

From Halifax.

After two years of effective service as pastor of the Tabernacle Church, Halifax, the Rev. H. W. O. Millington has resigned to become pastor of a Baptist church in Binghamton, New York. On entering upon his work in Halifax it was apparent that the Tabernacle had been fortunate in securing a good successor to the Rev. Mr. Schurman. In addition to the heavy labors of the church, Mr. Millington took an active part in the enterprises common to all clergymen in the city. He entered with special zeal into the temperance campaign. Some of his public addresses on this subject will not soon be forgotten. He preached his farewell sermon on the evening of October 16th to a full house. Mr. Millington can be relied on to do zealous, faithful work wherever his lot may be cast. General regret was felt that convictions of duty led him to sever his connection with the church by which he was so highly esteemed, to take up work in another place. His many friends will be glad to hear of his future prosperity.

No time was lost by the church after learning that Mr. Millington had decided to return to the United States, in extending an invitation to the Rev. A. J. Vincent of Sydney. Mr. Vincent has accepted the call, and will enter upon this work in Halifax about the middle of November.

The other pastors in the city are settling down to another year's work. All feel that the public sentiment in the churches is not charged with the element of spirituality, and that this makes Christian work extremely arduous. The congregations, however, are good in all the Baptist churches of the city and Dartmouth.

The First Church has sustained, in the passing away of Mrs. Grace Hart, wife of Mr. R. I. Hart, merchant of Halifax, a loss not easily estimated. Fifty-seven years ago Mrs. Hart came as a bride to the city. But at that time she was a mature Christian, resolved to spend her life in the humble services for the Saviour whom she loved with her whole heart. Her impulse at the first was to be found ministering in the shadows of adversity. Her diligence and self-sacrificing devotion in this sphere never waned. For the fifty-seven years she was a ministering angel to the sick, the poor, and the afflicted in every class. The ample means by which the family was sustained enabled her, from first to last, to give her time and material assistance to the needy and afflicted. Blessed with a sound constitution and good health, she kept up her labors until the last year of her long and useful life. It would require more than a large volume to relate her unostentatious deeds of sympathy and kindness in the homes of want, sickness and death. Her holy passion for the work gave energy to the enfeebled strength of old age, and bore her on from year to year in the active services of her Master. Many a sad heart was cheered and many a sad home was cheered by her presence. Faithful unto death was this saintly woman, and she has received her crown of life. To the blandishments of the gay world she was as dead and irresponsible through these fifty-seven years as if she had been in her grave. She had two homes and only two—the family fire-side and the First Baptist church. In ministering kindness and help, however, she often went beyond the borders of her own denomination. A church member more faithful to the pastor could not be found. I know of what I here affirm by fourteen years of this relation; nor did her kind, loving ministry cease with the severing of the pastoral relation. It was kept up until the last. The children who grew up in the house, and are now engaged in the active duties of this feverish world will carry through life sweet memories of the never ceasing kindness of Mrs. Hart. Every one who has sustained to her the pastoral relation has received the loyal sympathy and support of this good woman. For more than a half century she was the unordained deaconess of the First Church. She honored and served Christ in her life; and when called, passed peacefully away to her rest in glory. She was the daughter of Mr. John Cunningham of Antigonish, and the last one of a large family of children.

The meeting in Halifax at this time of the Nova Scotia Provincial Sabbath School Convention, reminds me of the passing away of another citizen of Halifax—Mr. John F. Stairs, the President of this body. Mr. Stairs was in the prime of life and emphatically a man of affairs. No one left behind in this city is carrying business responsibilities equal to those carried by Mr. Stairs. An enumeration of the commercial organizations of which he was either the head or in which he took an active part, and to which he gave much of his time and energies as a promoter, cause one to wonder how one man could carry such burdens. In all the vicissitudes of his business and political duties, he maintained an unstained character, and found time to discharge his duties as an elder in Fort Massey Presbyterian church. Among all classes his loss is severely felt. His father, the Hon. W. J. Stairs, now 85 years of age, and his mother survive him. This has been a sore and heavy trouble to his aged parents, as well as his wife and children coincident with the father's death, was the departure of the son for England, to take up his studies as the first Rhodes scholarship holder for Nova Scotia. In these times of thoughtless commercial worldliness, it is a great blessing to have a man of the standing of the late Mr. John F. Stairs, bearing a humble and honorable part in the work of the Lord.

