a very warm utterance of his own feelings as a friend. The friendship formed more than thirty years ago had now its first interruption.

Dr. Pryor added a few words of appeal to the young, and referred to the early years of the christian life of Dr. DeBlois. The choir gave suitable music and the entire service was solemn and impressive. At the grave Rev. John Williams offered prayer. The following ministers acted as pall-bearers:—Rev. Dr. Sawyer, Rev. Dr. Armstrong, Rev. S. B. Kempton, Rev. John Williams, Rev. E. M. Keirstead, Rev. H. Foshay. In addition to these already named, Rev. David Freeman, Rev. Joseph Murray, Rev. S. T. Rand, Rev. W. J. Swaffield, Rev. Mr. Logan (Presbyterian), and Rev. Mr. Buttrick (Methodist) were present.

Many friends of long and intimate acquaintance with Dr. DeBlois were in attendance. Among these were Professors Higgins, Jones, Rand, Coldwell and Tufts; B. H. Eaton, W. L. Barss, C. F. Eaton, Andrew Shaw, E. Rand, W. P. Shaffner, A. J Pineo.

This brief outline of the event referred to will be of interest to many whose hearts will no doubt ask for more concerning one whom they knew and esteemed. For Dr. DeBlois had a pastorate of more than ordinary interest. Its length is noteworthy in these days of frequent changes. Only a strong man can preach acceptably to such a congregation for a period of 28 years. His peculiar relation to the Institutions and the hundreds who came under his influence demanded mind and heart, thought and devotion. For this position of intelligence Dr. DeBlois had been prepared.

He studied at Horton Academy and also at Acadia College, where he graduated in 1846. He studied law in Halifax for three years; but resolving on a different course he returned to Wolfville and taught two years in the Academy and College. He graduated at Newton in 1853, and was ordained at Chester where he labored till called to succeed the late Rev. T. S. Harding at Wolfville. So does the Lord raise up laborers and send them into his harvest. Many of our ministers have had their views of truth and christian life from our lamented borther. They will join heartily in prayer for Mrs. DeBlois and her son (now a member of the Sophomore class in Acadia), and for the church at Wolfville in whose welfare so many are interested. No remarks can be here offered by way of improving the event recorded. But every one must confess that such a life is worth living and may well be a source of inspiration to those left to toil for a little space.

EDITORIAL THANKS.

From one of our pastors who is an honored graduate of Acadia, we have received most appreciative words as to the character and worth of the VISITOR and its children, the *Record*, *Youth's Visitor*, and *Gem*. Of the former he says: "You are giving your prompt paying subscribers good worth of their money. I will certainly do my best for you and my people in the circulation of your publications, even to the extent of pulpit commendation."

The circulation of the VISITOR and *Record* in the homes of the people of our congregations will tend to establish them in christian faith and knowledge. One church last week sent us an order for 80 copies of the *Record*. Think of the intelligent missionary and Sunday school spirit that will be awaked and sustained there through these papers.

We have been adding some new subscribers to our VISITOR list this year, and we have been cutting off some. We always regret to do the latter because of the religious intelligence and gospel truth it shuts out of the home. Our rich men could not expend some of their surplus means better than to send a good religious paper into the homes of the deserving poor. If any want to enjoy the luxury and will write us we will join them in an effort to win the commendation: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

FOR a club of five new subscribers to the *Record* at its subscription price 50c each we will send the party getting up the club a gold dollar. For a club of twelve with cash subscriptions we will give a half sovereign, and for a club of twenty a sovereign. Boys and Girls try the work and let us hear from you.

EDITORIAL NOTES.

THE Rev. C. H. Spurgeon returned from Mentone last week and occupied his pulpit on Lord's day. His health is greatly improved.

THE Rev. A. J. Gordon, D. D., has been preaching to the students at Princeton. He was invited by the faculties of the college and seminary to spend several days in evangelistic work. The services were very numerously attended.

