

in the public worship of our church, it will not have been written in vain.\* The Church.

\*The dream above related refers to the Parish Church at— Would it be altogether unsuited to the Baptist Chapel at—? Ed. of the Church.

For the Christian Messenger.

“MODERN” versus THE ANCIENT GREEKS.

Sir,—

Let us see if the Greek's sympathies with nature were bounded by a love for trees and flowers, and whether the contemplation of these sufficed him, profound as that contemplation was. For it seems the indwelling soul to be born and die with each individual growth, was not enough to content a deep craving he had conceived to eternize the visible form and beauty, the eidōs, once revealed to him in this vegetable world: so there rose out of the depths of his emotion a shy fair spirit, but deathless, a divine wood-nymph or Dryad, to preside over and keep imperishable the type or idea for ever. With this evidence that the Greek not only felt intensely the beauty of this form of nature, but consciously meditated upon the fact of his feeling it, and bequeathed to us the fruit of his meditation lest we by any means should doubt; will it be believed that a superficial “modernism” has the effrontery to assert that such sympathy had no home in the heart and mind of Greece? We know not what ravages time may make with our records, but should “Modern's” comment on the Greek character be the sole one presented to posterity, and Greek writings by any means survive, the deduction would be that we were wholly unacquainted with Greek literature. But how would it help this same posterity to enucleate this knotty question could it but clutch some collateral evidence. Could posterity know, for instance, that the age which thus appraised the Greek soul had arrived at a pitch of philosophy (aptly called “modernism”) which identified a people's prosperity with buying in the cheapest, and selling in the dearest market; that such age should countenance the maxim, “self-interest the best patriotism,” and “justice for the sake of her dividends”—an age with natural emotions run dry as this that disputed Greek sympathy with nature! Imagine posterity's eyes opening at the discovery of our belief that there can be justice for the sake of personal gain, that a thing can be a feeling, beneficence, benevolence, and that, for practical and moral purposes, we regarded the world as “a great mart,” and ourselves—the sole lovers of nature.

Arrogant conceit! Were the birds, the “wee songsters” only loved and listened to by the moderns? Have we, with ears more deeply ravished, with emotions more true than those of Sophocles, hearkened to any bird than he hearkened to his beloved *adōn*? Or has the plaining note meant more to us than unrequited love? Have we found in a bird's deep-throated threnody the wail for sin and sorrow that he heard, and Homer heard before him?—the sweetly wailing musically sobbing lament: the sorrow and shame for passion-maddened Proone, and the woe for Itys,—murdered Itys? Even songless birds had a language to the Greek: the hoopoe, the woodpecker, the pheasant, the cock whose clarion sounds the silent hours, and the partridge who gets up on whirring wings to deprecate the cruel enmity of the jealous wing-maker, Dædalus.

But the fables were created first, says some pert “modern,” and the natural objects were simply pegs whereon to hang the fables. That is to say, the fables in which were enshrined all thoughts and feelings dearest to the Greek, were deliberately attached by him to those very things of which he took no thought, and for which he had no feeling. If any one can believe this, his power of resisting evidence would quite enable him to gainsay that of the very Greek himself, opening his mouth and telling, with Greek tongue, that natural beauty was in such high esteem amongst his countrymen, that the populace of Athens could listen well pleased to the praises of their native landscape, and approvingly bear it advanced as their first and highest claim to the traveller's attention, recording hereby their conviction that the natives of other Greek cities would be at one with them in this recognition of the claims of natural beauty. The classical scholar

will especially recall in this connection that address of marvellous beauty spoken by the Chorus to Edipus, arrived at Colonos. What was it in nature the Greek lacked eye or ear for? Not the Oræad haunted mountains, the sun, the stars, the moon; nor the wind, the sea, the rivers, the vocal springs: nor the mysterious spirit that interfuses these, and arrests with awe of an unseen presence. But I wish to say something about “the picturesque,” that modern sympathy with the pictorial influences of nature of which the Greek's were wholly deficient, we are told. In my next.

OUTS.

For the Christian Messenger.

CIRCULAR.

TO THE BAPTIST CHURCHES OF N. S.

Dear Brethren,—The Acadian French Mission Board desire to call your serious attention to the work you have placed in their charge.

