

to twenty, to pass, returned to Glasgow. The funeral cortege proceeded to Campsie, which is seven or eight miles from Glasgow, at the foot of the romantic hills which form the beginning of the Highland range. In the churchyard of this charming locality is the family burying-ground of the deceased and in its village the father of Dr. Macleod discharged his pastoral duties for eleven years. The remains of the old man occupy one of the graves, and Dr. Macleod's brother and sister occupy another. On its way to the burying-ground the funeral cortege had been joined by the carriages of Sir Charles Sterling, Bart., Major Grahame Sterling, and others of the local gentry, and by a number of the farmers resident in the district. In all the villages through which the cortege passed there were outward demonstrations of respect. Prayer was offered up at the grave by the Rev. Dr. Monro, of Campsie. To the last, the deceased was a true Highlander, and, in accordance with his own dying wish, his body was in addition to the ordinary grave cloths, wrapped in his shepherd plaid. The principal pall-bearers were—Messrs Norman, John and Wm. Macleod three sons of the deceased; Professor G. H. B. Macleod, and the Rev. Donald Macleod, brothers of the deceased; Rev. Dr. J. Macleod, of Morven; Dr. Robertson, the Queen's Commissioner, and the Hon. C. E. Yorke. The coffin bore the following inscription:—"Rev. Norman Macleod D. D., died 16th June, 1872; age 60 years." Before the grave was closed, Dr. Robertson, in accordance with the instructions of her Majesty and the Royal Family, placed three *immortelles* on the coffin. The first from the Queen, bore the words, "A token of respect and friendship from Queen Victoria; the second, "A token of respect from Princess Beatrice; and the third, "A token of respect from Prince Leopold." Reference was last Sunday made to the death of Dr. Macleod in all the Established Churches in Glasgow, and in many of the Free, United Presbyterian, and Episcopalian Churches. Dr. Jamieson, the Moderator of the General Assembly of Scotland in Park Church, or which the church of Scotland, preached a funeral service for the deceased in the minister, and in the course of it read the following letter from the Archbishop of Canterbury, which is dated Lambeth Palace, 19th inst.; My dear Moderator,—Will you allow me to express to you officially the deep feeling of sorrow with which I have heard of the loss that has befallen the Established church of Scotland by the death of Dr. Norman Macleod. He was so widely known in England as well as in Scotland, and indeed wherever our mother tongue is spoken, that his death seems a national loss. So zealous, large-hearted and gifted a pastor could ill-be-spared at any time by the Christian Church.

Whilst his own people lament that they no longer hear his familiar voice winning by his wise-spoken counsel, his words will be missed in thousands of homes in every quarter of the world. The Established Church over which your preside will deeply feel the removal of one who held so high a place among her wisest and most strenuous defenders." In all parts of Scotland some allusion was made in the Sabbath services to Dr. Macleod's Death and in London more or less reference was made to it from not a few pulpits. Her Majesty sent an autograph letter of eight pages to Mrs. Macleod, expressive of the Royal sympathy with her under her heavy bereavement.—*Christian World*, June 28.

For the Christian Messenger.

#### THE TEMPLE CHURCH AT YARMOUTH.

YARMOUTH, JULY 16, 1872,

Dear Brother Selden,

Some of your readers may be interested to hear again from us at the Temple.

It is now a little more than a year since I came, with my family, to Yarmouth. During that time "goodness and mercy have followed us." From the people of Yarmouth generally, Baptists especially, and the members of the Temple Church and congregation in particular, we have received constant and manifold kindness.

The cheerful willingness of the members of the Temple Church to cooperate in Christian liberality and labor, has been truly cheering. God has smiled upon our united efforts. During the year twenty-four were added to the church by baptism, and thirty-six by letter and experience.

The moneys raised by the church during the year for religious purposes, besides building our house of worship, were over \$2000. The expenses of the church, including the Pastor's salary, were raised by weekly voluntary offerings, the end of the year finding the expenses paid-and money in the treasury.

The effort to build the Temple has been considerable. It has been a trial of faith, and a work of love. But having finally accomplished it, the labor and sacrifice have been found amply remunerative, even in the joy and enlargedness of soul, experienced by those engaged in it.

The building has cost \$15,000; something over the amount has been already paid and subscribed, so that the house is opened free of debt.