THERE are in Scotland over 400 blind children of school age. If the parents are not able to pay for their education the Poor-law board comes to their relief. These provinces are ahead of Scotland in this respect. They do not treat their blind as paupers.

THE *Standard* has an excellent editorial on the two *Independents* the one of London and the other of New York. These journals are both able and widely circulated. But we believe, as to ability, the London takes the lead. At least as to English history, it should stand first. The New York paper has insisted that English Baptists did not practice immersion earlier than 1641. With this position the London paper does not agree, but stands with the Baptists for an earlier date.

THE A. B. Missionary Union sent Drs. Murdock and Crane to England some time since to gain information in regard to commencing missionary work on the Congo river. This deputation has made a favorable report. There is a mission now in that part of the field, which will be handed over to the A. B. Missionary Union. Want of funds seems to be the only obstacle in the way. It is thought by some that the Southern Colored Baptists might unite with the Northern Baptists in this mission on the Congo.

WENDELL PHILLIPS has passed into the great future. Boston has paid a high tribute of respect to this departed philanthropist. His body has been placed in the family vaults. The old hero of a hundred fights in the anti-slavery campaign, now rests beside a negro who was killed in a Boston riot. Wendell Phillips showed his identity with humanity by giving a sepulchre to a poor colored man, and now he sleeps by his side. No man of this generation could have said more truthfully than Wendell Phillips:—"*Homo sum, nihil humani a me alienum puto.*"

How the historians treat disagreeable facts. In the history prepared for use in Scotch schools, it is said that a certain Mr. Sharpe was "sent to London to look after the Presbyterian interests, turned traitor, and was rewarded for his apostacy by being made Archbishop of St. Andrews." The history prepared for the English schools has this version of it. Mr. Sharpe "having been sent to London by the Presbyterians to look after their interests, became an Episcopalian, and was made Archbishop of St. Andrews." McAulay says Mr. Sharp "was won over."

THE *Baptist Hand Book* for 1884 has just been published in London, gives the statistics of the denomination in Great Britain and Ireland, as follows: Churches 2,593; houses of worship (chapels), 3,738; sittings in chapels, 1,138,532; church-members, 304,802; Sunday-school teachers, 46,630; scholars 437,187; pastors 1,939; evangelists, 3,505. These figures represent a considerable gain over the year before, viz.: Chapels 251; pastors 37; evangelists, 204; teachers, 879, scholars, 520; sittings 49,718; and members, 13,884. There are in Ireland only 25 Baptist churches, with 20 pastors and 1,544 members; in Scotland, 92 churches, 82 pastors, and 10,096 members.

THE *Old Testament Student*, is a paper edited by Prof. Harper, of Morgan Park. The Professor has sent out so much Hebrew learning from that centre, of late, that other schools have been eclipsed. All the Baptist newspapers in the United States expressed a great deal of complacency in this new literary light, but unfortunately the last number of that periodical has called down the condemnation of the *Examiner* and the *Watchman* on the orthodoxy of Professor Harper. The Professor has shown sympathy with Professors Toy and Lyon, two Baptists in Harvard, who do not stand by the old views of the inspiration and authorship of the Old Testament. These are known as new theology men. Some of them say the Genesis was not written by Moses, while others say a part of it was compiled by him. Much learning makes some people mad in these days, as it was thought to do in apostolic times.

WE are in receipt of a letter from R. J. Burdette, Esq., informing us that "Mrs. Burdette is very weak; worn out with incessant pain, from which she has now no rest, night or day. She falls asleep from sheer exhaustion at intervals, only to be roused by her sufferings. She is growing weaker and weaker every day." Thus she, who has served the Master amidst such earthly suffering, with such meekness, patience and grace, seems to be drawing near to the gates of the Eternal city, where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." He who was the friend of the Bethany sisters in their sorrow is her friend, and lovingly she clings to Him who now enthroned was made "perfect through suffering," and will bring every sorrowing, trustful soul to His joyous home.

A SIDE LIGHT TURNED ON ABRAHAM'S DAY.

