

and English Baptists. We now propose to give them a comparative statement of the growth of American Baptists with that of certain open-communion sects here at home. We will take the figures for 1870 and 1871, the latest comparison that can be made. The case stands thus:

Names.	1870.	1871.	Increase.
Free Will Baptists.	66,691	66,969	278
Congregationalists.	300,262	316,513	16,251
Presbyterians.	528,575	542,907	14,332
Methodists.	1,938,765	2,007,741	68,976
Baptists.	1,419,493	1,489,191	69,698

These are the facts of a year's growth—the Methodist numbers including about 250,000 "probationers" in both years. We make no boast of our Baptist growth. But we might ask what there is, in this comparison that need send us into open communionism to learn how to grow? Do not the people seem quite as ready to acknowledge the honest logic of our restricted communion, as to be frightened by the clamor with which it is assailed? In 1860, our Baptist membership was 1,016,134, and the gain in eleven years is 473,057. The Methodists may have had corresponding increase in the same period. But that of no other denomination approaches it.—*Examiner and Chronicle.*

For the Christian Messenger.

A HEROINE.

Extract of a letter from Miss Norris to Rev. Dr. Cramp:

"The daughter of one of the old pastors in the north Section of the district where I was at the time came to me with a copy of 'Happy Voices,' and sitting down by my side began to question me concerning things which she knew not. She did not understand a word of English—had never studied with a white teacher—but had a fair education in Karen. Her trouble in this instance was that she had no rule to guide her as to where one line ended and the next began in the English hymns. She said, unless she could know that she could not find Karen hymns to sing to the notes. Some one had told her that wherever she saw a comma, that was the end of a line, but she had come to the conclusion (very wisely) that that rule was not to be depended on. On talking further with her, and finding how active and inquiring her mind was, I asked her why she had never come to town to school; there she would have efficient help, and with her natural talent would learn very rapidly. She hesitated to tell me—but after a while I found that she had marked out a unique road for herself that interested me no little. She said, while she was young her parents could not spare her to study, and when she grew up they needed her still, and could not easily spare her to go away from them; but she could not rest, and she saw around her many who could rest in ignorance but who ought not to do so. Then she asked God to help her, and concluded that if her parents could not spare her to go away she would save all the money she could from the paddy she raised herself, and she would hire a teacher to come and teach her, and then call in all who would come, and let them study free. This plan God had helped her to carry out. She had managed, year by year, to secure an efficient teacher for two or three or four months, and had gathered a school, and studied herself, helping her father and mother in the meanwhile. She said it cost her very little more than it would to come to town herself, and she had the pleasure of helping her neighbors and caring for her parents. She had always tried to secure a teacher who could teach music, and had learned to sing by note very correctly, but had great trouble to find Karen words to suit the tunes. This difficulty she hoped I would be able to remove.

I looked at the girl as I would at one of God's nobility. The hard toil in the paddy field to secure the means—the free bestowal of her teacher's services on all who would come—the self-denial that turned away from the pleasure of studying in town, so that her parents might be eased a little—the noble mind, that evidently looked out beyond the teachers' daily routine, and was busy and eager to try new paths, and overcome difficulties that others stooped under, while she patiently plodded on with her class-mates in the usual school-work—all this made her to me a heroine of the noblest stamp.

A few days since her father came in to ask for a teacher for his daughter. They were poorer than ever this year—had lost nearly all their buffaloes with disease, he did not see how she could

do it. But she was determined to have her school, and the best teacher she could find; and he brought his donation to the support of the then school. God cannot help blessing this people. They shame our zeal, I fear."

For the Christian Messenger.

REV. B. VAUGHN.

My dear brother Selden,

Sad as well as joyous tidings must at times be borne away to friends upon the pages of your valued paper. At present we ask the privilege of informing through the Messenger all who may feel an interest in the welfare of Elder B. Vaughn that he has been brought low by affliction. In addition to complaints which made it necessary for him to resign his pastoral charge some seven years ago he has for the last five weeks been suffering from an attack of paralysis which at first wholly deprived him of the use of his left side. He has however so far recovered as to be able to use his arm and leg a little but the prospect of his recovery is by no means flattering. He has been well sustained by the strong arm of his God and believing on the efficacy of prayer asks his brethren to remember him at a throne of grace. He has a desire again to preach the gospel if such be the will of God.

