

Messenger and Visitor.

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VOL. I.

SAINT JOHN, N. B., WEDNESDAY, JULY 8, 1885.

NO. 27.

The "Messenger and Visitor" from this time to the end of 1885, for One Dollar. Do not forget. Get your friends to send in their dollars at once, so as to make the most out of our Special Offer.

The following double quatrains from the pen of our correspondent, "T. H. R.," is copied from the *Aedon Athenaeum*. We correct an error of the type—

MATTHEWS.
O'er the snow-clad fields the south winds sigh,
Warm rains surround their exquisite pain,
Sable flocks to free and enchain,
Down in the moist green mosses and clay
Are woven these pretty pink bows—
While the thrushes are warbling of May
Is heard the soft laughter of dowers.

April 24, '85.
WHAT IS A CIRCULAR LETTER FOR?
This question comes to our mind when we hear some good brother who has sent a letter—some with fear and trembling, read a letter to the Association and it is passed by a unanimous vote with a recommendation for its publication.

Is this what the letter is for? Or is there something more in this ceremony? Is not the Circular Letter the answer of the Association to the letters of the churches to that body? If so should not this letter be read to each church by the minister? What use is there in having a letter from the Association to the churches if it never reaches the churches? Would not the reading of the letter by the minister give the comparative cost of intoxicating drinks and other items of expense in this country has been published by a Philadelphia paper. We are tempted to make some comments, but the figures speak more eloquently and more emphatically than any words we can utter.

Liquor, \$850,000,000; tobacco, \$500,000,000; bread, \$500,000,000; meat, \$300,000,000; iron and steel, \$200,000,000; woollen goods, \$200,000,000; saved lumber, \$200,000,000; cotton goods, \$200,000,000; boots and shoes, \$100,000,000; sugar and molasses, \$100,000,000; public education, \$85,000,000; Christian missions, home and foreign, \$5,000,000.

Just so. And one of the things that strike us is the wonderful power of the amount spent for education and religion. How much good it does. How effective it is as seen by the order, security and comfort that prevail. In comparison with the amount spent for liquor, it is a mere trifle yet see how it tells in restraining and uplifting energy. Now if so small an amount has such a positive effect for good, how much would be saved by the larger amount we hope to secure.

So wide publication has been given to the charge of plagiarism against Rev. Allan Simpson of Park St. Presbyterian Church, Halifax, and Rev. T. A. Nelson, of Windsor, that we may do them a favor by reporting that the charge has been denied by those gentlemen, that the publication of both sermons is promised, and that legal proceedings against the authors of the reports of plagiarism are threatened. The Presbyterian session and Park St. Church have united in a resolution of sympathy with Mr. Simpson in the trial caused by these reports.

"In perils among false brethren." Blessed are ye when men shall say all manner of evil against you falsely for my sake." People should be careful how they charge men with plagiarism. Thoughts that are worth anything are old as well as new. "The ancients have stolen our best ideas." Great truths have an eternal freshness, but they have often been preached and it does not follow that one preacher has obtained them from another because there is some resemblance in the utterance of them. Probably there is some plagiarism, but the unthinking hearer may fancy a resemblance where a careful examination will discover but little. If any agreement between two discourses. We have heard of a western minister who on the occasion of laying a corner stone, repeated the Lord's Prayer, and was for that charged with plagiarism by the editor regular paper, who was sure he had read that prayer somewhere, though he could not tell where exactly.

Least without exception our subscribers are kind and considerate. But sometimes we find an unreasonable one. For instance, one "stops his paper" because we are not publishing enough war news at present. We intend to do our best to please and profit our readers, but we cannot control the actions so as to have a war on hand to satisfy the craving of any for news of bloodshed and outrage. Another dis-

continued his paper because the Messenger and Visitor did not give him as much local news as his own county paper. We fear if we gave as much of this kind of news as all the local papers of the Maritime Provinces, which this thoughtless brother seemed to think we ought to furnish, there would not be room for anything else. We are glad to say these are very exceptional cases, and due no doubt to a little freak of—well, folly.

"It has more than religion; he has a Saviour."—Rev. A. B. McDonald.

Quite a difference. How many get hold of some truth, some order of duties, some form of worship, some mode of life, some trust in performance, but who never realize Christ. As if one should suppose himself loved without knowing the person who loved him, without any evidence that such person exists. O these miserable abstractions, these heathen religions, how poor they are as substitutes for a Saviour! Have you only got a religion or have you a Saviour?

WE ARE INFORMED that at the last meeting of the Board of Directors of the Union Baptist Education Society, L. B. Wortman, Esq., M. A., was appointed Principal of the Seminary and that a second Master and a Preceptor will be appointed at an early day. Arrangements will be made for instruction in music, painting, and elocution as formerly.

"Taxes" sends a communication on the Salvation Army. We must have the names of those who desire their letters to appear in our column.

THE LAW AGAINST PROFANITY is based upon the duty of government to protect the citizen from indecent and immoral language. It is proper to have such a law and to enforce it. It is painful indeed to think that reverence for the Divine name and character is not enough to make such a law unnecessary. But the fact seems to be that many have more regard to the lower human opinion than to the sanctity of divine commands. With many the dread of being thought vulgar is more potent than the fear of God. Let profanity cease. But there is another kind of irreverence, akin to profanity, against which there seems to be no law and not even the opinion of those who might be supposed to feel most keenly on the subject. We refer to the flippant way in which sacred ordinances are referred to by Christian people, even occasionally by ministers. In a company of various denominations if it happens to rain one says, "Baptists love water" and another says, "but they don't like sprinkling." How horrible this is! Jestling over the sacred ordinance of our Lord that is so solemn in its meaning. You would not just about your parent's grave; then why should you trifle with the ordinance that represents in symbol such profound truths and which has been given the place it holds in the New Testament. Surely only a coarse, unthinking feeling mind can hear such allusions without feeling his tender affection for his Lord wounded. If there is no law against it let us be the more careful to guard these sacred feelings and institutions from the spirit of sacrilege that would rob us of the little bit of reverence that is left to us.

With those who know nothing of loving obedience to a divine command perhaps we can have no influence, but from Christians such expressions are as bad as can be, from ministers they are intolerable. All right feeling people regard them as vulgar, say the least. To parody sacred hymns and to jest with scripture texts, must receive the same condemnation.

ONE OF OUR PATRONS who cannot bring his church up to contribute one dollar per member for Convention fund, has proposed that next year the minimum amount for benevolent work shall be put into the estimate for the year's expense. Thus it will be on the same level as the pastor's salary and other expenses. As present the church feels it must raise the minister's salary, and it will do so much as it conveniently can after that for benevolence. This plan would make the church feel it must raise not only its own expenses but a certain sum at the very least for outside work. That is a good suggestion; that brings the obligation to the great world that lies in wickedness directly upon the church, removing it in a measure from the region of choice. That church will easily raise the sum it thus deliberately determines to secure. But if the suggestion is good for the church why not for every individual. Why must we make our calculation that every conceivable want must first be supplied and then if anything is left we may be kind enough to give the Lord some thing. Why not fix a minimum part of the year's expenses which shall be appropriated to payment of what we owe our Lord?

