

speak, always say the same things,—people might forget.

7. Speak slowly, in a droning voice, as if you were going to sleep.

8. Always begin by lamenting the coldness of the Church and the wickedness of the world.

9. Next scold at the church members who are not there,—it is pleasant for those who are.

10. Close by a desponding remark respecting your own spiritual state.

11. Tell your pastor as you go out, that you are distressed because the meeting is so low and dead.

12. Suggest to the brother who walks your way, that it would be well to give it up, as it cannot be of any use.

By carefully following these rules, any and every prayer-meeting will seem dull to you.—*Sunday-School Times.*

WE LEARN of a bequest to a town in Connecticut the income of which is to be expended in furnishing secular and religious papers to the inmates of the almshouse. This is sensible. Who have often wondered why those who are benevolent and constantly watching for opportunities for doing good, pass by the newspapers. Is there any way in which a small sum of money can be made more instrumental in conferring happiness and profit to an intelligent though poor man or family than its fifty-two weekly visits in newspaper form? The gift is practical, sensible, useful and cheap, and carries its benefits and pleasures over a long space of time. Let the generous and the thoughtful bear this in mind, and the 1st of July is a good time to make the experiment.—*W. & R.*

The Christian Messenger.

Halifax, N. S., July 10, 1872.

THE NOVA SCOTIA EASTERN BAPTIST ASSOCIATION assembled at Truro on Saturday last. After some time expended in devotional exercises, the Association proceeded to the election of officers, and chose the following:

- Rev. A. W. Bars, Moderator.
- J. B. McQuillan, Clerk.
- Brother Morrison, Assistant Clerk.
- Wm. Faulkner, Treasurer.
- A. J. Walker, Assist. Treas.

The usual business of reading the letters was attended to. The letters were read by Rev. Dr. Cramp, and Rev. Dr. Sawyer.

As the minister appointed last year and his alternate were both absent, the Rev. David McKeen was requested to preach the Associational Sermon on Monday morning.

We must defer further details of the meetings till our next. An interesting discussion was in progress concerning Home Missionary matters, but as no conclusion had been come to, we should be likely to do injustice to the subject if we reported any portion of said discussion, before some conclusion had been arrived at.

On Sunday, the pulpit in the Baptist Church was supplied by the Revs. Dr. Cramp, Dr. Sawyer and A. W. Bars. Dr. Sawyer also preached in the Presbyterian, and Revs. D. McKeen and S. J. Neily in the Methodist Churches.

THE N. B. WESTERN BAPTIST ASSOCIATION held its annual session at Fredericton on Thursday the 27th of June and following days. After a season of devotional exercises, the following officers were chosen:—Rev. I. E. Bill, Moderator; Rev. W. B. Boggs, Clerk; Bro. D. M. Kierstead, Assistant; Bro. Asa Coy, Esq. Treasurer: We learn from the *Visitor* that the letters indicated a low state of religion generally in our Churches—increased for the year very small, and benevolent action not at all commensurate with the demands of the spirit of the age, or with the requirements of the gospel. Spiritual destitution seems upon the increase, and the necessity for pastoral and missionary work more urgent than ever.

The Introductory Sermon was preached by Rev. W. B. Boggs, from the passage, "Hold fast the profession of your faith without wavering, for he is faithful that has promised." The discourse was thoroughly practical, and was well received.

The sermon was followed by reports on Union Societies and Foreign Missions. These called forth stirring addresses. By the suggestion of Rev. W. C. Rideout, several speeches in the shape of dollar notes were freely given,

amounting in all to quite a sum for Foreign Missions.

The educational question in its connection with our Fredericton Seminary, came up on Friday afternoon for discussion. It was felt to be the question of the anniversary. The Association gave place to the annual meeting of the N. B. Education Society. The president, Z. G. Gabel, Esq., in the chair. Reports from the Secretary, Treasurer and Principal of the Seminary were expected, giving us a detailed account of the proceedings of the past year, but they were not forthcoming.

The hasty withdrawal of the Government grant, occasioned some discussion. To our surprise the arrangement only covered half the Academic year, giving us \$600 instead of \$1200. The result is an unexpected debt of \$600 upon the Seminary.

The most difficult question for solution is how the Seminary is to be carried forward successfully in the absence of all Government aid? This is a question for the denomination to decide. We hope they will deal with it in a spirit of enlightened liberality. If we abandon our Academy because of the withdrawal of the Provincial grant, we shall pursue a policy directly the opposite of the other denominations of the province. They will hold on firmly to their denominational schools.

Friday evening was devoted to a public educational meeting. Some of the speakers expressed themselves strongly in favor of continuing the Seminary in active and vigorous operation, relying upon the denomination for support. Others suggested that amalgamation with Acadia College might be the wisest policy. The truth is if the ministers and churches unite as one man in sustaining the Institution it can be done easily, and if they study the interests of the denomination as a whole they will do so. Never was our Seminary more needed than at the present time.