On Sabbath, the 14th, the "Temple" was dedicated. In the morning the services were held in the Vestry, as usual. Subject of discourse, "If thy presence go not with us, carry us not up hence." It was with some feelings of lingering regret that we closed the Sabbath service of the Vestry, for the last time, where during the past year, the Saviour had so often and so graciously met with us.

Many a serious face and moistened eye told that the prayer of the text was general and heartfelt.

At a quarter before two o'clock we repaired to the harbor for baptism. The candidate was a young man, lately from Prussia,—the second Prussian baptized into our fellowship. It was deeply interesting to hear them both in the evening,—one speaking for Jesus, in his broken English, and the other offering prayer in his own language.

The dedication services of the Temple commenced at 2½ P. M. Before the hour had arrived the building was filled to its utmost capacity. Many were unable to gain admittance.

The dedication sermon was preached by the Rev. Dr. Day, from Ezekiel x. 8, "and there appeared in the Cherubims, the form of a man's hand under the wings."

The preacher introduced his subject by referring to the fact that the works of God were remarkable for their analogies and contrasts, their simplicity and mystery, their use and beauty. The seraph's wing spoke of might and mystery, the human hand of sympathy and tenderness. The wing and the hand suggested that the far and the near, the divine and the human could be united. Like Jacob's ladder, whose topmost round was bathed in the effulgence of Heaven, and whose bottom touched the earth, the seraph's wing soars amid the mysteries of the heavenly word, and the man's hand speaks of human sympathy and aid.

The preacher then noticed that the text suggested thoughts of *Christ* and the *Christian Life*.

I. Of Christ—his work and character. The work of *Creation* is ascribed to Christ. "All things were made by him." The firmament showeth his handiwork. "The sea is his, and he made it. His hands formed the dry land." That pierced hand gave beauty to every flower, and lustre and plumage to every bird.

The wing indicates thought. As the building, before it is erected, is in the mind of the architect, so all the works of Christ were in his mind before they were finished by his hand.

The work of *Providence* is ascribed to Christ. "He worketh all things after the counsel of his own will." The hand was *under* the seraph's wing and was at times concealed. So the hand of Christ, in his Providential dealings with nations and individuals, is *concealed* while it is working.

The wing symbolizes intelligence. The hand of Providence is guided by wisdom. Christ does all things well. (This thought was illustrated by incident and simile.) The work of *Redemption* is ascribed to Christ. The wing and the hand are here. God and man are needed. Jesus Christ unites both in himself. He brings God and man together. It is an error to suppose that Christ was a shrine for Deity. He was a perfect man.

Thoughts of Christ's character are suggested, as *God* and *man*. No argumentation is needed here. If he made all things, he must be *God*. If he suffered as the Scriptures declare, he must be *man*.

As a *sympathizing friend*. In the waters of trial, his hand is there to steady and sustain in the torrent. In the fire of temptation, his hand protects as a shield.

II. Of the Christian life. The wing symbolizes *contemplation*—*thought*.

Christian life is not all activity and bustle. There must be time for meditation and prayer. The mount of transfiguration must be climbed, that its invigorating air may give strength for the performance of duties that lie in the valley below.

The hand symbolizes *labour*. We must not muse always. Good deeds are required as well as devout contemplation. We must not shut ourselves up in monasteries, but follow the example of Christ "who went about doing good." Gratitude demands this, and self-protection. (This thought was also illustrated.)

Is our Christian life of this kind? Is it made up of devout *contemplation* and faithful *labour* for God? If so, the human hand will soon be developed into the angel's wing. The sheltering wing of Christ is over us all. His hand is stretched out to give us aid. Grasp it by faith, and when the hand of toil is stiffened by death, the seraph's wing will bear us to the bowers of Paradise and near the great White Throne.

The services were shared in by Revs. J. Lathern, (Wesleyan), I. Wallace, J. Rowe, W. L. Parker, P. O. Foster and the Pastor, W. H. Porter.

The music of the organ and choir was well performed; and the congregation, though densely crowded, many of whom had to stand, remained throughout, deeply attentive.

The house was again filled in the evening, when the Pastor preached from Ps. lxxii. 15, "and he shall live," &c. After preaching, the hand of fellowship was given to the candidate, and a few remarks to the Church concerning their additional responsibility.