THE JOY OF SALVATION was the topic at the Sabbath morning prayer meeting at Mahone Bay. A brother uttered a sentiment which cannot be too often mentioned. It was that we should not rejoice so much in salvation because of the good it brings to us, as in the glory which it brings to our Saviour. If we keep our eye

fixed upon our own self-interest all the time, we cannot grow into any fullness of stature. Growth in grace means an increase of regard for Christ, his work, his will, and less thought for self. If our heart is full of love to our Redeemer, our joy will be in his pleasure and glory. Were we but to think more about our Lord, and less about even our own joys through him our happiness would be greater, while it would be more secure, and more abounding. There is great danger of religion being degraded to a far reaching regard for our own well being, while the higher life of unselfish absorption, in the will, and work, and glory of our Lord, is forgotten.

MORAL TRAINING IN SCHOOLS.

Prof. Wortman's Paper Before the N. B. Educational Institute.

Educational methods have, within our memory, been greatly improved. The old typical school-master—the hero of the brook and the fern—has "moved on," his successor holds an acknowledged position as a potent factor in society, an agent in the world's progress. Yet, while much advancement has been made in the apprehension of the scope and importance of our profession, we have not discovered—we have only ceased to be more widely recognized—that the teacher's sphere involves vastly more than the mechanical routine which is still sometimes thought to constitute the sum of his duties. In one of the dialogues of Plato, occurs a passage illustrating what Socrates conceived to be the breadth and comprehensiveness of the teacher's influence and responsibility.

To Hippocrates who was about becoming a student with Pythagoras he said: "My young friend, who is he, pray, and what sort of a man is he whose knowledge you seek to learn? What sort of a man is he going to make of you, what kind of a character to form in you, I pray?" The young man had evidently not considered that aspect of the case. He only said, "I want wisdom; I want knowledge; I want the whole of it if I can get it." "Ah, indeed, my young friend, you are making a mistake. Here you are going to that house to get this knowledge, and you do not know from whom you are to get it, and what sort of a man he is going to make of you. My question is, is he going to make a better man of you, being a good man himself? Here you are committing your soul, on whose well-being or ill-being your all depends, to the keeping of this stranger, not knowing whether you are committing that soul of yours to good or to evil." If this was the sentiment of a heathen, it was surely not a heathen sentiment. We subscribe to this opinion, and accept the bounds, wide as he places them, of the teacher's responsibility and influence. But, if we dare to do this, how shall we meet all the possibilities of our calling? By what means most nearly approach our ideal?

The question cannot be adequately answered by any list of directions or formulated table of rules. It calls into review all the teacher's work and contact with the pupil; it touches the circumference of his duties and deportment; it probes down into his own disposition, his character, and heart; I am by no means sure that it overlooks his pulse and his digestion. He who, against the depressing tendency of illness, has striven to keep up in others that enthusiasm which a worn body drove from his own soul, will not need that I should enlarge on this point.

I think we may place it as a part of the basis of successful teaching and influence that the teacher gain the pupil's confidence and esteem. How is he to accomplish this? I believe the briefest and most comprehensive answer to this question is: Let him deserve what he seeks. But, assuming for the moment that he has the necessary moral and literary qualifications, I would suggest, as an indispensable step towards attaining the object sought, that he believe in the dignity and importance of his calling. It is natural for the ambitious man—and we must not think we can strike the teacher off this list to desire a part in moulding contemporary thought, and directing the current activities of life. He wants to have his influence felt and acknowledged among men, and so he may possibly grudge the time and energy that he devotes to youth. Here is a source of weakness in his profession from which it is necessary that he free himself. Let him but reflect that within the limits of the school-room is material through which his influence upon the world may be multiplied, that under his hand is character to be moulded, mind to be stored and developed that shall ere long be adding to shape the world's thought and hasten the world's progress—and he must realize that he has a field wide enough, opportunities sufficient promising for the employment of all his energies. The mind developing under his eye will not find all its wants met by grammar and mathematics, all its

questions answered by Latin and history, all its doubts resolved by logic or theology. It asks for truths and reasons out of which it shall fashion principles and rules of thought and action. It is gathering somewhere these data, and unconsciously perhaps, generalizing and reasoning and, out of the results, forming and strengthening habits that shall surely determine future character. In recognizing and adding in the supply of this want, in furnishing material and directing the reasoning by which principles are thence derived, the teacher may find at once his grave duty and grand opportunity.

I believe that it should be the great aim of the teacher to be and to be recognized as the pupil's friend, but, in order to this, it is necessary that in his own domain he be the master. The wise man will not bring this phase of the relationship into constant prominence. He will not fret the pupil by keeping in his view a wall of authority and wearing in his own face a threat of punishment. The many who are ordinarily unconscious of the existence of these things; but there will be some who will restlessly feel out in all directions till they find them. Then, at the point where the teacher's calm, mature judgment decides the wall ought to stand, it must be maintained with conscientious firmness. To force an issue where there is evident reticence under control, is rarely, I think, the part of wisdom, although careful judgment must be exercised as to how far it may be declined when persistently and obviously sought. A slight obstruction will deflect a stream where heavy barriers would fall to stop its flow. I do not mean that the teacher should never yield; but rather that he should not be over-anxious to seem to conquer. Beyond his own feelings, he will doubtless see corporal punishment a last resort, looking at the interests of the pupil, he will consider it a remedial agency of which he will use him to the efficiency before which he will bow, and which he will use as a last resort, and which he will use as a last resort, and which he will use as a last resort.

While the teacher should aim at the establishment of his authority and influence by moral force, yet it may be necessary to compel the habit of obedience before it is possible to develop the principle, to make the pupil conscious of power in order to render him amenable to reason and kindness. These, I assume, should constitute the permanent basis of the teacher's influence. When he shall have firmly established himself on this foundation, he will be able to develop in his school a moral sentiment that will prove his strongest ally in reducing unruly elements that may at times be introduced.

I have endeavored to urge, as a requisite to efficient influence, that the teacher believe in his work. It is not less essential that he believe in himself. I do not countenance egotism, nor mean that he should consider himself infallible. I mean that his earnest interest in all that concerns the pupil's welfare should make him feel that he is worthy of the confidence he seeks. *Esse, non videri* should ever be his motto; to be thorough in his literary preparation and in his teaching; to be a friend as well as instructor; to be strong in his convictions of right and wrong; to be just in all his government and dealing; to be honest, kind, truthful, manly. Conscientious rectitude will bring his self-reliance and give to his influence weight that cannot be otherwise gained. It is, I think not unfairly, claimed that the young are especially keen in their intuitions and perceptions of character. Then a man should not risk the attempt to delude them with a sham of which he is himself conscious.

My argument brings me, then to this point, that the successful teacher impresses himself—his own convictions and character—upon his pupils. That he may do this most fully, he must possess their respect and esteem; that the effect may be most to their advantage his character must be worthy to be copied. His standing and reputation in the community will give color to his influence in the school-room. He cannot be one man outside and another with his classes. From his life and associations with men, he will carry some atmosphere to his lecture-room, and the community's estimate cannot be quite shut out from the minds of his pupils.

But the teacher may be a cultured Christian gentleman, and yet not achieve success in his calling. In addition to the requisites already referred to he needs enthusiasm. The minds with which he deals are not always ready receptacles into which he may pour so much knowledge per diem, measured out and mechanically arranged. With such a conception of his work it will be dull routine to himself, and irksome drudgery to his pupils. The genuine personal interest of which we have spoken, the love of truth, the constant effort to adapt it to the minds to which it is offered, the continual gauging of these minds and marking of their development, will make the work seem ever fresh to

himself and enable him to feel and impart that inspiration without which the highest success is unattainable.