The N. B. Eastern Baptist Association will hold its annual session this year at Hopewell, Albert County, commencing on Thursday the 11th inst.

THE BAPTISTS AND TEMPERANCE

At a meeting of the Baptist ministers of Boston and vicinity held in Social Hall, Tremont Temple, on Monday, June 10, the following propositions on temperance were presented by Rev. Dr. Cheney, in behalf of the committee appointed at the last meeting and were unanimously adopted:

1. Regarding alike the binding obligations of religion and humanity, we should give our uniform example at all times and in all places in favor of total abstinence.
2. We should do what we can, by private and public instruction and influence, to lead all the members of our churches to give a like example.
3. We should seek to lead all the children and youth of our congregations and Sunday-schools to form and maintain the habit of total abstinence.
4. We should teach our people that they can not aid or abet the manufacture or sale of intoxicating drinks without sharing in the crime of drunkenness that may ensue.
5. We should strive by all suitable means both by the use of the voice and the press, so to form and educate public sentiment as to require the closing of all places where intoxicating drinks are sold.
6. While seeking by all means to prevent intemperance, we should also strive as much as in us is, to restore those who have already fallen by it, remembering that the only sure hope of such is found in the grace of Christ.
7. We should aid in securing and enforcing wholesome laws to restrain the manufacture and sale of intoxicating drinks as injurious to the best interests of man.
8. We should regard all our work to suppress intemperance as work for Christ and humanity.

An editorial article in the *Watchman & Reflector* of the 27th ult., makes reference to the above, and says:—

This action, which we commend to the Baptist ministry everywhere, means two things, and first, the closing up the ranks of temperance men. It waives all difference of Scripture interpretation on the wine question, and all diversity of views as to whether the drinking of alcoholic liquors is wrong under all circumstances, as a *sin per se*. It lets theories take care of themselves, and proposes to go to work against intemperance, in the name of God and man. It means, secondly, that the Boston Baptist ministers intend to practise, preach, talk and vote for total abstinence; that they will teach that drunkenness is a crime, and that the manufacturer and seller of intoxicating drinks, and all who aid and abet them, are criminals: and that they will use all suitable means to educate public sentiment up to the legal prohibition of such manufacture and sale. The honest use of alcohol as a medicine they leave to each one's conscience. Nor do they deny that its

manufacture solely for mechanical purposes may be morally right; but they do affirm that in its ordinary manufacture, where it is well understood that the great body of it is designed as an intoxicating beverage, it is a crime against the best interests of man and should be restrained by law.

In our opinion our ministers have quite largely left the matter in the hands of temperance organizations,—losing sight of the fact that the pulpit was meant of God to be the high fountain-head of all wholesome influence; and that each generation needs to be trained anew to all right principles and practice. Entering into the labors of such men as Lyman Beecher and Justin Edwards, they have failed to catch their spirit and to push on to its finish, the work which they so magnificently began. If they have not overlooked the fact that the larger part of all the poverty, and wretchedness, and crime in our land comes of drunkenness, it would hardly seem that they have felt their own tremendous responsibility in the case. They have encouraged, resort to coercive legislation against the evil, without having done their part toward creating a public sentiment that would sustain it.

All this—if words mean deeds—is to be changed. The Baptist ministry in this region have shouldered their obligation, and propose now to go to work. God forgive their former remissness, and give them at length for their full duty. Had the ministry, as a body, for the last fifty years kept on in the spirit of Beecher, drunkard-making would now have been in the same category with highway robbery and murder. Let us now hasten to put it there.

Such a course of action must we think commend itself to our readers. Temperance has too often been made the stalking-horse to political power, and when the position sought has been obtained, the cause has been sacrificed and the principles but little cared for. The principles above enunciated by our United States brethren, are such as we might well endeavor to carry out into practical operation.

THE CLASSICS.—The following extract from the report of the paper read before the National Baptist Education Convention by Prof. A. C. Kendrick, D. D. of Rochester University, on the USES AND METHODS OF CLASSICAL STUDIES, contains much thought for reflection. The similarity of the view presented to that set forth by our correspondent "OUTIS" in his letters which appeared last autumn, is very striking:

"Classical studies are, he said, an aid to thought. We must go not only from language to thought, but from thought to language. There are three elements of mind, the rational, the aesthetic and the moral. In the perfection of these is the perfection of mind. Over against these subjective capacities God has placed objective truth. The aesthetic is specially cultivated by language. To be in the world without a sense of the beautiful is to be pitifully mutilated. Language is a fine art. Nothing is so marvellous as speech, except thought, and it is doubtful whether speech is not the more wonderful of the two. Put language against painting and sculpture—from which will the mind catch the most inspiration of the beautiful?"