At a meeting of the Board on the 30th October, it was found that only about one month's pay for our Missionary remained in our treasury. As directed by the “Western Association” we have voted sixty dollars to the support of sister Porter who is engaged in mission work, and we find it necessary to expend a small sum in fitting up a school room for her accommodation. These liabilities will amount to nearly \$600 before the next Association. Then, as it is well known, it is very desirable to enlarge operations. By the Census of 1860 the Acadian French population of N. S. was 20859—In Richmond 5733, Digby 4848, Yarmouth 3522, Inverness 2104, Sydney 2050, Halifax 1107, Guysborough 709, Cumberland 424, Cape Breton 362. This number has, no doubt, been greatly increased. At present—our efforts are entirely confined to Digby Co., and in view of the wants of this field we were compelled to say, what are the labors of one man among so many. By a communication from Rev. N. Cyr of Rutland, Vt., we are encouraged to hope that the service of a Colporter can be obtained. We have the fields, perishing for want of a laborer, but no funds to employ him.

The last has been a droughty year in our Churches. The few accessions have not, it is to be feared improved our finances as they should have done. Our faith in Christ does not, so generally as it ought, consecrate our personal and real estate to His service and so perfect our “fellowship.” It has been far from a fruitful year in the French Mission. We have own sparingly and reaped but little. Our progress is scarcely visible, illustrating the truth that there is a withholding that tends to poverty. The Board cannot think of keeping our brother toiling without his salary; while they wish, if possible, to avoid the necessity of taking him from the field this year, or of incurring the expense of an Agency for the purpose of collecting funds. To prevent these occurrences they beg to present for your consideration the following recommendation:—

That Missionary Meetings be held in all the Churches in the County of Yarmouth, as soon as practicable, for the purpose of raising funds for the French Mission.

That the ministers of the County unite in these efforts.—That the same course be recommended to all the Churches in this Province, and that where this cannot be done that a collection for the French Mission be taken on the 1st Sabbath in December.

In this plan the Ministers of the County of Yarmouth unanimously concur, and plans are already matured for commencing these meetings at an early date. May we not dear brethren and sisters expect your hearty co-operation in this plan? May we not by bringing in our tithes for the French Mission, and Home Mission, and Foreign Mission and Church funds this year, prove our God and see if he will not pour us out a blessing so that our hearts and our churches cannot find room for it?

By order and in behalf of the Board. J. H. SAUNDERS, Secy. Hebron, Nov. 1st, 1871.

THE HALIFAX NORTH BAPTIST SABBATH SCHOOL had an excellent Concert on Sunday afternoon. The arrangement of pieces for recitation and singing showed that much care had been taken in the training and preparation. Addresses were given at the close by the Superintendent, Mr. A. Clark, and by Judge McCully, and Mr. J. F. L. Parsons.

The Christian Messenger.

Halifax, N. S., Nov. 8th., 1871.

THOUGHTS ON THE SPIRIT'S WORK.

The condition of the Christian Church calls for earnest enquiry. What is preventing a more copious effusion of spiritual influences? We know full well that it is not for man or any combination of men to command the blessing of success on efforts put forth, or to say when or by what means the world is to be converted and the church replenished.

We know that it is by the operation of the Holy Spirit that any individual it brought into the kingdom of God upon earth. The work of conversion is effected by the Spirit applying the truth to the heart, and then dwelling there as the Guide and Comforter of the new creature, which has been formed after the image of Christ in the heart of the believer. The regeneration of the heart being effected, and the person being brought into a state of justification by faith in Christ, he or she is fitted for heavenly blessedness, and remains here but to bring forth the fruits of righteousness to the praise of God. Yes, Christians remain on earth that they may be the instruments in the hands of the Most High, in communicating to others the blessings they have themselves received. That we may be enabled to do this it is of first importance that we have correct views respecting the teachings of the Word of God on the work of the Divine Spirit.

It is very evident that the Holy Spirit is to be recognized as a personality to whom we may offer prayer and praise. It is no less clear that He is possessed of attributes ascribed only to Deity. The work effected by the Holy Spirit is no less than a new creation in the human heart, making what was before at enmity now at peace, and ready to render all honor submission to the Divine Being.

The collection of persons who have received this renewed nature, into Churches is no less the work of the Divine Spirit than was their conversion as individuals. The providing a complete Directory, by inspiring men to write what might go forth as an infallible Instructor and book of revelation, for the correction of error and purification of the world has been another manifestation of the Spirit. We recognize the Spirit's work in the provision of ministers and preachers of the everlasting gospel. These are some of the results which show that our Saviour's promise is being fulfilled, when he said, “I will pray the Father and he shall give you another Comforter, that he may abide with you forever.”