Do you say I have been directing my argument towards the development of character rather than the teacher than the pupil? I think it is safe to rest the matter there. I have but attempted to follow the text which Plato furnished me—the idea that the teacher impresses himself upon the pupil. In this view, I might leave the subject with the few thoughts that I have imperfectly presented. The man who recognizes and illustrates the principles which I have endeavored to establish will require no set of rules or detailed directions to cover every case and meet every phase of his contact with the pupil. He will largely determine his own methods, and will not be helpless and at sea in any emergency. I do not mean that he shall be ignorant of the maxims and principles that are furnished for the guidance of the profession, or indifferent to them. Nor do I advise that he strive to be original and eccentric. His own experience will doubtless prove the wisdom of the training which he has received. The results of other men's experience, the theories that have grown out of practice, must be useful; but even in applying these, each man will unconsciously give them some coloring from his own personality. The man who aims to use language well and effectively, needs to avail himself of grammar and rhetoric and models worthy of imitation, but with all these aids, he must develop a style that is his own or fall far short of his ambition. He will develop a style that is his own, if he has the mind and will to command success. I may, however, venture but a few suggestions.

I believe it is well to encourage reasonable expression of independent opinion. Though it be absurd, do not meet it with ridicule if it be honest. It is sometimes easier to praise than to force growth. I think the teacher may, in some circumstances, discuss the best topics which his pupils are likely to bring up, and which are of interest to them, and which will lead to self-respect, and be less likely to recklessly hazard a judgment.

Out of self-respect, which ought to be carefully fostered, will grow self-reliance, without which no man is fit for any important undertaking. The growth of this, too, may be greatly aided by the instructor. He can coax it with grammar and history, he can stimulate it by means of mathematics and classics. Let the boy wrestle with a difficulty in construction before you lend a hand to smooth his way, and when assistance must be given, let it be a suggestion that may furnish a stepping stone, rather than a bodily lift over the hard place. Even push him off the post *arsurum* and let him struggle towards a standing place, but throw him a plank before he sinks. Encourage him to the leap that will test his pluck and muscle; but do not try him at a wall that is hopeless and disheartening. Let him feel that effort is expected, but that impossibilities are not required of him.

It is a great mistake to conceal satisfaction at merits and success, while ever ready to censure faults and failures. Praise, when used with discretion, is a powerful stimulus. An appearance of over anxiety to employ it renders it valueless. A stimulant loses its medicinal effect when it has become a common beverage. So also censure too often applied may lose its edge.

If I should ask the first man outside the profession whom I met, what virtue is peculiarly necessary to the teacher? I am inclined to think he would answer "Patience," and he surely would not be far astray. He whose ideal is the highest, will feel the greatest demand for the exercise of this grace. He who takes a deep personal interest in every pupil, will be most disheartened by the inevitable cases of carelessness, indifference and dullness, will be most pained by instances of thoughtlessness and lax moral sentiment. He will not be able to make the success of the many compensate in his mind for the failure of the few. And occasional defections even in the most loved and trusted may tempt him to feel that youth cannot appreciate confidence and kindness, but must be governed by *stata* alone. But let him have faith in himself, in his work, in human nature—boy and girl nature—and not mistake occasional unaccountable ebullitions to which the latter is subject, for the deeper current of character.

I would not maintain that anger should never "glance in the breast" of the teacher. A righteous indignation is sometimes allowable. It is even desirable when he has to deal with that which is mean or false or in any way immoral. Faults that come under these heads deserve a palliation or gentle speech. There should be no question of the light in which they are regarded. Here, possibly, may be used that sharp and effective weapon that I should ordinarily bar from the teacher's armory— sarcasm.

If I should attempt to summarize the

whole matter, I should say to myself as a teacher: Be a man. Care for your physical health. Sack the fullest development of heart and brain. Believe that your profession demands all that is best in you, is wide enough for all your effort, worthy of your highest ambition. You are not fashioning brass or chiselling marble, in which men may admire your genius, but you are moulding mind, where your influence shall live and widen, and where the master of all shall read your failure or success.

The Anglo-Saxon Mission.

The historic relation of the Anglo-Saxon to Christianity, and thence to civilization alike, is pronounced. Never in any former age, may not in all former ages combined, has such relation been so illustrated along the lines of a marvellous progression. Those who speak as their "mother-tongue" the English language embrace to-day not less than one hundred million, as against scarcely a fifth part that aggregate a century ago; while the increase of Anglo-Saxon territory and dominion, of power and of prestige, has been equally proportionate. It is hence no marvel that a people to whom in all the elements of material and of moral virility, history offers no parallel, should excite the jealousies and the resulting resentments of other peoples, and especially as of the leading nationalities of Europe. Even so we find it.

It has been marked of late how France and how Germany have become fretted with the ambition of extending the boundaries of territorial empire both in Africa, including the great island of Madagascar, and in Asia, including also New Zealand and Australia. The memory is not a very remote one of France seeking with the natural complacency of Austria to obtain in the person of the ill-starred Maximilian her permanent autonomous dominion in North America. But France and Germany, as earlier both Spain and Portugal, heirs of brilliant Spanish conquests, have failed to establish permanent empires. The French, the German, the Spanish and the Portuguese, pale before the Anglo-Saxon race as qualified by nature, by education, and by all the forces of a long formative discipline, for the planting of new colonies, promoting development into communities, and thence into States, into commonwealths, and like our own, into independent nationalities.

The causes which give vitality to the Anglo-Saxon from the other races herein referred to, it is not difficult to trace. What distinguishes these varying races most, does not most mark him, though he too is not deficient in the military spirit, nor in due love of learning and of literature, of aesthetics and of art, of music and of medievalism. But pre-eminently the Anglo-Saxon is practical; and being practical, he is naturally more devoted to the arts of peace than to those of war. The plough, the loom, the ship with its white sails, the workshop, the store, the tilled field, the horse, the sheep, the cow, the ox, the school-house, the sanctuary of God, win from him are cognition and a regard, all congenial, too, unknown in anything like the same measure and degree by any other people.

It is this characterizing and this distinguishing feature which has made, and which will continue to make the Anglo-Saxon such a marked force and factor in that migratory and extending civilization which constitutes the crowning glory of the nineteenth century. The English-speaking race have demonstrated their capabilities first of all for an enlarged and for an enlarging dominion, because combining in themselves those elements which are necessary to the planting of States, and their development through industrial and educated and moral communities into nations. The history of North America, as compared and contrasted with that of South America, is in the line of our statement full of most suggestive meaning. It is a history running back through varied phases, nearly three hundred years; and at every stage of it are lessons of contrasted significance, which no careful student can or will overlook.

It will be the passionless and so the calm verdict of the future, if not of the present generation, that herein as nowhere besides, consists the conspicuous glory of Mr. Gladstone's second term of administration of the affairs of the British dominion. Showing no plan or purpose to abridge the boundaries of the vast empire of the Queen, wakened by heedful of what is due to the honor of the realm, he has never forgotten the truth of that ancient Scripture teaching which the ambitious and the greedy of men have done so much to blot out—"Righteousness exalteth a Nation." It is a teaching which all nations are most slow to learn. It is a lesson which took our Republic a century to acquire, a lesson which four years of fratricidal war were needed in order to engrave it deep, and in lines never to be effaced, on the general conscience of the people.—Wetchman.

Messenger and Visitor

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Messenger and Visitor

WEDNESDAY, JULY 8, 1885.

POLITICS AND THE CHURCH.

