

THE MIND governs the muscles through the Nervous System, as the telegraph apparatus is influenced by a remote operator through the wire. If the mind impaired by age or other causes, the sympathetic nerves become debilitated, and through the nerves the muscles of the Stomach, Liver, Heart, Lungs or Genital Organs become weakened, and disease in the form of Dyspepsia, Disease of the Heart, Weak Lungs, or General Debility follow with their accompanying trains of evil. Fellows' Compound Syrup of Hypophosphites restores tone to the mind, the nerves and the muscles. In this way it overcomes disease.

THE COMMUNION QUESTION.

The following articles from two of our U. S. exchanges, are highly suggestive, and will be read with interest:

AN INSTRUCTIVE INCIDENT.

Professor David Weston, of Hamilton, communicates to the *Christian Era* an incident in the history of the Communion question. About fifty years ago the Rev. Daniel Hutchinson, pastor of a Baptist church in Hartford, Me., read Robert Hall's work on the subject, and adopted his views. With forty members of his church who agreed with him, a new church was formed with this article:—"We believe the communion of the Lord's Supper was instituted by Christ for all his believing children till the end of time; and that all who publicly profess the Lord Jesus Christ have a right to his table." The result will hardly bear abridgment:

This church existed seven or eight years. A Congregationalist, a Methodist and a Freewill Baptist church were in its immediate vicinity, and yet, says our informant, who was a member of the church and for two years its clerk, and now is an aged Baptist minister, "during the continuance of the church but one Pedobaptist, so far as I ever knew, communed with them," and he was the deacon of a neighboring Congregational church, but had so far become a Baptist that he had already been immersed by Mr. Hutchinson, and in consequence was soon after dismissed from his deaconship, and in a little time united with Hutchinson's church.

In the mean time the Universalists had formed a church in the village. They wished to celebrate the Lord's Supper, and as it was a new thing among them they laid the plan to go in a body and partake with the Open Communion Baptists. Accordingly, one Sabbath morning when the Baptists were to have their communion, to the surprise of them all Mr. Stephens, the Universalist minister, and a large part of his church, appeared among them, and when the congregation was dismissed, remained with them. Several of the number were recognised as well-known profane swearers and men of intemperate habits. A hurried consultation ensued between Mr. Hutchinson and some of his leading members in which it was decided that, as the Universalists had publicly professed to love the Lord Jesus Christ, by the article of faith which the Baptists had adopted they could not be excluded, and there was no other way but to proceed with the ordinance. Still, after all had taken their seats, the pastor did not rise to begin the service. There was a long and awkward silence. At last the deacons went to the table, took off the bread and wine and carried them out of the house, and the assembly silently dispersed.

In the sermon of the afternoon, Mr. Hutchinson told his people that the morning's exhibition of the practical workings of open communion had convinced him that it was entirely an error, and that he felt the deepest sorrow for having adopted the error himself and led his people into it. A meeting of the church was held early in the week, at which, by an unanimous vote, the church was dissolved. A few days after, at the quarterly meeting of the Oxford Baptist Association, Mr. Hutchinson made public acknowledgment of his error. He and his brethren went back to those whom they had left a few years before, and, for the remaining twenty years of his life, he continued in harmony with his denomination, a faithful and efficient minister of Christ.

METHODIST LIBERALITY.

At a meeting of Methodist preachers recently held in New-England, at which some forty pastors were present, an essay on the Terms of Communion was read

which presented, or concluded from others the following propositions, viz:

1. That parents should bring their children to the Lord's Supper, and bring them as long as they will come. To this proposition there was little if any dissent.

2. That the Lord's Supper is a means of grace, even to the unconverted. It was not discussed whether unconverted adults should come to the communion or not, but it was held, that unconverted children should come, as it would be to them a means of grace. To this proposition there was no objection made.

3. That Baptism is not a prerequisite to Communion. To this position there was decided dissent. Some pastors said they invited none but baptized persons to the Lord's table, others said their practice was to invite all believers, and their children.

4. That the Communion is not strictly a church ordinance. A father, it was urged, who was debarred the privilege of attending church, could gather his children about him, and in spirit and in reality administer to them the Lord's Supper, even though Episcopal hands had never been laid upon him.

5. That, if the life is correct, Unitarians and Universalists should be admitted to the Lord's Supper. One prominent preacher stated, that he had repeatedly received avowed Unitarians and Universalists to communion. To this statement there were hearty responses of "Amen" and "You did right." There were also murmurs of dissent.