Language is the natural basis of all liberal studies and of all high education. The life of a nation lies in it, independently even of its literature. It is the very essence of its thought. It bears in itself the very character of its people. The Greek language has never had its peer,—and never will, except in the immortal speech of the resurrection.

Language is the record of the past. The history of the present roots itself in the past. Greek and Latin stand central, and contain ninety-nine hundredths of all that is valuable in early history.

"Why not substitute the modern languages for Greek and Latin? They cannot do the work of the latter. Moreover, a good classical scholar can easily master one or two modern languages without sacrificing anything of the classical. Besides, it is the culture of the classical that keeps up the culture of the modern. A distinguished man has said that the single purpose of reading the new Testament justifies the mastery of the Greek even by the layman. Much more does it justify it by the minister."

DR. LIVINGSTONE.

Whether Dr. Livingstone is alive or dead, is a question on which there has been and is a vast amount of speculation. News of his safety would give joy to tens of thousands of hearts on both sides of the Atlantic. His long absence and the probability of his having met his death in the pursuit of scientific knowledge of that vast continent, have contributed almost as much to his celebrity, as what he has done during his life, and the knowledge he has obtained.

The attempt of the New York *Herald* to achieve notoriety by sending their reporter Stanley out to Africa, on an expedition to find the doctor, marks an era in the history of the press. But the sensational character of that journal throws some doubt over the matter, as to whether such person

has really been sent out, and then whether the telegram and reports are not myths intended simply to do business for that very doubtful journal.

Sir Henry Rawlinson in speaking at a recent meeting of the London Geographical Society, referred to Stanley's expedition, and supposes that if he and Livingstone have met, it is by the latter finding the former, and not Stanley finding him. Sir Henry remarked, "It is just as well, that we should understand the relative position of the parties, instead of running away with the idea that Dr. Livingstone was starving, and that Mr. Stanley had penetrated into the wilds of Africa."

The following is given as an authentic summary of letters just received from the *Herald's* correspondent Stanley. We hope the information may be found to be correct:—

Stanley reached Unyamembe on the 23rd of September, 1871, having lost on the way by illness one white man, two of the armed escort, eight Pagagois, two horses and twenty seven asses. From thence he intended advancing on Ujiji but found terrible difficulties in the way. Marrambo, King of Ujowa declared that no caravan should pass Ujowa except over his body. The Arabs declared war and anticipated victory. I gave assistance the first day and in concert with the Arabs attacked two villages and captured, killed and drove away the inhabitants. The second day I caught a fever. On the third day the Arabs were ambushed and routed with terrific slaughter. On the fourth day there was a general desertion of the Arabs and my own men, all but six. Marrambo threatened Unyamembe. I fortified houses, collected one hundred and fifty fugitives with five days provisions and hoisted the American flag. Marrambo retired without attacking. I then started for Ujiji on another road. The Arabs endeavored to dissuade me and said death was certain and frightened my followers. Shaw deserted but I nevertheless pushed forward over an untrodden desert for 40 miles, and reached the suburbs of Ujiji, which I entered firing guns and carrying the American flag at the head of the procession. The astonished natives flocked out in crowds with deafening shouts. I noticed in the centre of the group of Arabs, strongly contrasting with their sunburnt faces, a pale looking, gray bearded, white man, wearing a naval cap, with a faded gold band and a red woollen shirt. Preserving a demeanor of calmness before the Arabs I enquired "Dr. Livingstone I presume?" He smilingly answered "Yes." He informed me that he started in March, 1866, with twelve Sepoys, nine Johanna men and seven liberated slaves. He travelled up the bank of the Ravuma. His men got frightened, deserted and reported that Livingstone was dead as an excuse for desertion.

He crossed the Chambezi and found it not the Portuguese Zambezi, but a wholly separate river. He traced it and found it was called called further on, Laulaba. He explored 700 miles and found that the Chambezi is doubtless the source of the Nile, and that the length of the Nile is 2600 miles. It is not supplied by the Tanjanyika. He reached within 180 miles of the explored ground when he was obliged to return to Ujiji, destitute. He here met me. We both left on the 18th October and arrived at Unyamembe. We spent twenty eight days exploring the district together. We spent Christmas in Ujiji. I arrived on the coast March 14th, leaving Livingstone at Unyamembe to explore north of Tanjanyika lake and the remaining 180 miles of the Laulaba river. This will occupy the next two years.

We copy the following from the editorial columns of the *Church Chronicle* of last week:—

THE BENNETT JUDGMENT.—It may interest some of our readers to know that the Judicial Committee of the Privy Council, has decided that the following doctrines may lawfully be taught in the Church of England. (1) That there is in the Blessed Sacrament a real actual and objective presence of Christ's Body and Blood, under the form of bread and wine. (2) That there is therein a sacrifice offered to God. (3) That Christ so present ought to be adored.