One of the secular papers gives an account of a division in a church of another denomination, caused by political feeling. The question was, should they have free seats, but politics decided it. One of the advocates of free seats was an active politician, and those opposed to free seats, were also opposed to free seats. Perhaps the report was exaggerated, but in a new country like ours, where political feelings are so strong, more than one church has been injured by the unwise introduction of public questions. We have heard of more than one of our ministers being unsettled because of some part taken at election times. We may say it is very much the people to put restriction upon their minister in his political relations, but our observation is that opposition to "our party" is very hard to forgive. Even upon such a subject as prohibition it is said many ministers in the West were unsettled in their pastorates because they supported the ticket led by Ex-Gov. N. John in the last election in the United States.

Perhaps no rule can be laid down as to when a minister should use his influence directly in public issues, for the questions are so different in different countries and at various times. But it seems evident that Christian influence are to mould society principally indirectly by creation of sentiment. Organized society is only our social life crystallized, the degrees of our councils are only the register society keeps. So if we can control social life so far as to inspire it with right aims we shall determine most effectively the legislation we desire. That may lead a quiet and peaceable life in all godliness and honesty will best be secured by making the mind and will of Christ the mind and will of the persons around us. The conversion of a soul is more important than the fortunes of a campaign, or words that effect, were used by the late W. R. Williams, revered for wisdom and piety. To induce men to obey Christ, that is the sure way to influence the masses.

But whatever differences of opinion may exist as to the minister's relation to politics it seems to us we need as Christians to hold intelligent views of the origin and purpose of civil government. The fact that so much is done to degrade politics is a reason why Christians who are to be the light of the world should hold proper views of the obligations of one's country and the duties of citizens. There seems but little around us to create deep love for our country. Our legislation does not touch our religion nor any of the truths we hold especially sacred; it is mostly concerned with financial questions which though important are not such as to awaken the highest emotions of a people. Then, with all due regard for those in authority it can scarcely be said that the violent partisanship exhibited is very inspiring, or adapted to create respect and regard for the country. Our national holidays give us nothing better than a hot race or a firemen's procession. Our hearts are not moved by breadth of territory, wheat growing power, ships, railways or any material resources. These are only the machinery of the nation. But if a people are reverently listening for the divine voice and striving to utter the message given them, if they are nobly bearing their portion of the great burden of the race, if they are conscious of responsibility to the present and future, if they are trying to work out a high character, then we can devote ourselves to their welfare.

It is this belief that God has made of one blood all nations, that they have common interests, and that He, for His own glorious purpose, has appointed them the bounds of their habitations, that must enable the Christian so to believe in his country as to be calmly faithful to its government; that will free him from becoming a mere tool for the managers; that will in great part at least, save him from the alienation and bitterness so common where lower motives prevail.

KEEPING THE FAITH.

"I have fought a good fight, I have kept the faith." Keeping the faith was then to the Apostle contested with conflict. They are mentioned together. In Paul's case they must have been almost convertible terms. However it may be with us, Paul did not adopt the faith in Christ and retain it the end without a struggle. What opposition he encountered, what persecution endured for the precious faith he loved! What a record of his battle we have in the New Testament. How deeply this faith has entered into his heart. Other men may be saying, I have had a happy life, I have had success, I have done my duty. But to Paul there is the sweetest satisfaction, he has kept the

faith. The faith is to him the principal thing for man. If that has been kept life is a success for this world and the next, and Paul has kept it. So in our measure will it be with us. Not how much money we made, not how much we have suffered or enjoyed, not what we have won, but our relation to this faith. Has that gone out of our hearts, has that lost hold of us?

Some indeed seem to have no trouble with their faith; they speak of it as if their souls are never anxious about any great truth; they cannot understand why men should contend so earnestly about certain doctrines; they see nothing in these differences. In fact they believe nothing and so are not troubled. Perhaps they take their calmness for faith, when it is only mental stagnation. Those who really hold truths will have charity for those, who like Paul and Peter and Jude, have to agonize for this soul faith.

Is there any danger of our using Paul's words without using them with Paul's meaning? Sometimes a man says he has held Baptist principles so many years, and always has been faithful to them; he is therefore greatly scandalized if any one denies them. This is all very good if he really holds these principles. "To contend earnestly for the faith," to "stick unto his testimonies," to "keep the ordinances as they have been delivered to us" is our duty, our privilege. But it must be a genuine grasp of the truth. Sometimes people say they, so many years ago, gave their hearts to the Lord; they do not seem to know exactly, but they hope it will be all right at the end. They speak of their giving their hearts to the Lord as if their hearts were jewels to be carefully laid away and preserved till needed. That is not the way hearts are kept. Surely if our affections are to be retained it must be by a continuous revealing of strength and beauty and goodness in Him who holds them. It must be an active and not a passive keeping. Does your friend have your confidence, esteem, affection, now as he had it years ago? Does "Christ retain your homage, reverence, love, joy?" He really keep your heart now as formerly.

So is it with faith. If you only hold your principles because you professed them, if you look upon them as if they were external to you, you should acquire whether you are really keeping them. Are they within you lighting up the darkness, filling you with strength, controlling your sinning? It is the nature of this faith to increase. Is it getting a stronger hold of you? "He is not a Jew which is one outwardly, but he is a Jew which is one inwardly." He is not a true Baptist who simply has his name on a church book and who professes Baptist principles. He is the true Baptist in whose heart the word of God is hidden, whose Saviour is also his Lord and Master, whose faith is transforming him into the likeness of Christ and making him an imitator of the Lord who went about doing good. Have you put your faith away in a napkin to keep it or are you using it for your Lord's glory and your ultimate joy?

EDITORIAL CORRESPONDENCE.

During the time spent at the Western Association the weather was perfect. The sunshine has been brilliant, bringing out the beauties of the country in which we have been and through which we have passed. The farmers would prefer some cloud as well, as it seems that plants as well as men and women cannot have too unimpeded sunshine without injury. The apple-blossoms have fallen, but the rich green of field and woods pleases the eye, and refreshes the spirit. The Annapolis Valley has claimed the admiration of all who have passed through it, but one needs to climb the side of the North or South mountain, and look back and up and down the great stretch of verdure, with its different shades of green, as grass and orchard and grass and strips of woodland lie below, and are touched by cloud shadows, to see it in all its quiet picturesque beauty. Thus it is in the back look at life. The higher we get, the more will the colors blend, the rough features be toned down and softened, and all its different parts be merged into one great and beautiful harmony. When we get to the height above, the homeliest details of the humblest Christian life will be touched by a glow and brightness which will make it radiant.

At Bridgetown we have the senior bishop of Annapolis Co. Bro. Warren has more of the solid than the shiny, and his work, we believe, while it claims the eyes of men, is seen much more by the eyes of God.

We spent a day with Brother Price on the Upper Wilmotfield. We visited eleven families and got two new subscribers for the Messenger and Visitor, and the promise of the eleventh in a short time. Bro. Price recently came to us from Wales. He has had the difficult task, as all the other brethren from abroad have, to adapt himself to new ideas and surroundings. They should have much sympathy as they are feeling their way, and brethren and sisters should be very lenient and patient, even if some blunders are committed. We are glad to believe that Bro. Price is fast becoming naturalized in his new surroundings. God has already blessed the Clearance section of his field, under his ministry, and we hope that this old historic church in all its parts will be visited by the saving power.

We spent the night with Bro. A. T. Morse, of Williamston, a little up at

Lawrencetown, under the skirt of the south mountain. Those who have been at this home for ministers, know how pleasantly the time passes.