G. A. WETHERS.

Summerville, Hants Co.,
October 27, 1872.

For the Christian Messenger.

ADDRESS TO WILLIAM ELDER, M. A.,

(LATE PROFESSOR OF NATURAL SCIENCE AT ACADIA COLLEGE.)

ACADIA COLLEGE, Sept., 1872.

Dear Sir,

We, the Students of Acadia, deeply regret that the connection which so happily existed between us as Professor and Students has been, for a time at least, dissolved. It was with feelings of sadness that we bade you farewell on your departure.

We had enjoyed for some time the benefits of your instruction. Most heartily do we say we had learned very highly to appreciate that instruction; not that it was such as to preclude the necessity of work on our part, but rather because its tendency was to lead our minds into such avenues of thought and processes of investigation as to prompt us to energy and activity—in fact because you made us work.

We have not forgotten the enthusiasm often experienced by being brought into immediate contact with the different branches of Science. Chemical properties were illustrated by experiments never to be forgotten; Astronomical assertions were attested by telescopic observation, and Geological facts, reasonings and conclusions exemplified by practical illustrations and the examination of Geological productions; thus rendering the otherwise dull, prosaic book knowledge intelligible, interesting and enduring.

Very gratefully, too, do we remember your readiness to make extra personal effort for our intellectual good; willing to sacrifice even your own hours of private retirement and rest to assist the diligent student. Often in a student's course, questions and subjects, outside of regular class work, come before him for examination. Such have crossed our pathway and you have aided in their solution.

In addition to this direct aid we wish gratefully to acknowledge that in you we ever found a sympathizing friend—the student's great need. In the slow processes of mental development and the acquisition of knowledge the young man, with burning ambition and trembling anticipations of future positions, seeing the vastness of the intellectual heights yet unattained, and conscious of the insufficiency of his own powers to scale those delectable heights, often falls into a state of despondency and mental discouragement. Every thing for the time seems dark. His ambition and anticipations appear forever baffled of realization. Under such circumstances a look of encouragement and word of advice from one higher up the hill, above the clouds and mists which thicken around the student's pathway, has a tendency to revive his drooping energies and lead him again to hopeful application. Students have affections and emotions—hopeful and adverse. They are like other persons, and hence need and appreciate advice, sympathy and encouragement. It is gratifying to remember that you

were not forgetful of us in this respect.

Nor can we forget that while you were endeavoring to lead us into the depths of Science you would have us remember that the hand of nature touches no key discordant with the grand harmonies of Divine Revelation, and that the Word of God stands secure against all the assaults of "Science falsely so called." You ever sought to

impress upon our minds the necessity of a living faith in God and His Holy Word.

We remember also your personal efforts for our spiritual welfare. We treasure in our hearts the remembrance of your earnest prayers in our social prayer-meetings, also your warm exhortations and touching testimonies to the superior blessedness of the simple child-like religion of Jesus.

And now that you have left us, perhaps never again to be seen by some of us, we deem it fitting, in this manner, to give expression to the esteem, with which we regard you. Luring the years in which it has been our privilege to sit at your feet we have learned very highly to esteem you. You honestly won our affection, and wherever in coming years our lots may be cast love for you and sympathy for the noble work in which you are engaged shall never cease.

May your pathway through life be bright, and every effort put forth by you in behalf of the cause of Science be crowned with abundant success.

In behalf of the Students,
J. H. ROBBINS,
S. McC. BLACK,
J. D. WEEKS.

REPLY.

CAMBRIDGE, U. S., Oct., 1872.

TO THE STUDENTS OF ACADIA COLLEGE.

Gentlemen,

In reply to your kind address permit me to return my thanks for your hearty expression of appreciation and goodwill.

It has been a matter of regret to me, I think as much as to any one, that the number of professors at Acadia should be lessened, even temporarily, when the requirements of education so earnestly demand an increase.

