

Speak to-day to some little child about his soul. Do not say, "Oh, we cannot talk to children, we cannot stoop to them." Let no such feeling occupy any of our minds, for if this work be as the loosing of the Master's shoe-latches, let us do it. Holy Brainard, when he was dying, and could not preach to the Indians, had a little Indian boy at his bed-side, and taught him his letters; and he remarked to one who came in, "I asked God that I might not live any longer than I could be of use; and so, as I cannot preach any more, I am teaching this poor little child to read the Bible." Let us never think that we are stooping when we teach children; but if it be stooping, let us stoop.

III. And now, our last remark shall be that ALL THIS OUGHT TO STIMULATE US, AND NOT DISCOURAGE US. Though we are not worthy to do it, that is the reason why we should avail ourselves of the condescending grace which honors us with such employ. Do not say, "I am not worthy to unloose the latches of his shoes, and therefore, I shall give up preaching." Oh no, but preach away with all the greater vigor. John did so, and to his preaching he added warning. It was his lifelong business to cry, "Behold, behold, behold the Lamb of God!" and he did it earnestly; he never paused in that cry. He was busy in baptizing, too. It was the initiatory rite of the new dispensation, and there he stood continually immersing those who believed. Never a more indefatigable worker than John the Baptist; he threw his whole soul into it, because he felt he was not worthy to do the work. Brethren and sisters, your sense of unworthiness will, if you be idle, sadly hamper you; but if the love of God be in your soul you will feel, "Since I do so badly when I do my best, I will always do my utmost."

Certain Moravian missionaries, in the old times of slavery, went to one of the West Indian Islands to preach, and they found they could not be permitted to teach there unless they themselves became slaves; and they did so, they sold themselves into bondage, never to return, that they might save slaves' souls. We have heard of another pair of holy men who actually submitted to be confined in a lazar-house, that they might save the souls of lepers, knowing as they did that they would never be permitted to come out again; they went there to take the leprosy, and to die, if by so doing they might save souls. Henceforth, take upon yourselves in the solemn intent of your soul this deep resolve: "I will unloose the latches of his shoes, I will seek out the little things, the mean things, the humble things, and I will do them as unto the Lord, and not unto men, and may he accept me even as he has saved me through his precious blood." Amen.

For the Christian Messenger.

CHURCH ORGANIZATION AT ST. MARGARET'S BAY.

By request of a number of brethren and sisters residing on the west side of St. Margaret's Bay, delegates from the neighboring churches met at Ingram River on the afternoon of Wednesday, May 15th, for the purpose of consultation respecting the propriety of recognizing said company as a regular and independent church of Christ. The church hitherto existing there extended all round the Bay a distance of more than twenty miles, the principal part residing on the east side. Those on the west side had agreed to withdraw from the old church and to unite with a number of Baptists who had settled among them, in the formation of a new church.

The Council was organized by appointing Rev. I. J. Skinner, Moderator, and Rev. H. Morrow, clerk.

The following delegates constituted the Council:

Granville St. Church, Halifax.—Rev. E. M. Saunders, A. M., and Bro. J. W. Rhuland.

Sackville Church.—Rev. H. Morrow, A. B.

Chester Church.—Rev. I. J. Skinner, A. M.

St. Margaret's Bay Church.—Bros. Alvine Hubley and Archibald McDonald.

Invited to a seat.—Brethren Francis Webber and Frederic Hubley.

After prayer by Rev. E. M. Saunders, the Council agreed to recommend the formation of a Church. The names of eight members who had been dismissed from the old church, and eight

teen from other churches were presented to form the new body.

The Articles of Faith and Practice of the Baptist Churches, together with the Covenant were read and assented to. On motion it was resolved to call the church "The Second St. Margaret's Bay Church." The choice of deacons resulted in the election of Brethren James Hubley, Chas. A. Webber and Chas. A. Whitman. After devotional exercises the meeting adjourned to meet for public services in the evening.

The services took place in the following order:

Sermon by Rev. I. J. Skinner, founded on Matt. xvi. 18.

Charge to the Church by Rev. E. M. Saunders.

Right hand of fellowship to the senior deacon in behalf of the church by Bro. F. Webber.

Ordination of deacons, prayer by Rev. H. Morrow.

Charge to the deacons by Rev. I. J. Skinner, A. M.

A collection was then taken for Home Missions—the first offering of the newly constituted church. They are destitute of a pastor, but efforts are being made in connection with the 1st church to obtain one. An inviting field is presented to any brother who may be directed that way.