On Thursday morning we started across by stage to Bridgewater. The way led through New Albany and Springfield, where we found Bro. J. W. A. Bleakney, who is bishop of these two fields and that of East Dalhousie as well. The field is large enough for two men, and then there would be work enough and to spare. A few years ago the brethren in this field were in a scattered state, and it appeared as though this ground was fast slipping from our grasp, as a denomination. The Home Mission Board gave some help, and after Rev. D. Freeman had labored for a season, Bro. Bleakney took the field. Since his coming, the brethren have become united, a nice parsonage has been built and over twenty acres of land purchased. The meeting-house has been repaired, and the prospects are bright for future growth and gathering. Bro. Bleakney has had the grace of continuance in other fields, and we hope he may not go back on this record here by any untimely death from other churches. While much of this region is rough, there is an appearance of quiet prosperity. There is much excellent land which awaits the opening of the Nietaux and Atlantic Railway.

The drive over the road gives the traveler a pretty good shaking up. Some of the land is so stony, that the advice given by a wayfarer seems good,—to draw on a few more stones and sink it. Up over the high ground from the LaHave River, as we make our way down to Lunenburg County, the New Germany field, where Bro. M. W. Brown has been holding the fort for over six years. Bro. Brown does not intend to die of dyspepsia, if buoyant spirits can help him. During his pastorate the church has grown from 204 to 323. May God continue to bless, and may Bro. H.'s shadow never grow less.

In the gloaming we drove into Bridgewater. Those who have come down over the winding road from the hills through the oak groves, with the glint of the placid river shining through the openings with its tranquil surface mirroring the shores on either hand, know how pleasant it was.

APPEAL FOR HELP.

The following report, adopted at the W. N. S. Association, and concurred in by the Central Association as well, put before our people the needs of the first St. Margaret's Bay church. We commend the appeal of these brethren to the members of our churches, and hope the response may be generous. We may say a wrong impression is abroad about the house being built by this church. It is as cheap and modest as the demands for room permit. The cost is about \$1,000. Anyone desiring to aid these suffering brethren can remit to Mr. Ebenezer Hubley, French Village, St. Margaret's Bay.

Your Committee on Questions in Letters, ask leave to report as follows:—

We have before us a letter from the first St. Margaret's Bay church, asking for aid in the building of a house to worship in, and we would commend the appeal to the sympathies and favor of this Association and to all our churches. The church at St. Margaret's Bay is small and the brethren are making a earnest effort to sustain the cause. It does appear as if the future of the cause at that place will be largely influenced by the success or failure of the effort to provide a house for the Lord. We are in the building of a house to worship in, and we would commend the appeal to the sympathies and favor of this Association and to all our churches. The church at St. Margaret's Bay is small and the brethren are making a earnest effort to sustain the cause. It does appear as if the future of the cause at that place will be largely influenced by the success or failure of the effort to provide a house for the Lord. 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W. E. Hall, Rev. J. P. by Rev. S. by Rev. J. W. signed by that a copy Vastros, adjourn at sine die. to meet at Dr. Walden's office service sent, to be by his and present a paper. And conductor, 1885. to Mr. Hall of the on our which I considering, should be to the a given- in me- affirming among to bring of the and more of our de- end step plans are by many that, that will an account, in the possible as of us here- and that acquainted there, and doing, our sym- denomi- Dominion, few weeks McMaster with the they will three-and- part parts have op- tions of be- coming many of us, and in- ighly in- West. and un- ble, and a com- Professions common such a Baptists living their the Rep- West or- eter Hall the length have been extension years, irre- sible they work- a fighter, that the pulpit together, at Mr. for her years, of a salary of \$300, a of held their are dollars is and yet a tax as will be

I think this is a point well worthy the careful consideration of young men intending to take a Theological course. Worthy young men who are competent, and willing to do good faithful work on mission fields, the Institution at Toronto will employ at a salary which will enable them to pursue their studies uninterrupted, and come out at the end clear of debt, having paid their way. (This is an advantage of no small moment to young men who are short of means.

By your permission Mr. Editor, I will say a few words later on, concerning the merits of the school at Toronto, and its claim upon the support of Lower Province Baptists. EDITOR.

A Visit to a Floral Band.

While making a short stay in the village of Wolfville, N. S., I was invited to visit a meeting of the Floral Band, and I think a simple account of their mode of working may be interesting to the readers of the MESSANGER AND VISITOR.

For some time the Rev. J. E. Avery, of Halifax, has had a number of workers in his church, who have met weekly to arrange flowers into bouquets to distribute to the sick and suffering in the City Hospital and Poor House. A lady in this village hearing of the noble enterprise and knowing somewhat of the workings of similar efforts in England and the States, suggested to her Sabbath school class that they form themselves into a Floral Band, for the purpose of sending flowers down to Halifax, and also to prepare text cards to accompany the gift of flowers. This proposal was received with enthusiasm and arrangements were immediately made relative to time and place of meeting, selection of officers, &c.

Arriving a little late on the occasion of my visit, I found busy groups of young ladies intent on the various processes necessary to transform business cards, circulars, visiting cards, and, in fact, any cards, into something attractive and pleasing to the favored and weary eyes of the sick one to whom they would be taken. As one table cards were being cut and shaped into very conceivable form, square, oblong, oval, round, heart-shaped, star-shaped, leaf-shaped, fan-shaped, &c. At another a circle of young ladies were occupied in pasting illuminated texts on the prepared cards, also scrap-book pictures, and suitable verses from hymns. Around another table were the printers, those who write texts in printed characters on the backs of the cards, or on the spaces left on purpose.

The finishing touches were given by two young ladies, one of whom with a shoe-maker's punch made a hole in the card, to which the other secured a string to attach the card to the nosegay of flowers. This work calls into play the inventive powers of those engaged in it, and it was surprising to see what novel and ingenious ideas were evolved.

A box of flowers is sent weekly to Mr. Avery, carefully packed with moss and ferns. While the flowers cheer and brighten the lonely hours, the prettily arranged text cards arrest the attention and open the way for the visitor to speak a word for Jesus, and to direct the thoughts from the things that are seen and temporal to those that are not seen and eternal.

Perhaps this short account may incite others to like efforts, and though it may seem a small thing to send a few flowers to the poor and sick yet if we could see the intense gratitude and appreciation to which Mr. Avery's helpers bear abundant witness, we would gladly realize the blessed truth of the motto of the Wolfville Floral Band, "Inasmuch."—(Matt. 25:46).

Good Manners.

AN INCIDENT AND ITS LESSON. Coming down the St. John river on the day after Ascension at the University of New Brunswick, we had on board the steamer a considerable company of ladies and gentlemen, lawyers, ministers, &c. There was also a company of perhaps a dozen young men. These were loud in their behaviour, they appropriated a table in the saloon and played cards, which they could hardly help feeling must have given pain to their fellow passengers; they were out on deck and took possession of a place where the smoke from their cigars would blow directly into the faces of ladies and others; then they sang College songs and occasionally gave a parody of a popular hymn; they shouted as persons came on board or left the boat. Indeed their whole air and mien was one of insubordination, disregard of rights of others and an assumed superiority of which they seemed to be conscious, but which nobody else could discover.