Personally too, my interest in the work was great. When I considered the necessity for vigorous teaching, the efforts and sacrifices, little short of noble, which are so generally made by our young men seeking an education, and the benefits which thorough training allied to christianity must continue to confer on our denomination, I felt that my labor carried with it a satisfaction which repaid for all the toil, disappointments and vexations which such work entails. Even here, though my employments are in the highest degree satisfactory, I find my thoughts frequently recurring to the duties of the department that had grown up beneath my hand, the lecture room with its familiar objects, and the familiar faces of those to whom it was always a pleasure to communicate. These things remain as pleasing reminiscences.

You are well aware, however, of my reasons for severing my connection with the College. Our financial difficulties seemed to render it necessary that some one should retire, and as I was last appointed, it only remained for me to resign and press my resignation until it was accepted.

It has been a great pleasure to me to present to students such portions of the sciences as have been deemed most fitting to take a place with the other branches of a College course. More especially does such presentation seem desirable since there exists much unnecessary vagueness of opinion on topics connected with some of the sciences, mainly produced by blundering on the one side and inconsequent reasoning on the other. The christian, of all men, should have no confusion in his faith in a God-made, God-governed and God-redemed world.

A knowledge of scientific methods is of great value in itself, as well as in the aid it gives the student in mastering the other branches of his College work. The careful study of the laws of the universe confers upon the thoughtful and reverent mind a splendid culture and enables us to see that, despite conflicting opinions, there are in reality no questions of moment at issue between Science in its highest development, and evangelical Religion.

It has always been my earnest wish that young men might be able to look upon life hopefully, and that not through any false coloring thrown upon upon it, or through unworthy ambitions, but seeing it as it is. The ability to do

good work, and the privilege of doing good work are two things for which we have abundant cause to be devoutly thankful. Let us never forget that for this manhood of ours the Son of God tasted death, and the thought of the value and dignity which life and manhood derive therefrom will aid us in being and doing, in striving for the good and true, and against the false and vile.

In conclusion, gentlemen, I wish you, one and all,—not impossible happiness in life, nor flattering attainments, but many years of solid, useful, hard work, and at the end that you may be able to look back with something of satisfaction and forward with christian joy.

I remain gentlemen,
Very truly yours,
WM. ELDER.

The Christian Messenger.

Halifax, N. S., November 6, 1872.

GREAT INDUCEMENTS.

The Christian Messenger will be sent to New Subscribers from the date of receiving their address up to the end of 1873, for two dollars, in advance. Will our friends please make this known to their neighbours, and help them to get it.

Our reasons for this offer are—

1. We believe there are hundreds of families in every part of the province who would be greatly blessed and benefitted by having a good christian weekly newspaper.
2. We prefer to have the names of New Subscribers before the New Year commences, if possible, as we then know better what number of copies to print.
3. We are greatly in want of money at the present time.

Rev. Dr. Cramp in the following letter, gives, altogether too briefly, the history of his recent visit to Montreal, which he very modestly styles "Rough Notes." We are glad and thankful to receive this contribution and hope that he may be able to give our readers some more extended "Notes" of his recollections and observations in the great commercial capital of the Dominion.

ROUGH NOTES.

Dear Brother,

I returned from Montreal on Friday last, having been absent rather more than two months.

On the 24th and 25th ult. I attended the anniversary of the Baptist Convention East, and had the pleasure of meeting some brethren with whom I was formerly associated, as well as others who have entered the field of labour since I came to this province. While there is great need of more labourers, both in Ontario and Quebec (or there is a large number of vacant churches,) it is encouraging to observe the general fitness for the work and the industry and zeal of those who are employed. The liberality of the churches, too, is exceedingly praiseworthy.

The Convention sermon was preached by the Rev. John Alexander, the former pastor of the first church, Montreal, now labouring at Braintree, Ontario. The sermon was an elaborate able, and earnest exposition of the Lord's commission, Mat. xxviii. 19, 20. Powerful addresses were delivered at that meeting. There was an unusual amount of wet weather in Montreal during the last month, which, together with the prevalence of the horse disease, interfered considerably with all out-of-door movements. It is well that we should be sometimes reminded of our dependence and helplessness.