It may be that imperfect views of the Person and Work of the Spirit prevents a more continuous manifestation of His operations in the churches. Unless we duly honor the Divine Spirit we must not expect his presence and the application of his power. We may admit that this age of the world is the dispensation of the Spirit, but we should have that fact abiding in our hearts and influencing us in our lives, so as to save us from grieving the Spirit.

Evils creep into the hearts of believers and into churches by which they become less spiritual and less fitted for honoring the Holy Spirit. Troubles sometimes arise, and confusion follows, but if the general result is that error is cast out and the reign of righteousness is promoted we may still regard it as the work of the Spirit, although not effected as we ordinarily expect to see that work proceed.

Christians must not expect a Paradise in this world. The gospel is only God's remedy for sin, and the church is only the hospital through which we pass to the blessedness of Heaven. The Holy Spirit renews our souls but not our bodies in this life. They must pass through death and the resurrection before they can be wholly fitted for the mansions above. Our souls being new created in the Divine likeness know no more death, but here each individual is to be a light to the world, and as a city sit on a hill whose light cannot be hid. Reader, are you filling this office?

HALIFAX AND DARTMOUTH SABBATH SCHOOL CONVENTION.

The Anniversary of this Association held in the North Baptist Church last week was quite an interesting meeting, John S. McLean, Esq., the President

occupied the chair. After singing, the President called upon Rev. E. M. Saunders to open the meeting by reading the Scriptures and Prayer. After a very few remarks the Secretary was called upon for the Statistics and the Annual Report.

The Returns of about 20 Sabbath Schools were read, showing that about 3000 scholars under about 330 Teachers are found in the Schools of the Association, with an average attendance of about 1800 scholars and 260 Teachers. The following is the

ANNUAL REPORT.

October 1871.

Permitted by the good providence of God to see the close of another year of the Society's history it becomes the duty of the Committee to present to the members the usual report.

The quarterly meetings provided for in the constitution have been regularly held during the year. At the first of these the subject for consideration was one of the most important ever presented to the Association, viz. “Why are there so few conversions in our Sabbath Schools, and what can teachers do that they have not done to increase the number?” The discussion which took place at that time was an excellent one, and while perhaps not many new ideas were advanced, it served to stir up the minds of those present by way of remembrance, and it is hoped that at the conclusion all went away determined in the future to be more faithful in the discharge of duty, and to labor in the expectation of present results.

The subjects brought before the second meeting were—“The best method of cultivating the christian grace of giving in the Sabbath School,” and “The best way of raising money for Sabbath School purposes.” The discussion on these subjects, as might be expected, was very practical.

At this meeting a resolution was adopted on the desirability of holding during the summer a Provincial Convention of Sabbath School workers, and entrusting to the committee the task of fixing the time and place and carrying out the necessary arrangements.

Before the Committee had proceeded far in the work assigned to them, however, it came to their knowledge that the Sabbath School Union of St. John, N. B. had called a general Convention for the Maritime Provinces to meet in that city in September. In view of this fact it was considered undesirable to proceed with the undertaking and consequently no further action was taken in the matter.

The Convention in St. John came off as proposed, it was well attended and the Committee believe successful. They regret however that owing to several causes our Association was represented by but one delegate. They trust next year to have a larger representation, particularly if, as is proposed, the session be held in Nova Scotia.

The third meeting of the year was in response to an invitation held in Dartmouth. The topics presented were “Is it desirable to use Catechisms in the Sabbath Schools?” and “How to win the confidence and affection of the Scholars?” In the discussion which arose on these topics many very valuable points were dwelt upon and many practical hints thrown out calculated to be of much benefit to the teachers present.

At all of the quarterly meetings tables of statistics have been read prepared from the returns sent in from the various Schools. The Committee would here remind the officers of the schools of the necessity of tending their returns to the Secretary regularly and promptly so that he may be able to have his schedule ready for the meetings.

The Committee regret that they have not been able during their term of office to hold a Teachers' institute. They would recommend to their successors to arrange for the holding of these pleasant and profitable reunions during the ensuing winter.

At the last annual meeting the Committee introduced a new feature—the reading of essays prepared by lady teachers. The attempt was found so successful that they have been induced to try the same thing on the present occasion.

The Committee desire to express their grateful thanks to the trustees of the various churches in which our meetings have been held for the free use of their buildings—as well as to the ladies and gentlemen who by their contribution of papers and taking part in the discussions have helped to render the session of the past year successful.

TREASURER'S STATEMENT.