They were a poor advertisement for somebody. I hope they were not College students at all, but only poor imitators of the wild student. If they really had been at College one could not help wondering what they would have been before they came under the refining influence of learning and life in the Celestial City. They must have been a rough lot when they left their homes. But the incident led me to ask whether or not our family life, our general manners, are such as to make young men like these? Is that the kind of spirit that we are of? Somebody says, "This is the age of obedient parents."

It is because boys are not rightly trained to respect the rights of other persons of parents, brothers and sisters, that when they are abroad they seem ready to violate every law of propriety, every instinct of re-

finement, every generous impulse? What impression of our manners would an intelligent foreigner obtain from such an incident? Doubtless we are making progress but is it forward or backward? When I was a boy— X.

The Indian Question.

The rebellion is ended, the Indian outbreak has been quelled and General Middleton and his gallant troops are turning their steps homeward, but the Indian question still confronts the Government and demands careful attention. The only practical solution of the question appears to be education. Schools should be established on the reservations, and the young Indians, after receiving sufficient instruction from books, should be put under the charge of efficient teachers and instructed in farming and other useful avocations. An experiment of this sort has recently been tried in the United States with very gratifying success. By adopting this course with our Indians there is reasonable prospect that they may be weaned from their nomadic habits and made useful members of the community. This would make them independent of the Government aid which now paperizes and debases them, and would effectually prevent the dangers and horrors of any future outbreak. The experiment might prove expensive at first, for it would have to be carried on for a time in connection with the present system of Government grants; but in view of the probable results the necessary expenditure can scarcely fail to be wise and economical.—354.

Report of Committee on Education General N. S. Association.

Our progress as a denomination depends upon our piety and learning. Without the former, we cannot live. Without the latter, we cannot grow. Our fathers recognized this fact long ago, and acted accordingly to their convictions. They commenced to build, believing that if they were not able to finish, other hands would grasp the tools, and go on with the work. The result has almost confirmed their wisdom, and at the same time doubles the responsibilities of their successors. We have grown and vindicated our right to be walking in the paths marked out for us. And under God we shall continue to make progress, in the same ratio, as the broadest culture, and the deepest piety, together, guide us in the work still to be done. Without reference to any special Institution, we would urge the cause of Education upon the attention of all the churches of this Association and say, stimulate and encourage a desire for mental improvement among the young.

So far as the Institutions at Horton are concerned, your committee are happy to be able to report favorably. The year has been a prosperous one, as much as any that have preceded. Acadia College, in its internal arrangements, is a thoroughly efficient condition. Seventy-two students have been in attendance during the year, seven of whom have passed their final examination, and received the first degree of A. B. There was one young lady among the number, whose work in the class compared unfavorably with that of other members.

The relationship between the Teachers and the Pupils, has been for the year of the most friendly kind. The spirit of insubordination has been but little manifested. The moral and religious tone of the Institution has given general satisfaction. And it may be said that Acadia College never stood higher in the public estimation than it does today. Horton Academy and Acadia Seminary are both thoroughly equipped for doing efficient work. The attendance at the Academy, though not large, is on the increase. Twenty of the pupils have been prepared during the past year for matriculation.

There have been seventy-seven (77) pupils in attendance at the Seminary, nine of whom have passed through the course of study and received at the late Anniversary their certificates of graduation. The progress of these branches of our educational work are in a healthy condition. A small balance was found on the right side, when the accounts were settled up at the close of the year. The Academy opened in St. John, N. B., a year or two ago, although struggling under various difficulties, is reported as preferring a good work for our denomination in the Province.

In view of what has already been accomplished by these efforts in educational work, we have reason to thank God and take courage. But we have only just commenced. The great work is before us still. Acadia College is not yet endowed. And if it were, if the income were now equal to the outlay, the demand for growth and enlargement, would soon prove the endowment to be inadequate.

As the value of the work done becomes more and more apparent, to all our people, doubtless the hearts of those having wealth to dispose of for the Lord, will be moved, to place these denominational schools beyond the reach of financial attack. But meanwhile every effort should be put forth by those of us who can give but little, to supply the present pressing needs.

Education without the influence of grace is a doubtful good. The chief claim of the denominational schools upon the churches, arises from the fact, that in them mental improvement is secured in the circle of both moral and spiritual environment. Constant efforts are made to keep the spirit of piety alive, where it has been once kindled, and to awaken it where it still slumbers. God has abundantly blessed these institutions by granting reviving showers in times of drought and in raising up friends to their friends. To his grace and to your sympathies and prayers we commend this great denominational enterprise. T. A. HARRIS, Chairman.

Religious Intelligence.

NEWS FROM THE CHURCHES.

DILBERT RIVERS, N. S.—Last Sabbath Rev. F. Beattie and I exchanged pulpits. He "buried with Christ in baptism" one happy believer. Brethren pray that God may add faithful workers to this little church. H. B. SMITH.

COW BAY.—It was my privilege to baptize two young persons on Sabbath June 28th, and welcome them into the fellowship of the Little Glace Bay church. J. C. SPURR.

GRANVILLE ST., HALIFAX.—We looked in at Spring Garden West ventry on Thursday and found it in progress. The display of fancy articles was very fine. There is much enthusiasm in connection with the movement looking toward the building of their new house of worship. It is a delightful joy now. The dry prairie is laid, before very long have a church home which will no longer leave it at a disadvantage compared with churches of other denominations. One was baptized last, MORROW.—Pastor Gates, writes; July 6th, six were baptized by me yesterday, and more are expected to follow in the ordinance soon. The interest in all the churches in town continues. Religion is the one topic of conversation. Oh for more continually present God.

GRAND BAY.—Rev. W. Camp, baptized one on Sunday morning. The interest is increasing and probably other additions will be reported soon. The church is at present supplied by Bro. W. W. Weeks, (Halifax).

BRIDGWATER.—I have great pleasure in saying that on the third Sabbath last month I had the privilege of baptizing and welcoming to the church at Pleasantville, three youthful candidates, who have recently tasted the Lord is gracious. There are more to follow. S. MARION.

CARMAR, MAR.—The Lord is blessing us on this field. Some are enquiring the way, and Christians are awaking out of sleep, and we are encouraged.—The country is a delightful joy now. The dry prairie is like a flower garden. The crops have not presented so favorable an appearance for many years.

I am well and enjoy the clear air of the West, but the mosquitoes are a terror to the sons of men. We welcome the MESSANGER AND VISITOR for it tells us of home. May the Lord bless you in your work in the Lower Provinces. H. G. MELLER.

CLASO, N. S.—On Sunday the 28th ult., two young men—heads of families, received the ordinance of baptism and, at the close of the evening service I received them to the privileges and duties of church fellowship.

During the past year, I have now baptized and received into church membership, at Casco twenty three, and at Crow Harbour six. The Lord is still working in the hearts of the people, for others are enquiring for the way of salvation.

CASCO, July 2. JAMES SCOTT.—ISAAC HARBOR.—Since our last communication it has been our happy privilege to visit the shore of our beautiful harbor for the purpose of burying in the likeness of Christ's death a very promising young man.