After the meeting closed a large number remained for one of the best meetings of the day, and which proved one of our most interesting, soul-enlivening Sabbath evening social Prayer Meetings. Several of other denominations, and of neighboring Baptist Churches were present, and took part in the exercises, and we left the meeting, feeling "How amiable are thy tabernacles, oh, Lord God of hosts," and "How good and how pleasant it is for brethren to dwell together in unity."

The Architect, Brother Kinney, is away from home at present. As soon as he returns I will furnish you with a description of the "Temple."

Yours truly,

W. H. PORTER.

For the Christian Messenger.

#### NOVA SCOTIA BAPTIST HOME MISSIONARY UNION.

Dear Editor,—

As Corresponding Secretary of the Board of the Home Missionary Union, it falls to my lot to reply to a letter in the last number of the *Messenger*, written by "a Life Member of the N. S. B. H. Missionary Society."

The writer begins his letter by saying that "the formation of the N. S. Baptist Home Missionary Union is yet in abeyance—the Central and Eastern Associations not, at present, endorsing the proceedings at Berwick." Now, it seems to me that the formation of the Union has taken place, and that the Associations referred to have endorsed "the proceedings at Berwick." The Central Association certainly agreed to consider the arrangements made by the Union satisfactory, provided they were acceptable to the Eastern Association and the Home Missionary Society. The resolution of the Eastern Association states that that body "accept the principle most cordially, and meet with mutual and fraternal feelings such wish on the part of the Western Association." Now, it will be remembered that the Western Association unanimously agreed to abide by the decision of the delegates at Berwick. Hence, it seems to me that, as the Western Association agreed to the action of the delegates at Berwick, and as the Eastern Association meets the Western "with mutual and fraternal feelings, and accepts the principle" of consolidation, and as the Central Association consented to acquiesce in the arrangements made at Berwick if agreeable to the Eastern Association, "the proceedings at Berwick" have really been endorsed by "the Central and Eastern Associations." The clause following the part of the resolution which I have quoted, and which was passed at the Eastern Association, really amounts to nothing, as undoubtedly the framer of it intended it should. The clause reads thus,—

"This Association desires to have sufficient time both to enable it intelligently and formally, to enter the newly formed organization, &c." Now, the Union does not contemplate swallowing up the Associations, but if the Eastern Association wishes to be absorbed the Union will undoubtedly be ready to receive it. We are not anxious to do so at present, however, and hence the request of the Association to have "sufficient time to enter" will be cheerfully granted. The last part of the resolution reads as follows: "As well as to enable the present incorporated bodies to successfully arrange for the adjustment of legal disabilities to a present and full consolidation of the bodies whose union is anticipated." That certainly looks very much like "endorsing the proceedings at Berwick." I cannot understand it in any other way. The resolution passed by the Home Missionary Society points in the same direction. It appeared in the last issue of the *Messenger*, and can be referred to at pleasure. It is true that the officers and Board were re-appointed. This was necessary, as they must transact business until the consolidation is perfected. The Western Boards—English and French—were also re-appointed. We wished to provide for whatever contingencies might arise.

The writer of the letter referred to above next asks a series of questions. We have three corporate bodies. "Why then," says he, "should there be a new organization for the purpose of Union?" "Why not unite the Western Boards with the N. S. Home Missionary Society?" "Cannot every contemplated object of the proposed Union be accomplished thereby?" It would not be wise in me to answer these questions as fully as I might. Suffice it to say that, for certain reasons, several prominent men of the West opposed the consolidation of the Boards. That opposition, I am glad to say, has been almost entirely removed. But, if we had agreed to amalgamate the Western Boards with the Home Missionary Society, jealousy would have been excited. The question would have been raised—"Why should not the Home Missionary Society and the French Mission Board unite with the Western Board, whose charter could easily be extended? As we did not wish any jealousy to be started, and as we thought the Western Board was not just the machine we needed, the delegates, at Berwick thought we should meet on equal grounds, disband all the organizations and form a new one. Thus we thought all just cause for jealousy would be excluded. And I do not see how any one can doubt the wisdom of this course.

Another point in the letter must be noticed. The writer says there is strong objection to the Board of the Union being located at Yarmouth, and he presumes this objection is not growing less. And then he gives the reason—"for the casting vote in locating the Board." What does the man mean? The location of the Board was decided by a majority of votes taken by ballot. The result of the first balloting was: for Wolfville, 7; for Halifax, 12; for Yarmouth, 14. According to the usual custom, Wolfville was dropped, and the result of the second balloting was: for Halifax, 14; for Yarmouth, 15. Where then this "casting vote" came in I am at a loss to know.