We do not propose to discuss these points, but we wish to add that it was noticeable that in the Conference of Preachers but little appeal was made to the Bible in order to determine the terms of communion.—The appeal was mainly to the sentiments. The main plea, in defence of the communion of children, and of household communion was, that it was believed that the angels would look down approvingly upon such scenes. As for us, one word from the Bible is worth a thousand guesses as to what the angels will approve or disapprove. We have a suspicion, however, that the angels will look the most approvingly upon such as keep Christ's commandments the most faithfully—neither adding to, or taking from those commandments, anything to suit our notions or sentiments.

The *National Baptist* remarks on the above:

We confess that we stand amazed at the statements made above. We had not believed that our Methodist brethren, for whose zeal and evangelical enterprise we have sincere admiration, had allowed themselves to go to such lengths. And yet we are not prepared to deny that such are the logical results of infant baptism. The whole thing is a striking commentary on Bro. Marsh's essay in the *Bibliotheca Sacra* on "Infant Baptism, and a Regenerated Church Membership irreconcilable." And if these are the results of open communion, we feel ourselves more and more strongly constrained to adhere to our present practice, even were the denunciations leveled against it a thousand times multiplied.

Some of our readers are interested in the keeping of Bees. The following letter is from the N. S. *Journal of Agriculture*, November. It opens up an interesting enquiry for fruit growers. We would be glad to hear the opinion of any who have made observation on the subject:

BUZZ-A-BUZZ--A QUESTION.

To keep Bees or not to keep Bees, That is the question.

To the *Journal of Agriculture* Editor.—

SIR—I notice in the 75th and 7th numbers of the *Journal of Agriculture*, that a correspondent recommends the keeping of Bees, in terms of high commendation, as a profitable species of farm stock. Bees are certainly very interesting, and, no doubt, some useful hints would be derived from their habits of industry and mechanical skill, as also, the bountiful supply of the delicious "sweets of nature" they are credited with.

I think I may say that I am partial to bees, and should have no objections to avail myself of the advice given such pressing terms by your correspondent, if some information had been appended to the communication of his personal experience in dealing with such persistent and industrious animals.

For information and mode of management a certain Mister [or Mistress] Queenbee is recommended as sufficient authority on that head. This savors a small-few of bee-line advertisements of the author and his book. As I do not, for a moment, entertain the belief that such was the writer's

intention, it would be superfluous to comment further than to remark that others besides myself are not in a position to consult the authority referred to.

The practice of husbandry in Nova Scotia differs materially from that of other countries and as bees are represented as stock, they naturally come under the head of that department of industry, and as the home rule management is so persistently followed in matters pertaining to the farm, it is more acceptable to the majority of farmers, than that of foreign importation. Therefore, it would be very desirable and gratifying to have the practical experience of the writer on this interesting subject, through the medium of the *Journal of Agriculture*.

The point on which querist is desirous of information is not so much the point of the bee—that is easily ascertained by the sense of touch—as the method of managing these combative terrorists. First in order is the capacity of hive best adapted to the climate of Nova Scotia. The location of apiary—the distance apart the hives should be placed, and their elevation from the ground. The winter arrangement—whether they should be housed or remain out—if housed, in what place—barn, shed, or cellar, and when taken in, and length of time they would endure confinement. I have had the opinion of several persons on this subject, but, like doctors, they disagree, except in one point, and in this they appear to be unanimous—that bees are more plague than profit.

The last person interviewed on the subject was Squire Lupus, a distant neighbour. Now the Squire is generally considered pretty good authority on stock, from a thorough-bred pear and apple stock and he prides himself not a little on his knowledge. Squire, said I, what is your opinion of bees? "Well," Mr. Crookshanks, "since you have asked me I'll tell you—that I have but a poor opinion of them." I had a notion, I continued, of investing somewhat in that kind of stock and wished to get your opinion as to the best material for making hives—whether of glass or wood, or both combined. "As to that I'll tell you—it matters but little, hay or straw is just as good as any other kind of lumber—but my good fellow—just one word of advice, if you please—don't have anything to do with them. If you do, you will rue it as sure as rates, and, they are something you may depend on now for certain. There are the poor rates—now we don't mind them so much, because we've got used to them, although they are bad enough—and railroad tax, a piece of iniquity, I call it—a school tax, one-half of that tacked into enormous county tax so snug that you don't know it's there—and the whole together is enough to skin you, that is if you are worth skinning. They will eat the blossoms off your pear and apple trees, and your neighbour's too—you'll find it so as I tell you."