The brief revelations, covering the time between Adam and Abraham, give us a few leading facts and some general features of the moral condition of the world. The race early took the downward course and when the judgment of the deluge was over only eight survivors were found. From this point onward evil again gets into the ascendants. There is Noah's inebriety, the adventurous career of Nimrod, and the wicked ambition in the attempt to build a great city and erect a stupendous tower. At this point idolatry gathers like a thin mist over the clear sky. It grows denser and denser. In Abraham's day it has taken form and obscured the knowledge of the true God. Job, Joshua and the Vedas unite in this charge. The world is thus proved guilty both by divine and human testimony.

On this two thousand years of the civil and social history of the world but little light is shed from the Genesis. The people built substantial cities. All that they imply we know, but know only by inference. The Book of Job contains information in regard to one phase of God's moral government and how it was understood at the time by the people, and in this way throws a flood of light on the darkness of the Genesis. The Genesis tells us that the serpent seduced Eve into rebellion. Here is the first hint of an intelligent adversary. That hint we keep in mind. The centuries go by, and there are wonderful developments of good and evil; but not a hint about the existence or work of the devil. On opening the Book of Job there he is found. in the presence of God in company with unfallen intelligences, scheming to overthrow a good man. This is a startling addition to the first knowledge—that seen beneath the folds of the subtle serpent. Here we have him a fully developed devil, standing out in the light of the throne of God, self-reliant and filled with evil purposes. He has access to God, and to the children of men, possesses large powers, but they are limited by God's permission. He acted through a serpent at first. Now he chooses other instruments—winds, thunderstorms, murderous, plundering tribes, disease and conceited men. They act the part of serpents. Through them the devil does his work. This is the second time that revelation gives us a view of the acter behind the scenes. His personality, ubiquity, permissive license and power are all brought out in strong light. Job is as full on the devil as is Paul in his epistles. He, no doubt, had been playing a part in all the evil that had been going on in the world for the two thousand years of its history; but we have no record of it.

Through the Book of Job we can look in upon the doings of the people in Abraham's day. There are crowned kings upon thrones and venerable judges sitting in the gates, administering the civil laws. Already society has been divided into classes. At one extreme there are the nobles to whom great respect is paid, the aged as well as the young rise up when they pass, and every honor is extended to them. Then there are the vile and outcast, driven out of the city, getting their living in uncultivated places, lying under the bushes and not considered fit to be put with respectable dogs. Not only do the people of that day know how to show respect, but they know how to express contempt. They can hiss and spit in each others faces as well as applaud. They did not stop making wine because Noah got drunk. They still trod the wine vat and used the wine in their seasons of festivity. They did not lose the art of music with the flood. There are the tabret, the pipe and the harp to help along their amusements. The faithful father with burnt-offerings intercedes with God for his children; servants work for good masters and hard masters. The poor are robbed of their garments; pawnbrokers ply their vocation; the hungry and thirsty are allowed to die; widows and orphans are used cruely; land marks are removed; they seize each others flocks; gleaners in distress follow the reapers; murderers and adulterers flourish; caravans pass from one country to another; the art of writing is practised; letters are cut with a pen of iron into stone, and books are written; armies are raised, consisting of foot soldiers and cavalry; metal bows, darts and spears are used as weapons in war; traps, snares and nets are other instruments of civilization; brass, iron, copper, gold and silver are in use; deep mining is carried on, the miners go down the deep shaft, swinging in their baskets; hills are undermined by quarrying till they topple over; precious stones, onyx, sapphire, topaz and pearls are known; oil flows out of the rock; and leathern bottles are in use; and the trumpet is used in battle; constellations are known and named the Bear, Orion and the Pleiads.

Added to all this, Job gives us a most interesting discussion of moral government. Men then, as some men now, thought great sinners got in this life great punishment; but God taught them and us that this cannot be regarded as a law in his government. He also taught them and us that one man may be a great sufferer so that the world may have the advantage of it.

For the Visitor.