By order of the Council, H. MORROW, Clerk.

The Christian Messenger.

Halifax, N. S., May 22, 1872.

TREATIES OF PEACE.

The eyes of politicians are fixed upon the Treaty of Washington as the great matter which is to affect civilized nations, and especially Great Britain and the United States, for weal or for woe, more largely than any measure of modern times. The wisdom of these nations aided by that of some of the European countries has been called into requisition, and endeavours have been made to combine that which is just with what is mutually beneficial, so that no misunderstanding shall arise in the future to disturb their peaceful relations; but that the peoples of each may be expending their wealth and industry in the arts of peace instead of making war—the best means of defence for themselves and the most effectual modes of destroying property and taking life of their opponents—the great aim of the nations.

There is of course some difference of opinion as to the provisions of the said Treaty, and as to what is just between the two nations, and especially between the United States and the Dominion of Canada; but in the main we may regard the Treaty as a measure devised in the interest of Peace and Good-will, and intended to confer blessings and save lives rather than to destroy them. Whether the Treaty will be adopted by all the parties concerned is still uncertain, and then whether it will accomplish what is proposed will remain a question to be solved by future developments, and by the legislation of the parties concerned being in harmony with the principles on which the Treaty is framed.

If in a matter where there has been a misunderstanding between two nations, so large an expenditure of human wisdom has been called for and so much grave consultation is demanded, what must we say of the wisdom and goodness displayed in the great plan devised in Heaven, and at the coming of our Lord into the world announced by holy angels as the complement of the divine treaty, if we may so speak, to bring "Peace on earth and Good-will to men." God always had designs of good towards sinful men, and, in the counsels of eternity, provided that in the fulness of time his Son should come forth on an embassy of peace, and establish His Kingdom of righteousness amongst men, the principles of which would overcome the sinful passions of men and allay the turbulence of the nations. Wherever these principles become predominant in the world such peaceful treaties will be formed and amicable relations will be established, producing joy and blessing and driving away the poverty and sorrow which follow contention and strife.

Not only does the acceptance of God's treaty of peace effect all that it proposes amongst the nations, and between man and man, but the principal feature in its excellence is that it effects peace between man and God, and brings men into a recognition of the claims which they before altogether

ignored. Their enmity is slain and now they can call God their Father and Jesus their all-atoning Saviour, friend and brother. Harmony is restored and peace reigns. Having received Christ, they have the promise of all things for the life that now is and for that which is to come. Those who are subjects of Christ's kingdom have no occasion to fear that there will be any failure in carrying out the terms of the treaty, but may have it settled in their hearts that nothing shall separate them from the love of God which is in Christ Jesus.

DR. DOLLINGER ON THE ENGLISH CHURCH.

The last English mail brought an additional portion of the lecture given by Dr. Dollinger at Munich, on the English Church.

We have in this the best evidence that this celebrated divine is an impartial historian. From the days of Elizabeth till the present time, cause and effect are clearly traced in the evolved events of ecclesiastical British History. Dr. Dollinger sees Calvinism brought to England by the refugees who returned from Switzerland at the death of Mary. This element developed into Puritanism and in the reigns of James I, and Charles I, came into collision with the hierarchy and the episcopate, and were regarded by those Monarchs as indispensable to the success of royalty. Here Archbishop Laud played his part for the Church. In this School which flourished from 1620 to 1670, Dr. Dollinger sees the predecessor of the present Oxford or Ritualistic School. The Puritans contended for new forms, new doctrines and a new constitution, while the Ritualist longed for union with the Catholic Church. The chief obstacles in the way of such union were the Puritans and the Jesuits; the former obstructed the work by their violent opposition to the ceremonies and doctrines of the Church, and the latter by their extreme views of the prerogative and power of the Papacy. Here Episcopacy is seen to so entwine itself about Royalty, that, in the fall of the throne, it also fell, and Puritanism rose and took its place; but the power of Puritanism was in turn lost by the three divisions into which it broke up. Presbyterians, Independents and Baptists rose up and appear on the field mutually attacking each other. As Episcopacy went under with Royalty so Puritanism went down with the Republic. The conduct of the two thousand ministers who chose dismissal rather than submission to the Act of Uniformity is contrasted with the course of the Roman Catholic clergy at the Reformation. Of the 9,400 priests, less than two hundred were found who took the loss of their benefices rather than submit to Protestantism. Dr. Dollinger magnifies this contrast as though he were a true non-conformist. He is doubtless sowing seeds in the German mind the abundant fruit of which will appear by and by.