You know Squire that is not my practice to turn stock into the highway to annoy a neighbour by their reaching over his fence, browsing on the shubbery, and, perhaps, forcing through—poaching up the grounds, and making havoc and destruction all around the premises. I don't go in for that sort of thing, it is a little too mean. And, as bees are a kind of stock not within the pale of the law, or under control when searching for food, there would be difficulty in preventing their browsing on some of your choice trees. Therefore, your last remark in reference to their injuring the blossoms requires some consideration. But it is said not to be the case; that they are rather a benefit, and, in some instances, an essential element. "Don't you believe a word of it, my dear fellow. I know it to be a fact they do. I'll tell you. There's the Widow Chute. She took to keeping bees, and they annoyed me more than her cow did—and that was not a little—they would be on my trees in blossom time, near about a bee to every blow—and when one of them fellows got through with his pumping business, it wouldn't look like the same flower; when the apples came to grow, if they ever did start, full one-third of them would be blotched, patched, or lopsided, and, if pears stunted and distorted into every shape. I stood it for three years, and could stand it no longer. So one evening I took a walk over to see the widow about her bees. Mrs. Chute, said I, I have come to make a bargain with you, that is if I can. "Thank you Squire—glad to see you." "I am ready for most anything that way—what is your wish." Your bees, Mam, are somewhat troublesome, and, I'd like to make this bargain with you—if you will send them away I'll pasture your cow, and give you as many apples to peel and dry as will stand

you the winter. "Oh said she 'the bees is it—well now.' After a long pause, which was a great relief, for I was afraid she was going to hang on to the bees. Squire, said she, 'say the word in earnest, and being it's you, I'll send the bees away, and the cow to pasture.' Now I have found that, taking it all around, a profitable investment.

There are some orchardists who entertain the belief that bees are to a certain extent injurious to fruit, and it would require no small amount of logical argument to remove the impression. As this is a question beyond my knowledge, and somewhat out of place here, I will dismiss it with the view entertained by Doctor Beesting, a rural M. D. and savan. The doctor says it is all "fudge," that "the bee only extracts the nectar from the cup which is put there for him, and, as for hurting the blossom, it is nothing more than a whim of a few fussy old farmers." But the doctor is a keeper of bees, and the "sweets of nature" have greater charms for him than the fruits, consequently he is disqualified as a jurist.

The number of tons of honey sent to market last season by "one-keeper from his own apiary," and vouched for by your correspondent, is somewhat astonishing; and the dialectical proof "that there is a bee-pasture surrounding every house in the country," so conclusive, that the most fastidious must accept the "axiom" that there is more money in the hive than in the hammel.

BUSBER CROOKSHANKS.

Swampville, Nov. 13, 1872.

LOSSES OF HARVARD COLLEGE.—Harvard University has lost heavily by the fire. It held property in the burnt district to the amount of \$562,000. This amount includes the value of the land. It will cost \$300,000 to rebuild. Toward this it has \$100,000 of good insurance out of the \$216,000 for which it was insured. The permanent loss is thus reduced to \$200,000. "This," says President Elliot, "we must beg." By the losses of the fire the university is cut off from about \$40,000 of rents until it can rebuild. Some of the essential expenditures of the university were made from this income. Several of the professors' salaries were paid from it, a portion was used for the repair of buildings, and the remainder was used in the every day needs of the college. The university wishes to rebuild immediately to repair its income; but it cannot do so unless the burnt \$200,000 can be replaced. President Elliot is cheerful and confident that Harvard's sons and friends will not desert her in this time of her need.—W. & R.

Correspondence.

MISSIONARY WORK.

In our last we gave some of the Correspondence with the N. S. Baptist Missionary Board. The following are two more, both from parts of the country where ministers should be settled and labor continuously. The only difficulty in doing so is that of having men to appoint for those places:

GUYSBORO.