Our prayer-meetings are for the most part very interesting, and we are encouraged to believe that seed is being sown which will yet spring up and bear fruit to the glory and praise of our Father. A deep shadow has fallen upon us. A few days since Bro. Kempton Giffin (youngest son of Deacon Edward Giffin) was drowned while returning from his home in Lunenburg, Nova Scotia, by the vessel, which was struck by one of those treacherous squalls with which this harbor abounds, and before anything could be done, filled, and sunk. The occupants were both left without a home as an act to help themselves with. Other boats at once both down to render assistance, but ere they reached the spot poor Kempton had sunk. The aged parents are almost broken-hearted, standing as they did and beholding their darling boy, who had been a member of our church, to render assistance. The blow is as a heavy one, yet they mourn not as those without hope, as he was led to confess Christ and follow him in his appointed way. We shall rejoice, but our joy is mingled with sadness. That terrible scourge, diphtheria, has visited our community and taken several of our young people from us and brought others to the verge of death. One family, that of sister Evans, a widow, has been greatly afflicted. All except the mother, seven in number, have been attacked and brought very low. Two of them, Winton, a young man of about sixteen, and Hugh, a lad of about ten years, have been left in the grave during the last few days. One or two of the others are still very low, but hopes are entertained of recovery. We pray that God may vouchsafe special grace to the stricken mother. Several others have been attacked, but not so violently. Two or three other children have been taken away. We hope the plague will not extend farther. The public schools in the town have been closed by the health officers, and every precaution is being taken to prevent its spreading.

Mr. James Corcum, of East Chester, was buried today. He died very suddenly at his residence on the 1st of the month, and was four score and one years old. Many friends have been bereaved by his death. "Be," also ready," is the lesson to all.

We are enjoying very much a visit from our missionaries, brother and sister Churchill, who are tarrying a few days with us while they seek to interest and instruct our people in this and the neighboring places in reference to our Foreign Mission work. By the way this reminds me of the state of our treasury, both Home and Foreign.

Five or six thousand dollars are imperatively needed before Convention, in our mission work alone, to say nothing of the other branches of our benevolent and educational work. Let the lovers of Christ prayerfully ponder this state of things, and strive in the name and fear of God and give up the discouraging debt, and make provision for future work. Can we, as a people, be guiltless unless we do this? I think not. Let each man and woman assume his own share of this responsibility and accordingly; and the work will soon be done. J. F. KEMPTON.

MARJOR BAY.—The ladies' meeting at the Central Association was held on Monday afternoon, and was one of great interest. Mrs. J. W. Manning presided. After a few words about the work being done by W. M. A. Societies, Mr. Churchill was introduced, and gave a most touching account of the sad condition of the heathen women, and of the work our missionaries do among them. No one could listen to her without being led to see the great importance of such a work.

Interesting letters were read from Miss Wright and Miss Gray. Many were disappointed in not seeing Mr. and Mrs. Stanford. The Secretary for Lunenburg Co. spoke of the work being done by this Association as very small, only nineteen societies paying about \$500. Surely we did not hear of their hearts to Jesus, and their contributions, acting as well as praying. "Let thy kingdom come." P. M. KEMPTON.

MIDDLETON.—The outside of the Port George Baptist Meeting-house will probably be finished by the last of this month. Among other gifts to the Building Committee, Mrs. Victoria King's gift has kindly donated a set of pulpit chairs worth \$40. We acknowledge the same very gratefully. E. H. SWEET.

July 3rd, '95. St. CATHERINES.—The plane last vacant by the N. B. Railway, removed to London, is to be filled by Dr. Murdoch, of Port Hope.

TORONTO.—Beverly St. Church has been fortunate enough to secure Rev. Ira Smith, of Waterford, as pastor. New CASTLE, NORTON CO.—Brethren Male and Female commenced meetings in Newcastle a few days since, a crowd attended the meetings and a mighty blessing has descended upon the efforts put forth. Many have already decided for Christ, and I should think it safe to say that hundreds are anxious about the salvation of their souls. Many drops have been falling up on us for some time past and now the "showers" are commencing to fall. To God be all the praise. I. H. BELL, JR.

July 2nd, '95. J. NOTICE.—The Annapolis County Ministerial Conference will meet in the Baptist Church, Lunenburg, on Tuesday, July 14th, at 10 o'clock, a. m., ministerial brethren and hostesses are invited to attend. Each church can send two delegates. An interesting time may be expected. Preaching in the evening. J. CLARK, Secy.

THE EASTERN BAPTIST ASSOCIATION OF N. S.—This Association will meet in the Baptist Meeting-house, Central Station, N. S., on Saturday, July 11th, 1895, at 10 a. m.

Delegates are requested to send their names to the undersigned, by the 8th of July, so that arrangements can be made for their entertainment, during the session. Delegates will please state whether they will come by rail or in carriage. C. H. MARTELL, Central Onslow, N. S.

NOTICE.—Delegates and visitors to the Eastern Baptist Association of N. S., travelling by the I. C. R., will be returned free. The arrangements made for delegates from points on the I. C. R., will also apply to the Eastern Extension Railway. The Bro. M. Dr. Stowish Co. will grant a free return to those travelling by their steamers, Marion and Neptune.

The W. & A. Railway will grant return tickets from Windsor Junction or Halifax for one third first class fare. T. B. LATROU, Clerk.

NOTICE.—The books of the books of the Finance Committee for N. B. will close August 1st, and the churches will kindly send in their contributions by the end of July, so that the same may be reported at Convention. G. O. GATON.

PERSONALS.

Rev. H. F. Adams, who has supplied the Leinster Street Baptist church pulpits for the past three months, to the regret of himself and the people has been compelled by severe prostration, to decline the unanimous call of that church to be their pastor, and on Thursday last left for Quebec, where he hopes to recruit his health. The many friends he has made in Saint John will be glad to know that his visit to the mountains is successful in the regard, and that he may yet find his health sufficiently restored to permit of his accepting a call to some one of our Maritime Province churches, as we learn he hopes to do.

Rev. G. F. Currie reached Port Said May 30th and expected to arrive at Coccaud a week from that date; so that we may think of him as already at his work in India. Baptist Anniversaries.

Convention of the Maritime Provinces, at Amherst, N. S., August 22nd, 10 A. M. ASSOCIATIONS.

N. S. Eastern, at Onslow West, N. S., July 11th.

N. B. Eastern, at Sackville, July 14th.

N. S. African, at Cornwallis, N. S., September 5th.

Literary Notes.

The Electric Magazine for July has an interesting collection of articles. Charles Williams, was correspondent of the Daily Chronicle, in his article on the late Rowdon, has a vigorous criticism on Sir Charles Williams' management of the expedition to Khartoum. "The Jury in America." "The Methods of Authors"

is a suggestive article. "Bismark," a retrospect shows how Bismark has worked for the unification of Germany. "Egypt and the Sudan," and "The Advance of Russia towards India," will prove interesting reading. Published by E. R. Felton, 25 Bond St., N.Y. Yearly subscription \$5.00.

The Century for July has articles of special current interest as well as papers of permanent value. To some of them we hope to refer in a future issue; at present we would mention "George Eliot's Country" from the general reading of her life, edited by Mr. Cross; "Social Life in the Colonies," by Edward Eggleston; "The Gate of India" from the political bearings of England and Russia; The historical department is well represented by Bancroft, Hill and others. Topics of the Times are fresh, even breezy. Century Co., N. Y.

Marriages.

BEST-GOVT.—At Arlington, N. S., June 24th, by Rev. W. L. Parker, Mr. Rison E. Dent, to Miss Sarah B. Grant, of Arlington.

SNOW-MITCHELL.—By the Rev. W. L. Parker, at St. Croix Cove, July 1st, Mr. George R. Snow, to Mrs. Evelina Mitchell, both of St. Croix.

MARTY-DILL.—At Windsor, July 1st, by Rev. H. Foshay, Mr. Theo. M. Martin, of Falmouth, to Miss Mary A. Dill, of Windsor.

