

county will receive for a whole year's service. A large portion of this money was given by church members; a large portion of this audience is made up of members of the church. And yet, when your preacher asks you for money to aid in supporting the Gospel, you say you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. Ah, now, this is all an excuse. If you come simply to see the animals, why did you not look at them and leave? Why did you stay to hear my nonsense? Now is not this a pretty place for Christians to be in?

"Do you not feel ashamed of yourselves? You ought to blush in such a place as this!"

An earnest discourse was preached soon afterwards, in the neighborhood. A stirring appeal was made in favor of the cause of missions. The collections amounted to four dollars and thirty-eight cents. Only think of it; six hundred dollars for the circus, and four dollars for the conversion of the world.

For the Christian Messenger.

Dear Editor,—

In the Messenger of the 11th inst., I find two notices of my short letter on Union. Of Brother Steele's letter, I can say, Very good! but the Judge's letter reminded me of a custom, said to prevail among the Irish in the eighth century:

In that day, it is stated that every father baptized his own infants. The females invariably received a total dip; but the right arms of the male infants were not put under water. When the fathers were asked, why they did not immerse the right arms of the little fellows, the reply was, "We expect when our boys grow up, their right arms will use the Shillalah!"

When we write in the interests of religion, it would be well to remember that our right hands have been baptized.

In reply to the Judge, allow me to give a short series of incontrovertible facts, in the light of which, the Union-movement, and also my doings in connexion with it, may be clearly seen. Here they are, plain enough for any mind:

As early as 1871, the Eastern Association voted for Union; but I was not present. In the same year they sent their decision to the Western Association, not by me, but by their chosen delegate, the Rev. D. W. C. Dimock. The Western Brethren, by resolution, adopting the principle of Union, and outlining a course of action, responded to the message from the East, which had been conveyed to them by Brother Dimock: But I had no part or lot in these deliberations and decisions. I did not attend these meetings. The two Mission Boards in the West took action in 1872. They went for Union; not however with any help from me, for my counsels were neither sought nor given. I was not present in their meetings. In 1872, the Western Association voted again for Union; and unanimously committed itself to the Union as now formed, or as it may be shaped in the future by the wisdom and piety of the body. This too was accomplished without help from me. Last summer, the Board in Halifax, of which Judge McCully is a member, reported to their Society in favour of Union; and the Society at its Annual Meeting adopted this report; and so far endorsed the Union, formed at Berwick, as to instruct their Board to correspond with the new Board, with reference to consolidation and Union; but I had no part in the deliberations of this Annual Meeting. I did not attend it. In 1872 the Eastern Association, after the Central Association accepted the Union, (in which acceptance the rights of the Eastern Association and Home Missionary Society were guaranteed) passed a resolution, in which the Union in general is approved; but final action was deferred, that the best possible arrangements might be made for entering the newly formed body. This too was done without any help from me, for I was not in attendance at this Association.

These unvarnished facts exhibit the true character of the Union enterprise, and also the nature of the acts of those engaged in it. It does indeed seem passing strange, that these open, straightforward doings of the Baptists of this province, seen in the deliberations and votes of their Boards, Soci-

eties and Associations, should shape themselves, in the mind of Judge McCully, into a large plot; and it is astoundingly strange, that one who has had but little to do in the movement, and that little done at the latest hour, after nearly all the organized bodies had taken action, should be represented and held up as plotter-in-chief. Yes, I think, even the Judge himself, on reflection, will be shocked to find that without so much as even the vestige of grounds of justification, he has dragged my name before the public, and pointed at me, as the master-spirit, "plotting" against a sacred Society, to whose "interests and trusts" I had proved "faithless." When convinced that there was no plot, he will cheerfully withdraw the charge of "plotting"; and since no one has lifted a finger to "undermine" and "overturn" the Home Missionary Society, I must stand perfectly innocent in this matter even in the eyes of my accuser. He will be amused at the tricks of his own fancy, by which he was deluded into seeing me in collusion with the Union, driving the old Home Missionary Society from its fields of labour, and rifling its treasury of entrusted funds. His views of the whole subject, and of my doings connected with it, are worthy of a mind labouring under the horrors of nightmare. Of troubled dreams or a morbid fancy they may have come; but of a mind in its calm and impartial moods, never. There has been no "plotting," no "undermining," no "faithlessness," no "sweeping and disparaging remarks," no "denouncing" the Home Missionary Society, no making "unproven allegations" against it. Credit me with the italics.