A report of six weeks mission in the County of Guysborough. I visited the town of Guysborough, Cook's Cove, New Canada, Crow Harbor, Philip's Cove, and Half Island Cove, in all these places there are some Baptists, not a church, but parts of churches. Some belong to the town, and some to the church at Capso, in fact they have no shepherd, neither prayer meeting nor conference meetings for years, except in the town. Here is a little band who have a Sabbath afternoon and Friday evening prayer meeting. I visited all those sections, preached to them and prayed for them. In preaching twenty sermons I never felt nor saw any want of interest. The Conference at Cook's Cove was good, but the last at New Canada was a special one, and my last Sabbath was one, I trust, long to be remembered. I was pressed hard to continue longer. Manchester and Port Mulgrave are destitute, and I was pressed to visit them, but could not for various reasons. And now dear brethren, in reviewing my labors amongst these dear people, I believe good was done, at least those that I visited thought and said so. New dear brethren, if we wish to possess the land we must send the right men and sustain them, and I do think a mission there would very soon become self-sustaining.—For other matters connected with my mission I refer to my account rendered.

OBED PARKER.

Halifax, Sept. 13 1872

MARGAREE, C. B.

Mr. R. N. Beckwith:

DEAR SIR.—The field of Missionary labor which the Board assigned to me is a large and interesting one. They have had very little ministerial labor since brother Kempton left them, but have regularly maintained Sabbath services. There are

those in the church who are well able to conduct divine service, either in the form of "social prayer meetings" or by "proclaiming the gospel from the sacred desk."

As is generally the case with sheep destitute of a spiritual shepherd, some have wandered from the fold and become cold and unfruitful in the service of the Master; while others, with unshaken confidence in the immutable promises of Jehovah, are praying earnestly, and laboring zealously for the growth of the church.

The brethren gave me a warm reception, and treated me with the utmost kindness throughout. Other denominations welcomed me to their homes and places of worship, and frequently formed a large part of the congregation in our own meeting house. The congregations upon the Sabbath were invariably large and attentive: the Conference and weekly prayer meetings, which for a time had been somewhat neglected, were revived, and steadily increased in interest. A Sabbath school is conducted during the summer months; but the distance which many have to travel in order to attend, renders it necessary to close it during the winter.

I spent a third of my time in Mabou, where the little flock, though mostly all living at a long distance from the place of worship, gladly assembled to participate in the blessings of the gospel. Here, as well as in Margaree, they remember with gratitude the valuable assistance which the Missionary Board has rendered them in the past, and evinced their thankfulness for a continued remembrance of them, by contributing quite liberally for the support of the mission.

It was not without feelings of regret that I took my departure from so warmhearted a people, and from so important a field of labor. It is gratifying however, to know that the period of cessation from College work has been improved in the service of the dear Redeemer, and to be able to feel the conviction that the seed sown, will, under the fostering care of Him without whose notice not a sparrow falls to the ground, spring up and bear rich fruit.

Yours fraternally,

A. J. STEVENS.

Horton, Sept. 25th, 1873.

For the Christian Messenger.

A SUGGESTION.

I observe on page 8 of the Minutes of the Convention, a recommendation to the churches, "to set apart the first day of January next as a DAY OF HUMILIATION AND PRAYER for the OUTPOURING OF THE HOLY SPIRIT." It certainly is greatly desirable from every consideration, that the recommendation be generally and heartily observed. The abundant cause for Humiliation before God, I need not attempt to set forth. I suggest to all the brethren the propriety of personal investigation. Let Pastors cease, for one day, public and general statements, and make private and personal enquiry. Let all cease, for one day, from general complaining, and carry personal and particular complaints before the Lord. Let us all cease to compare ourselves among ourselves, and look up for a little to the Great Standard. The church, the head of which is "the god of this world," will observe the day. The followers of fashion, of vice, and folly will give their whole attention, to its observance. There will be much time given to the toilet, and money will be spent freely in the luxuries and the follies of the season. I need not add the inference.

I suggest to the pastors the propriety of preaching on the last Sabbath of the year, from Luke xi. 13, or some similar passage, as a sort of stimulus and preparation for prayer during the following week. It is a precious truth, as true to day as when the Blessed Redeemer made the statement first, that God is willing "to give the Holy Spirit to them that ask Him." Our memories need to be refreshed concerning this truth. We "forget so soon." A child-like faith is our great need. It may be God gave such to our fathers, it may be to us in times past. He will again. Worldly policy, and intellectual pride, make sad havoc of faith. The Holy Spirit's presence in our soul will soon mend matters. I sincerely hope, that the whole Denomination will so heartily agree in the observance of this day of Prayer, as to secure the fulfillment of the Divine promise, MATTHEW XVIII. 19.

S. B. KEMPTON.

Canard, Dec. 4, 1872.