To ourselves it was a matter of indifference what the Privy Council might decide, and we are not going to triumph now that it has acquitted him. We do however hope that those who have brought themselves to believe in this strange Court, will for the future refrain from accusing of dishonesty and lawlessness those who teach what their own pet Tribunal has now declared to be perfectly lawful.

The Church of England Endowment Fund was completed on Wednesday last—the sum of \$80,000 had been contributed up to within \$250. That sum was raised by those present at the Annual Meeting, and "upon the announcement, the whole assembly rose up and heartily sang the Gloria Patri, and were dismissed with rejoicing hearts, and the benediction of the Bishop."

THE NEW ILLINOIS LAW respecting the sale of intoxicating liquors which was to go into operation on the 1st July, seems to be in advance of

those made and provided for the countries around here. The following is a synopsis of its provisions:—

The first section makes it unlawful for any one to sell or give away intoxicating liquors without first having obtained a license. He must give bonds in the penal sum of three thousand dollars, with two freeholders as bondsmen. These bondsmen shall be liable to pay all damages resulting from the liquor-traffic by the person on whose bond they enter their names. The second section makes it unlawful to sell strong drink to minors without a written order from their parents, guardians or family physician, or to persons intoxicated, or in the habit of becoming so. The third section authorizes the taking and holding as common nuisances of all places where liquors are sold or given away without license. By the fourth section a dealer getting any person drunk, with or without a license, is liable to pay a third person a reasonable sum for taking charge of the drunken person, and two dollars per day for as many days as the person is kept intoxicated. The fifth section empowers any one, husband, wife, child, parent or guardian, to sue in his or her own name for any damage done by an intoxicated person, and it makes the owner, renter or leaser of a building where liquors are sold and damage is done, jointly responsible with the vendor. Section sixth states the penalties for the violation of the law—fines and imprisonment both being the punishments. The seventh section regards the giving away of intoxicating beverages equally as criminal as the selling. The eighth and ninth sections state the methods of securing fines, costs, &c., for violating the law and the methods of procedure to secure imprisonment.

It is not so difficult to devise good laws as it is to enforce them. The above may however supply a suggestion to those who would see improvements made in our laws for preventing drunkenness.

LOWER GRANVILLE.—Rev. Joseph Bleakney, late pastor of the Moncton Baptist Church, has accepted the pastorate of the Baptist Church, Lower Granville, N. S., and wishes his letters and papers addressed "Granville Ferry, N. S."

The editor of the *Visitor* remarks in connection with this notice: "We regret the removal of our valued brother from this Province; but Nova Scotia presents greater attractions to our ministers than they find at home, and one after another leave us for a better home. What if we all go over en masse?" Quite a number of Nova Scotia brethren who have "gone over" to New Brunswick would be gladly received back again. We could name quite a host of worthy and highly esteemed brethren who hail from this side the Bay. But we rejoice in their successful labor there and have learned to value those who have come thence to help us.

We are pleased to learn that active steps have been taken for holding a Minister's Institute in connection with the Baptist Convention again this year. It is to be at St. Stephen, N. B. as may be seen by the Notice in another column. We are informed that among the Lecturers engaged are Dr. Hovey and Dr. Lincoln, of Newton Theo. Seminary; Dr. Weston and Dr. Pepper, of Crozer Theo. Seminary; and Dr. Murdoch, Secretary of the A. B. M. Union. The Lecturers that were to be presented last year by Rev. Messrs. Welton, Day and McKenzie, are expected this year. The Committee of arrangements are in correspondence with other parties, and the list of subjects will be published as soon as ascertained. A rich feast is anticipated. Three days, perhaps four, will be occupied with the Lectures of the Institute. It is to be hoped that every minister of our denomination, within the limits of the Convention, will endeavor to be present.

It affords us pleasure to comply with the request to notice the publication of the following work:—

"MEMORIALS OF METHODIST PREACHERS."—By Rev. G. O. Huestis. It consists of sketches of the lives of the following deceased clergymen:—

- Adam Clark Avard, Samuel Avery, Stephen Bamford, William Bennett, William Black, John B. Brownell, Sampson Busby, Robert A. Chesley, William Crosscombe, Albert Desbrisay, William Dutton, William Gaetz, Charles Gaskin, Henry Holland, James Horne, Richard Knight, James Knowles, John Mann, James Mann, John Marshall, William Marshall, Samuel Martin, William McDonald, Duncan McColl, William McKinnon, Samuel McMillan, Arthur McNutt, George Millar, William Murray, W. S. Shenstone, Peter Sleep, William Smithson, William Smith, John Snowball, John B. Strong, Joseph Sutcliffe, Alfred W. Turner, William Webb, Jesse Wheelock, Richard Williams, William Wilson, John Winterbotham.

This book is for sale at the Wesleyan Book Room.