In conversing a few days ago with his venerable father, who, in addition to the loss of his son has sustained the loss of his sight, I was forcibly reminded of the importance on the character of the early impressions and influences received by the boys of each generation. The reminiscence tendency of age, intensified by the loss of sight, brings up early experiences. About seventy years ago, Mr. W. J. Stairs was a student at Horton Academy. Then, as now, it was a Christian school. Among the boys of that day was Isaac Chipman, whose untimely death occurred in the spring of 1832, he being one of the number drowned in the Basin of Minas. The influence of this devout lad for good is now frankly stated by Mr. Stairs. With him Isaac Chipman still lives as an honest religious boy whose memory is fresh in the mind of this aged Christian man, who, through life, has carried the heavy burdens of a large business. Mr. Stairs has not forgotten the schools at Horton, where he happily spent some of his boyhood days. He has contributed sums for its support. His father, before him, was one of the prominent business men of Halifax. A few still live who cherish fresh sweet memories of Professor Isaac Chipman.

The delegation to the Sabbath school convention is large. Material for thought and reflection comes to one while sitting in the large and attentive congregations of this body. The meetings are mostly in St. Matthews church. One is impressed with the various devices sought out, and adopted for making Sunday school work successful. Into the discussions is poured the results of the experience of the Sunday schools of the world, which becomes common to all Sunday schools. Serious men and women, mostly young sit in these assemblies pencils in hand, taking down what they hear to carry to their schools throughout the country. It is most satisfactory to find, that from all the officials from the United States and from the delegates from all parts of the Provinces comes the good old doctrine of Christ and him crucified, as the only hope of the children. Not an intimation of disbelief in the Bible as the Word of God. The fathers in our ministry preached the same doctrines as those heard in this Convention of Sunday School laborers. The radical critics have not taken charge of this blessed work. Should they come in, the temperature of the tropics would go down to that of the frigid zone. The Convention palpitates with warm evangelical truth. The personal Saviour, and his atoning sacrifice, gives life and fervor to all the exercises. A look in upon this body of workers thrills one; some with hope and joy. Their various conferences and meetings for devotion, business and teaching, do credit to the wisdom and self sacrifice of Sabbath school workers who in the field co-operating with pastors and churches, inspire hope and confidence in the future. God has powerful and wise agencies at work to stem, neutralize and overcome the forces of wickedness in the world. If the generations are to be saved, their salvation must be effected in their childhood. It is now being done.

Sitting in the sad home of Professor A. E. Coldwell, and listening to the most appropriate service connected with the burial of the daughter, of whose life and departure, fitting notice has been made in the MESSENGER AND VISITOR, I thanked God that the leading men at Acadia, could come from their work, and so devotedly sympathize with the afflicted. The pastor, Rev. L. D. Morse, of course, had charge of the services. After appropriate singing by young ladies and others and reading of the Scripture he called on Dr. Trotter and afterwards on Dr. Kierstead for addresses. Addresses more tender and sympathetic one could not wish to hear. Loss was by Dr. Trotter contrasted with gain; and Dr. Kierstead gave a word intended to be, as it was, personal. These words set out the wealth of Christian character, illustrated in the beautiful girl who was asleep in our midst; but awake and in raptures of the glory of her Saviour's immediate presence. One desire that came unbidden was that the entire constituency of the college could hear the exquisitely tender and warm addresses of these two members of Acadia's faculty.

From my heart I thanked God that he had given the denomination such men to pour their lives, intellectual and spiritual, into the work of training the young men and young women who sit at their feet in the schools at Horton and not into the lives of them alone but into that of the denomination at large. Nor are they the only members of the staff who are spending and being spent in the same manner. The prayers of the churches should go up unceasingly for these schools; and with these prayers thanksgiving to God for all that he has done for the churches and the world through them.

REPORTER.

A Touch at the Regulator.

BY CORNELIUS WOELFKIN, D. D.