SUDDENLY THERE WAS A GREAT EARTHQUAKE.

BY L. E. W.

Considering the circumstances in which that night found Paul and Silas we could easily imagine that the darkness which settled over their prison would be less gloomy than that which enveloped their minds. The beginning which they had made in Europe, while it was not without matter for encouragement, must yet have seemed but a very little break into the all-prevailing heathenism, and now, following close upon that first success, came the outburst of strong human passion, that allied mob and magistracy overstepped all bounds of law, and consigned the apostles, beaten though uncondemned, to a prison cell. Placed beyond the possibility of preaching to the people, bruised and bleeding, convinced by what had already occurred how little of justice they had to expect from the administrators of Roman law,—their prospects, to human vision, were dark indeed.

Did they rely upon their Roman citizenship to insure their release? It had not saved them from cruel outrage, and the conduct of the magistrates surely afforded little assurance that they would acknowledge their claim, to the protection of Rome, or even accord the consideration which that claim, if proven valid, demanded.

I cannot see that they could find reasonable foundation for any hope in human justice. They must look for other succour, or yield to gloomy despondency.

Was it easy for them to rely with firm confidence upon the power and protection of their Master? True they had seen miracles—had even been permitted to work them,—but they knew too of martyrdoms, they knew that the Head of the Church had been crucified. They could call to mind the promises of Christ, but they would remember too that He had forewarned them of bonds and imprisonment and violent deaths. They could remind each other of wonderful progress already made by Christianity, but they could not turn to the record of eighteen centuries to prove its vitality and power. They had not half the grounds which are afforded the disciple to-day upon which to rest unwavering faith.

Yet they did not despair. Nay, amidst all the outward gloom, they rejoiced. In their physical discomfort and suffering, God gave them songs in the night. He had not forgotten them, and the reward of their faith and the vindications of His name were nearer than they knew. When their hands were bound, their opportunities for labour cut off, He interposed and carried forward His work, and opened to them new avenues of influence.

The way darkens sometimes around us. Difficulties thicken and we think they em us in. Sometimes they seem to us almost as palpable as the dungeon walls. Shall we despair? Nay, is not God changeless? He is not very far off from any one of us. He holds in his hands, ready to bestow upon us, rewards of faith, as great as Paul and Silas received. Let us prove Him. Perhaps in our own experience we have the proof that light follows close upon the darkness; that, when we had well nigh yielded to despondency, Christ was ready with a blessing. We are assured of His disposition to aid His people; we entertain no doubt of His power. Oh then, may we ever be able to believe that He will use that power for *us*, and help us to be instrumental, if we earnestly desire it, in carrying on some department of His work.

The New Baptist Church at Maitland.

On Sunday, Feb. 3, the new Baptist Church at Maitland was formally opened for divine worship. Appropriate and impressive dedicatory services were held in the morning, afternoon and evening. The Rev. C. Goodspeed occupied the pulpit in the morning, Rev. Mr. Cohoon in the afternoon, and Rev. R. Cogswell in the evening. The attendance at each of the services was very large, every available space in the Church being occupied. The singing under the direction of Prof. Spinney, was very fine. The organ, which was manufactured by Messrs. Chute, Hall & Co., of Yarmouth, is the same instrument that was on Exhibition at the last Agricultural Fair, and is of fine tone and beautifully finished. The church was erected and finished under the superintendence of Mr. George Churchill, from plans designed by Mr. James B. Kinney, the mill work being furnished by the Kinney-Haley Mfg. Co. The total cost is $3,500. This sum has been met by subscriptions and the sale of pews, so that the congregation have the satisfaction of worshipping in there Church free of debt.

Rev. Mr. DeWolf, whilst returning home from the dedicatory service was thrown from his wagon, by his horse shying near the Bridge. Mr. DeWolf struck on his head and remained in an unconscious condition until the next evening. It is expected he will soon be able to resume his duties.—*Herald.*

Advance payments lift a heavy load from the shoulders of the "Visitor" proprietor.