MILLROE-BROWN.—At the parsonage, Frederick, June 30th, by Rev. F. D. Crawley, Mr. Edward J. Millroy, of Northfield, York Co., to Miss Hattie A. Brown, of Frederick Junction.

BARKER-YARX.—At the residence of the bride's father, Frederick, July 2nd, by Rev. F. D. Crawley, Mr. Albert A. Barker, of Boston, Mass., to Miss Bessie Yarx.

Mitchell-Masters.—By the Rev. S. B. Kempton, June 30th, at the residence of the father of the bride, Walter Mitchell, Esq., of Montreal, N. B., to Cassie L., only daughter of Abraham Masters, Esq., of Cornwallis, N. S.

TATERS-HEMPHREY.—On the 1st inst., in the Baptist Church, Petfordice, by the pastor, Rev. George Seely, Herbert B. Trices, Esq., to Miss Amelia G. Humphrey, all of Petfordice.

RAIRD-YERXA.—At Gibson, June 23rd, at the residence of the bride's father, by the Rev. W. L. Parker, Mr. Robert I. Baird, of Chipman, Queens Co., and Miss Emma B. Yerxa, of St. Marys, York Co., N. S.

POTTER-PRINCE.—At South Farmington, N. S., June 24th, by the Rev. J. Clark, Edwin W. Potter, of Annapolis, to Ella M., daughter of W. H. Prince, and Miss Mary B. Prince, of Annapolis, N. S., June 25th, by the Rev. J. Clark, Des. Leason Baker, of Malvern Square, to Mrs. Sarah Whitehead.

MONROE-CLARK.—At Malvern Square, July 1st, by Rev. I. Stone, Mr. Herman A. Noble, of Portland, Maine, to Miss Mary R. Clark, of Prince Albert.

SEWART-FREDERICKS.—At Bridgewater, on the 29th ult., by Rev. S. March assisted by Rev. John Williams, and S. H. Cain, Mr. James G. Sewart to Miss Regina Fredericks, both of Dayspring, Lunenburg Co., N. S.

KETTER-FREEMAN.—At Isaac's Harbor, by Rev. T. Stone, Bishop, Mr. Oliver Keith and Miss Isabella Peitchee, all of Isaac's Harbor.

FLINT-FREY.—At Shelburne, July 4, by Rev. L. M. Weeks, Mr. W. S. Flint, and Miss Agnes Perry, Shelburne.

SCHLES-CHRYSTER.—At the parsonage, Newcastle, by the Rev. E. B. Hill, Jr., on June 23rd ult., Mr. Herman Schlipfer, of Newcastle, to Miss Isabella H. Centener of the same place.

STEWART-MITCHELL.—At the parsonage, Newcastle, by the Rev. I. E. Hill, Jr., on June 24th ult., Mr. David Stewart, of North York, to Miss Agnes Mutch, of the same place.

Deaths.

MORSE.—At Ohio, Yarmouth County, N. S., June 20th, 1895, after a lengthened period of suffering Mary H., wife of J. W. Morse, M. D., an elderly daughter of H. B. Masters, M. D. of Berwick, N. S., aged 33 years. In early life sister Morse professed faith in Jesus and was baptized by Rev. E. M. Saunders, D. D. Whilst seeking to storm her profession, it was in the home she most brightly reflected the Christian graces. To her husband ever a wise counsellor and pleasant companion; to her children a devoted mother. She will be much missed by a large circle of friends and relations. May the Lord support and comfort the husband and two daughters, in their sorrow, who mourn not as those who have no hope.

GATON.—At Halifax, N. S., June 26th, the only son of David Gaton, aged 7 years. He was buried on Tanook Island. May God sustain the bereaved parents.

FARMER.—I found on arriving home Sabbath evening, summoned from the seclusion, that our second, Frank, 16 years old, had died on Saturday evening, June 27, of internal hemorrhage, after less than a week's sickness. He was a strong true boy; his end was a complete triumph over death. (Our readers will join us in hearty sympathy for the bereaved parents, who are of Newport, N. S., in their deep affliction as recorded in the foregoing lines.—Ed.)

LANT.—At Conquerall Bank, Lunenburg Co., N. S., on the 12th June, Ann, beloved wife of deacon John H. Lante, and daughter of the late Joseph and Sarah Bezaux, of Chester, in the 14th year of her age. She was suddenly smitten down by paralysis. Our sister professed religion about 26 years ago and was baptized into the fellowship of the LaHave church by the late Rev. Bennet Taylor, and has continued to be a faithful member of this church ever since. Her funeral was largely attended, and a sermon suitable to the occasion, was preached by Rev. S. March from Isa. 25: 8. Our sympathies and prayers are enlisted on behalf of our aged brother and his family, who deeply deplore their loss. May the comfort of divine grace be their solace and stay.

WOOD.—June 16th, in Boston, Mass., Ellen M. F., aged 23 years, daughter of Simon Wood, Esq., of Cornwallis. Her illness, as her past illness, was in a note to her parents, she has been "an active working Christian," walking in Fellowship with those who love the Lord. When sickness came, and she found that she had to die,

she expressed much regret that she should not see again the "dear ones at home." But at the same time, she spoke of the peace she had in Christ. She said she was so glad she had obtained home in the Saviour, while in health. The body was brought home and buried in the old cemetery at Casco, by her young friends.

McMAE.—At Newcastle, Grand Lake, June 23rd, Mary, beloved wife of William McMann, leaving a sorrowing husband and eight children. She bore her illness with Christian fortitude, and was highly commended in the community in which she lived as a kind neighbor, as a faithful wife and loving mother. Her death was improved by Rev. Dr. Bill, by a sermon from the apostle's words, "die in gain." She leaves a 15-year-old son, five daughters and one son, to deplore their sad loss. (Weekly Telegraph press copy.)

WILBUR.—At Gibson, York Co., on Saturday, 20th ult., of diphtheria, Blanche Wilbur, daughter of Saml. G. Wilbur, Moncton, in the 8th year of her age.

FULLERTON.—Howard Fullerton after a lingering illness fell asleep in Jesus in New Glasgow, on the 23rd of June, 1895, aged 34 years. He was baptized by Rev. D. P. French, and was a faithful member of the New Glasgow Baptist church, of which he has been the clerk for the last seven years. We cannot understand why our dear brother was called away when his presence was so much needed among those who must submit, knowing that God doeth all things well. We shall miss him greatly in all our work for Christ in this place but his good example and the encouraging words which he has spoken will continue to be a power for good in the church and Sunday school that he loved. As a citizen and merchant he was highly respected for his integrity by all who were acquainted with him. After his estate is settled the New Glasgow Baptist church is to receive annually the interest of three thousand five hundred dollars. When the church becomes self-supporting, the principal is to be divided between the Home and Foreign Missions. His loving mother and father have gone to the Heavenly home before him but he leaves a Christian mother and a large circle of relatives to mourn their loss.

TANBAR.—At Oak Creek, on Friday, the 26th ult., after a lingering illness, of consumption of the lungs, Hopson Trahar, aged 41 years, leaving a widow and two children to mourn their loss.

Old and Successful.

The oldest Life Company in Great Britain is the Mutual Society of London, the "Old London" Fund, and is the largest in the world. It has been in existence for over 150 years, and has a record of success which is unparalleled. It has a capital of £10,000,000, and has paid out over £100,000,000 in benefits to its policy-holders. It is a company of great strength and stability, and is well known throughout the world.

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