When a watch does not accurately indicate the time, it is in need of a double adjustment. The hands must be set to the standard time. But let this be all, and in a few days I shall find the same variation. The watch needs to be adjusted at the regulator, which governs the running. Likewise the character and conduct need a double adjustment. The law of the Old Testament prescribed the form of outward conduct. Obedience to the commandments was a setting of the hands according to the standard of duty. The New Testament tests of character are finer and

more delicate. They deal with the heart, the regulator of character and governor of conduct. Under the old regime, if the outer conduct conformed to the law's prohibitions, the character passed judgment. Under the new dispensation, the motives come up for inspection. The same order obtains in the daily discipline of life. We hem the child's life in by commandments of to do and do not. With adults we make our appeal to the motives of the heart. The Lord's "I say unto you," is his touch at the regulator of life, rather than the hands.

"Thou shalt not kill." That commandment does not find us. Our hands are not like Lady Macbeth's, red with a brother's blood. We have been angry with men, we have condemned them with prejudiced judgment; but we have never smitten them unto death. But for these inner emotions, the reader of the heart, has branded, not our foreheads, but our souls, with the mark of Cain. Is there in the secret depths of the soul the passion of envy, jealousy, malice, suspicion and unkind feeling? There we have the constituent elements, that charge us with the primeval crime.

It is not Christianity to be free from certain catalogues of outward crime. Mohammedans, heathen, pagans and infidels may be honest, truthful, virtuous and law-abiding. The unique quality that constitutes Christianity is love in the heart. Love that suffers long and is kind, love that is not easily provoked and thinketh no evil. Character and conduct are never safe, until the heart is regulated with the grace of love. When love is enthroned in the secret chamber of the soul, all the outward life is held in splendid balance and poise.

If the heart is not right, then cease from the forms of religion. The Lord wants reconciliation rather than a ritual. He passes all our singing, praying, giving, working and talking to have a look at the heart behind it all. If that is not right there can be no acceptable worship. A wrong heart strikes discord into our praises; works havoc in our service, and discords all our worship. If we could look behind the religious activity that meet with no burning soul of joy, no answer to our prayers no power in our service, we might read the burning words, "Thy heart is not right in the sight of God." The pure in heart shall see God. From all others the secrets of peace, hope, satisfaction, contentment and joy are always hid away.

These are sharp and two-edged words from the lips of our Lord. It is no wonder he did not rise to popularity quickly. A religion that feeds the hungry, heals the sick and ministers to bodily needs, springs into rapid favor. But a religion that reaches and probes the heart is of slow growth. Here the real greatness of our Lord was manifest. He raised no popular cry. He built for eternity, not time. He rather welcomes the souls that come singly through the straight gate, than the crowd that seeks entrance at the wide door. But if we can frankly open the heart for his inspection, and sincerely pray "search me, O Lord, and try me . . . create in me a clean heart and renew a right spirit within me," he will adjust this inner regulator whereby all our outward conduct will be adjusted to the commandments of our God, and the soul enabled to say, I delight to do thy will, O my God.—Christian Intelligencer.

Concern for Souls.

BY REV. S. E. WISHARD, D. D.

The Word of God is not fiction. Its statements concerning immortality, life and retribution, heaven and hell, time and eternity are not fables. They are the tremendous things that concern us here in this life. All other things are as chaff, in contrast with these divinely established realities. And yet it is the visible things that take hold upon men, enlist their energies, tax their powers and exhaust their time and strength.

Solicitude for the eternal welfare of souls is Scriptural. The prophets were moved by it. Jeremiah cried out under the burden of anxiety for the perishing, "O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the sinner of the daughter of my people." Moses threw himself between the guilty people and divine justice, pleading, "Oh, this people have sinned a great sin, and have made them gods of gold; yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy Book which thou hast written."

The same solicitude for the lost is the first impulse and evidence of the new life. Andrew must hasten to Peter with the glad tidings, "We have found the Messiah." Philip bore the sweet message to Nathanael. The woman at the well forgot her water pot and hastened back to the city with the message, "Come, see a man that told me all things that ever I did; is not this the Christ?" Every child of God knows that the first experience of the new life is the outgoing of a great compassion of the lost about us. It must be apparent, to those who are toiling and watching for souls, that the church has to an alarming extent lost that deep concern for souls which has characterized the living church in all the ages. There is still a general interest in the effort to increase the membership of the church. That is apparent from the interest in the showing of statistics. In many directions that has come to be a business. Work is carried on, not so much for setting forth the claims of divine law, or the perils of sin, as for the