Now, when it is remembered that the Western delegates at Berwick were largely in the minority, and that two of the Yarmouth brethren—how many more I know not—voted for Halifax as the location of the Board, it will be seen that the choice was made with the utmost fairness. What cause is there then for complaint? What objection should there be to Yarmouth as a location for the Board? Is its distance from the Missionary field? But can we not obtain all the information needed? A man who is acquainted only with the district lying about his door, had better enter a hermitage at once, and sever his connection with the outer world. We intend, at an early date, to put an agent in the field who will traverse every part of Nova Scotia, and send to the Board all the information he can possibly obtain. We hope to aid in forming Ministerial County Conventions where they do not exist, from which it is thought additional information can be gained. We expect likewise that the members of the Missionary organizations now existing will aid us to the full extent by their power. Hence I do not see why the work contemplated cannot be done efficiently by a Board located at Yarmouth? And then, the arrangement lasts only for a year. When the Union meets again, if con-

sidered best, the Board can be placed in some other locality.

The writer of the letter doubts the propriety of having all the members of the Board in one place. He has a perfect right to his opinion. But the delegates at Berwick thought differently from him, and acted accordingly. They thought the Board should be for work and not for show, for use and not for ornament. The Board is expected to hold all its meetings in one locality. And if the members are far apart, those living at a distance would not meet with the Board even once in a year. Hence they would be of no real use.

The writer then names Truro as a more suitable place than Yarmouth for the location of the Board. He further says,—"Surely the brethren of Yarmouth would rejoice in its location at any other place where, in the opinion of their brethren, the general interest of the Society required." Precisely so. This is all we ask. It was "the opinion of the brethren that the general interest of the Society required" the Board to be located this year at Yarmouth. If they had thought that Wolfville, Halifax, Truro or Sydney was the right place, "the brethren of Yarmouth" would not have offered one word of objection. The mystery is that others are not as magnanimous as they. And, when the Union thinks its interests require another location for the Board, I trust that we shall be so far elevated above all petty jealousies as to say to our successors, "Go on, brethren, in the name of the Lord, and reckon on our sympathy, our prayers, and our aid."

G. E. DAY.

Yarmouth, July 20.

For the Christian Messenger.

#### HORTON ACADEMY.

The Committee in charge of Horton Academy contemplate some changes in the management of the institution, which render it necessary to postpone the opening of the next term until the first of September. All the educational advantages, enjoyed by the young men, in the provinces, are now demanded, for the young women as well. To satisfy this just claim, as a first step, the classes in the Academy, are hereafter to be thrown open to all. A competent lady Preceptress, and music teacher will be secured. Arrangements are being made, whereby a number of pupils, can be located, under the care of the preceptress, in comfortable quarters, quite near the recitation rooms in the Academy. There will thus be secured, by the young ladies, who avail themselves of the opportunity, all the advantages of the Academy, together with the attention and instruction of the lady who presides over them. The next step will probably be the opening of the College, to any who may be prepared to enter, and it is to be hoped there are many among the young women of the Baptist denomination who will at once determine to be in the first class that shall matriculate in Nova Scotia.

Every effort will be made by the committee to ensure comfort and progress to all and they confidently expect a large gathering of both sexes at the opening in September. Those who arrive first will have the choice of rooms, &c.

ONE OF THE COMMITTEE.

Wolfville, July 16th, 1872.

#### The Christian Messenger.

Halifax, N. S., July 24, 1872.

Our accounts of proceedings at the CENTRAL and EASTERN ASSOCIATIONS were not so full this year as we have sometimes given. The annual sessions of the three Associations coming so quickly after each other, and having the same subjects brought before them, the speeches and action are very much of the same character. We have therefore thought it would be better to give in a more concentrated form what was done. The discussion of Educational matters at Berwick was a most vigorous and successful one showing that a deep feeling of its vast importance rested on the minds of the brethren. The addresses were characterized by unusual earnestness and an evident readiness to contribute largely on its behalf. Rev. Dr. Sawyer presented the report of the Committee, and showed the importance of sustaining the Academy in the highest state of efficiency as a preparation of students for College. He warmly advocated the opening of its classes for ladies and gentlemen.