The vicissitudes of the English Church are seen with an impartial eye. The different religious opinions rising within her pale are referred to. "An uncommon degree of infatuation is attributed to James II in his attempt to subject England to Catholicism by means of jesuitical teachings, kingcraft and power. That it should have failed does not appear wonderful to Dr. Dollinger, seeing that not more than a hundredth part of the population was in sympathy with the Papacy.

The lack of harmony in the Thirty Nine Articles and the Liturgy is seen. The Wesleyan Methodists are represented as strong and vigorously operating against the National Church. Notwithstanding all the schisms and drawbacks the English Church is regarded as deeply rooted in the national feelings, and is entwined around the national institutions. Its religious literature is only second to the German. The English Bible is "a masterpiece of style," "and as far as fidelity is concerned superior to the Lutheran." The great superiority of England over other countries is attributed to the fact that the Bible is found in every house. It is the book of the people—it is even found by travellers in the rooms of the hotels. "It is the great genius loci, the protective saint of the homestead and the family." It is said in praise of England that the Sabbath is kept, and that she does not possess the vile literature of France. His own country, Germany, he does not regard so free from the pernicious fruits of the press. The blunted indifference which has settled down on

the population of the Continent is not upon the mass of the English people. Although the younger generation has embraced to some extent the scepticism emanating from Germany, yet the people generally take an interest in religion; and it is not the exception, as it is on the Continent, that the upper and lower classes attend public worship. Here the harmony between the clergy and the people in England is contrasted with the alienation existing between the same parties on the Continent, which evil is attributed to the Ultramontanists.

State guardianship, in the eyes of Dr. Dollinger, is an evil, and it now oppresses the English Church.

A VETERAN MISSIONARY.

This world would be full of enigmas were it not that we have clear and distinct announcements of the blessedness of Heaven beyond. Perhaps there is no greater cause of difficulty than that of men of great experience, and apparent adaptation for usefulness becoming aged and enfeebled in the Master's service. When they seem to us the most thoroughly adapted to serve the Master in making him known to their fellowmen their strength begins to fail, and they have to relinquish wholly or in part that in which their heart delights. Next to the removal of young men from positions of usefulness, we feel sadness at the thought of good men being compelled to suspend their labors or to cease altogether from what needs so much to be done. This thought has been suggested to us by reading the following which appeared in a late Jamaica paper, forwarded to us by a friend. It is matter for thankfulness that the now venerable Mr. Phillippo has been so long spared for mission work. Near thirty years ago we knew him, he then appeared well advanced in life, of commanding presence, and of a most genial lovely spirit. We trust he may be still spared many years to serve the cause of Christ more or less as he may have opportunity:

RETIREMENT OF THE REV. J. M. PHILIPPO, FROM THE PASTORAL CHARGE OF THE BAPTIST CHURCH AT SPANISH TOWN, AFTER SUSTAINING THE OFFICE NEARLY FIFTY YEARS.

At the close of a devotional service held in the first Baptist Chapel in this Town, on Friday last, attended by a large gathering of members of the church and congregation, their venerable pastor announced his design to relinquish the pastorate on the 1st of August next.

The announcement was received with deep and loud expressions of regret, followed by an unanimous vote that the resignation be not accepted.

The pastor said, he had come to this decision as a consequence of his advanced age, and increasing inability to sustain, as formerly, the extensive labours and heavy responsibilities which his town station and its subordinate ones, together with the management of its several schools involved. Not to mention other important claims made in the town and neighbourhood upon his energies, both of body and mind.

And several arguments were used by the deacons and others of the more influential members of the church to dissuade their minister from his purpose, it was proposed by the meeting that he should seek for an assistant, but still retain his office as sole pastor. It was replied by Mr. Phillippo, that while this would not promote the interests of the church to the extent he desired, it would but in a partial degree afford him the relief he found to be necessary. It was then suggested that a co-pastor should be invited to undertake the practical duties of the pastorate, and that their venerated minister should at least continue the nominal pastor, and in the occupation of the mission premises. The venerable gentleman replied that he would have no objection, if agreeable to a successor, to remain the nominal Pastor as they desired, performing occasional ministerial services until the close of next year, when, if living, he would arrive at the 50th year of his Pastorate; but that he could not see it his duty to remain on the Mission premises, or to retain the office of Pastor on any other terms than that just specified, nor for a longer period of time than to December, 1873.