Table with Receipts and Expenses. Receipts: Balance for last year \$2 71, Received from collections 13 35 \$16 07. Expenses: Paid for Printing \$13 50, Rent, Stationery, &c. 7 50 21 40. Balance due Treasurer \$3 33.

After the election of officers for the ensuing year the subject for discussion “Woman's work in the Sabbath School,” was introduced by the reading of two Essays prepared by ladies. One was read by J. F. L. Parsons, and the other by the Secretary.

Brief addresses were made by Messrs. Grierson, Waddell, Lindsay and Selden. The singing by the North Baptist Sabbath School choir was a highly pleasing part of the exercises of the evening.

Mr. Editor,—

No doubt two thirds of the readers of your valuable paper are ignorant of all classic or modern languages except the one in which the Messenger is printed. It appears however, that some of your “Correspondents” are very fond of using “Classic” expressions, or words that are meaningless to a large number of your readers. As I pay for the Messenger and love to do so, at the beginning of the year I want to have the benefit of reading it—the whole of it, and that too without the aid of a Greek, Latin, French or any other foreign dictionary. In the late articles on “Mental Culture” foreign words have been very freely used, and as the discussion seems interesting and important, I think all your readers should have the benefit of reading it. What do the following expressions mean? “nomme de guerre,” “pons asinorum,” “Jacta est alea,” “Procul O! procul este profani!” Whatever they may mean, one at least looks very formidable with its large “O,” and daring “!” Another reminds one of a well known animal much used in Ireland, and would lead us to think that the writer's opponent had some dealings with that patient animal “in his younger days.” They may be, the expressions of love, and indicate how they love each other, or perhaps challenges to fight, I think though I had better stop guessing.

I have heard Mr. Editor, that the real nobility of England are not vain, but that those who depend on their fine clothes and have but little besides are haughty and conceited. The same rule may apply to literature I think. When learned men write for the general reader they use plain words which may be understood without consulting even Webster.

Some of your “Correspondents” are perhaps on the road to distinction, and are now so engrossed with classic lore, that they forget they are writing to an English speaking people. I believe Mr. Editor that the able Professors of “Acadia” are fully aware to the wants of the times, and possess that wisdom to know when, where and how to change when change is needed in the College curriculum. They without doubt possess the confidence of the denomination in this respect.

It will be well for us if we do our part, and enable them to make the changes required, of which they told us at the late Associations. Let us raise the Endowment Fund, and place “Acadia,” beyond all financial embarrassment. Its President said at Amherst, (if I mistake not) that “one tenth of one per cent of the property owned by the Baptists of these Provinces,” would do this. What a trifling sum to ask for! How mean not to give it! When this is done we shall respect “Acadia,” and listen with pleasure to those who are fashioned there i. e., if they speak English. By the bye, one guess more Mr. Editor does not “Nomme de guerre” mean RAISE THE ENDOWMENT OF ACADIA? It may not be a literal translation, but it is a liberal one, and as it was written by an Ex-governor I have no doubt he meant it as a hint to “Modern Culture” to drop writing about changes and help raise the Endowment Fund. For fear that I have made a wrong translation I do hope your correspondents will write in English for the future. Craving pardon for occupying so much space.

I remain, yours &c.,

MEAD.

We are anxious to meet the wishes of those in our readers on whose behalf “Mead” writes, and therefore shall make an attempt to give the plain English of the sentences he quotes:

Nomme de guerre. (A name assumed under which to fight.)

Pons asinorum (the bridge of Asses). A difficult problem in Euclid, so called. It is uncertain whether the name is given to it because it discovers to the student his own need of the patience and surefootedness of the quadruped called by that name, to enable him to get over it; or, whether it discovers to the student how much of other qualities of that animal he possesses; or again, whether he needs the aid of one of said animals to help him over into the delightful pastures beyond.

Jacta est alea. (The die is cast.) The thing is settled, and there is no withdrawing.

Procul O procul este profani! (Far, far away retire ye profane persons.)

One of our U. S. exchanges gives a list of the Churches destroyed by the recent fire in Chicago.

There were five Baptist houses of worship burned. The latest new one, of which we gave a description not long since, was not one of the number. Two Congregationalist; Six Episcopalian; Six Lutheran; Three Jewish; Thirteen Methodist; Eleven Presbyterian; Sixteen or Eighteen Roman Catholic, including Convents and Monasteries; Two Swedenborgian; and Three Universalist.

The papers are still largely filled with accounts of the great Chicago fire. The fountains of charity opened in almost every city of Europe and