There are three Baptist churches in Montreal. Brother Cheatham, from England, is pastor of the First, or Beaver Hall church; Brother Denovan, from Scotland, is pastor of the St. Catherine Street church; Brother Mills, from England, is pastor of the Point St. Charles church. These churches are not large. The Beaver Hall church contains 192 members; the St. Catherine Street, 120. Flourishing Sunday Schools are connected with them; Beaver Hall 200 scholars; St. Catherine Street 580. The statistics of Point St. Charles church are not given.

The expense of living is great at Montreal. Rents are high, fuel and

provisions are very dear. Men with small salaries can procure but few comforts. The Baptist churches are fully aware of these facts, and make their arrangements accordingly. The salary of the St. Catherine street pastor is 1800 dollars; the pastor of Beaver Hall receives 2000.

One part of the plan of operations in both Conventions, East and West, strikes one very favourably. Deputations are appointed at the Annual meetings, whose duty it is to visit the churches in the various districts once a Quarter, hold public meetings, promote the interests of religion, and stir up the zeal of the brethren. The funds of the Convention are materially aided by this measure, and the missionary flame is prevented from dying out.

The Montreal churches are in the Ottawa Association, which comprises twenty-four churches. There were 63 baptisms last year. The total number of members is 1470.

The Young Men's Christian Association invited me to deliver a lecture on the "Moabite Stone," and I complied with their request.

On one occasion I attended worship in the Cathedral. An English clergyman preached from John xv. 16. His sermon was delivered without notes, and was thoroughly evangelical. The style was plain, even to colloquialism, and the manner solemn and affectionate. Many such discourses were delivered that day in Baptist chapels in England.

On Lord's day morning, the 20th inst., I heard the celebrated Dr. Punshon. His text was Jude 24, 25. He said that it contained four thoughts. 1. God's people preserved. 2. God's people presented. 3. God's attributes engaged. 4. God's homage recorded. It was a splendid discourse, full of point and power. Confining himself mostly to the first two particulars mentioned, he showed the dangers to which the Christian is exposed—from Satanic assaults—worldly influences—and corrupt tendencies, and how the Lord Jesus delivers his people, having met and mastered all in his own person, and "ever living to make intercession for them." His explanation of the word "faultless" was especially eloquent. Before preaching he read and expounded, very felicitously, the sixth chapter of Isaiah. The peculiarities of Methodism did not appear in his sermon. It was such a sermon, as far as doctrine was concerned, as any moderate Calvinist might have preached. So it is:—there is common ground, on which all Evangelicals stand. The extremes of the controversialists of the last century are seldom propounded now.

Yours truly,
J. M. CRAMP.

Wolfville, Oct. 31, 1872.

SONS OF TEMPERANCE.—The N. S. Grand Division held its twenty-fifth Annual Session in Halifax last week. A goodly number of members were present on Tuesday evening; at the opening meeting. Standing Committees were appointed on the State of the Order, on Communications, &c.

The Grand Scribe read Communications from Cornwallis, Port la Tour, and Hillsburgh, asking for meetings of Quarterly Sessions of Grand Division.

The grand Scribe read communications from G. D.'s of Newfoundland and P. E. Island authorizing their Grand Officers to apply to the National Division of North America for a charter for a National Division for the British American Provinces.

The Agency Committee reported that a suitable agent had been secured who would spend four or five months in lecturing through the Province, commencing in November the present month.

The G. W. P. read his Report, an able paper showing that there still exists a necessity for the most strenuous exertions of members of the Order in the cause of rescuing the drunkard and stopping the traffic in intoxicating drinks.

P. G. S. John Scott and P. G. W. A. Trowan, a delegation from the G. D. of P. E. Island, were introduced to the Grand Division by the Grand Scribe. The Brethren responded briefly to their introduction.

The following is the list of officers elected for the ensuing year:

- G. W. P.—J. F. L. Parsons, of Halifax.
- G. W. A.—Robert Buak, Sr. do.
- G. S.—P. Monaghan, do.
- G. T.—H. A. Taylor, do.
- G. Chap.—S. MacNaughton, Guysboro.
- G. C.—P. A. McGregor, New Glasgow.
- G. S.—Hugh Fraser, Elmsdale.
- P. G. W. P. Rev. G. O. Heustia, Canning.