An extract of a letter being read from Dr. Underhill, Secretary of the parent Society, expressing the high estimate entertained by the Committee of the character and long and faithful services of Mr. Phillippo, as also their full approval of his retirement from the more onerous duties and cares of the Pastorate at Spanish Town, the Reverend gentleman concluded the meeting by an Address, characterized by deep feeling; particularly expressing his high sense of the affectionate esteem and gratitude so warmly and universally shown towards him after a connection of so many years duration, and said he regarded the demonstration as an honour which he thought few were privileged to obtain, and which next to the approval of his own conscience and the approbation of God, would afford him the sweetest solace, in the prospect of the final surrender of his trust, and

a source of pleasurable reflection during his future life.

On leaving the place of worship, loud and general expressions of concern were heard among the crowds that lingered around it, at the thought, it was said, of losing not their Minister only, but their "Father and their friend," as they had hoped he would never leave them until the "Great Master above called him to his rest and his reward," so that they might have buried him among themselves and mourned over his grave.

The friend who on Friday last forwarded us a copy of the Annual Report of Schools in Nova Scotia for the school year ended October 31st, 1871, will please accept our thanks for the same. It contains a mass of figures filling 23 Tables. The County Inspectors' Reports occupy about sixty pages. These, we would suggest, would be better for reference if arranged in alphabetical order.

It is of the utmost importance that perfect accuracy should be secured in Statistical Tables. This we know is difficult where there is so much figure work, and errors will creep in either from the manuscript copy or typographically. It would be well that when discovered an Errata should be given at the end. We have not examined all the tables but in looking over Table 18 "Teachers Examinations" we find some inaccuracies as follows:

Table with 4 columns: STATION, Total No. Examined, Total No. received Licenses, Total No. failed. Rows include Sherbrooke, Tangier, Tatamagouche, Truro, Windsor, and Yarmouth.

The numbers in the two last columns added together should of course equal those in the first column.

From Table 1 we learn that the "proportion of the present population at School for some portion of the year" is largest in the County of Kings. The attendance in the whole of the counties stands as follows:

- 1 in 3.6 Kings.
1 in 3.7 Annapolis and Shelburne.
1 in 3.8 Colchester Cumberland, Inverness, and Pictou.
1 in 3.9 Hants Co.
1 in 4.0 Halifax and Yarmouth.
1 in 4.2 Antigonish and Victoria.
1 in 4.4 Digby.
1 in 4.5 Cape Breton and Halifax City.
1 in 4.6 Richmond.
1 in 4.8 Guysboro.
1 in 4.9 Queens.
1 in 5.8 Lunenburg.

We congratulate the people of Kings County in standing at the head of the province in its attendance at school.

The Exeter and Plymouth (G. B.) Gazette of April 23rd. received by the last English Mail gives us some information respecting the work of our Emigration Agent, Dr. Clay, in England. Mr. M. H. Warren, who, in the absence of the Mayor was called to preside on the occasion of a course of three lectures by Dr. C. on the capabilities of British America as a home for working men, writes to the Gazette briefly giving some account of the lectures, and says:

The Doctor, in his first lecture, gave for the benefit of those who have not had time or opportunity to read much on the subject a brief historical sketch of the discovery and early settlement by the French of Nova Scotia and New Brunswick, until they passed into the hands of the British. Then, beginning with Cape Breton, he passed along the eastern, southern, and western shores of Nova Scotia, referring to the coal, gold mines, and fisheries, on the eastern, and the shipping interest of the western counties. Returning by the valley of Annapolis, he gave his audience a plain unvarnished statement of the agricultural and fruit-raising capabilities of that and the eastern counties, again calling attention to the coal and the iron of Pictou and Colchester, as the source of future greatness. The responsibility of the Governments both local and general to the people, the freedom of the poor man in exercising his franchise, the system of education as being exceedingly good, and the school-house as being open to the children of the poorest as well as the richest, were all truthfully referred to as inducements to secure a home in Nova Scotia.

The second lecture was devoted to the resources of New Brunswick, Quebec and Ontario, as an inviting field for the poor working-man, or for the capitalist to invest his money. The rapid strides of science and literature were to be seen, he said, on every hand; and he compared June the 21st, 1764, when the little Qu'bec Gazette was first published, with the doings of the press of to-day, circulating its 255 papers in the Dominion. At the close of the lecture, Mr. Bevans gave a short but well-timed address, he having spent eleven years of his life in Ontario. He stated that all the Dr. had said could be relied upon. Another gentleman asked permission to read a letter from the United States, which spoke highly of that country, and