I am glad to learn that the Judge after all is in favour of Union; and that he has no wish to prevent its accomplishment. It is better terms that he demands. There are the best of means at hand by which to secure better terms if there is room for them. Let him stir the minds of his brethren on this matter, and they will go with him in perfecting the Constitution of the Union, and in locating its Board in the place where it can do the most work and do it most effectually. I am sorry the Judge cannot attend the meetings this year. It is cheering to co-operate with one so zealous and persevering in the mission cause.

Truly yours,
E. M. SAUNDERS.

The Christian Messenger.

Halifax, N. S., June 18, 1873.

RETURN OF MISS M. B. DEWOLF.

We received the following letter from Burmah, by the English mail of last Friday:

HENTHADA, March, 13, 1873.

TO THE EDITOR OF THE "CHRISTIAN MESSENGER."

My dear brother,—

Just a year ago, the dengue fever was going the circuit of our mission. Since that time, three valued laborers, Mr. Crawley, Miss Adams and Miss DeWolfe have dropped out of our circle. Just how much the dengue is responsible for these removals, I cannot say; the above mentioned two enjoyed their accustomed health from that time. Each goes home with a different disease from the other, the only thing in common with them for months being a determined struggle to remain and get well in Burmah.

Until within a week, we hoped that Miss DeWolfe was to get the better of her complaint, and both she and we were making our plans for a vigorous school the coming rains, when a telegram was received announcing the final decision that Miss DeWolfe also, must return to Nova Scotia.

I know that decision must have cost her many tears, and I cannot let her go without expressing to you and through you to the Baptist Churches in Nova Scotia, the loss which her departure entails upon our mission.

So quiet and unobtrusive have her labors been that I almost doubt if Miss DeWolfe is much known to the churches of Nova Scotia, excepting as the recipient of certain sums of money duly recorded from time to time in the columns of your valuable paper. Meanwhile, her prayers and her labors have been going up for a memorial before God, and there are hundreds of Karen Christians who follow her departure with wistful eyes and pray for her speedy return to them.

While feeling a deep interest in every department of missionary labor in this field, she has given her special

attention to female education. That had long been the weak point in this Henthada Karen mission. A fine class of Karen women were sent out from this school years ago by Mrs. Thomas, who still bear the impress of their training. After Mrs. Thomas lost her health and was no longer able to take the care of a female department, the attendance of girls and young women, to the great sorrow of the missionary in charge, had been small and desultory.

Miss DeWolfe's arrival among us and her patient, unintermitted labors, both in town and jungle, though principally the former, soon won the confidence of the coy maidens and the too reluctant parents, and for the three years of her residence here, the girls department has constantly numbered from eighteen to twenty five. Miss DeWolfe's efforts for the spiritual and intellectual and social improvement of these girls have been indefatigable and the results have been commensurate.

Were I not afraid of trespassing upon your space, I should like to give a more succinct account of Miss DeWolfe's labors in Henthada, since her arrival here in April 1870. It is enough however to assure you that the money and prayers with which you have followed your—our sister, have been bearing precious fruit. God bless the Baptist Churches of Nova Scotia and New Brunswick for what they have done for benighted Burmah.

We now return to you our sister, not as you gave her to us, but broken with disease, and mourning over this suspension of her chosen work. The Lord go with her. May she speedily regain her health and strength, and with the Karen language now acquired, return again to this important field. "Salute the beloved Persis which labored much in the Lord."

I am, very truly,
Yours in the gospel,
D. A. W. SMITH.

Miss DeWolfe arrived in Halifax by the Steamer Peruvian, on Friday last, the same as brought us the above letter from the Rev. Mr. Smith. She left Rangoon, on the 6th of April in the mail steamer Tenasserim, and was fifty days on the voyage, thence via the Red Sea, and Mediterranean to London.

We are glad to say that Miss DeWolfe's health has been much improved by her voyage, and we trust that by care, and the change of air in her native land, she may soon be fully restored and invigorated to go forth again in the service of the Master. We are thankful that her life has been spared. Some who have gone out from this province, engaged in the Foreign Missionary work have been stricken down by disease or the hand of the assassin, while Miss DeWolfe has been spared to return, and we trust she will be permitted to meet many of the sisters who have been so much interested in her labors. God has wise and gracious purposes in all his dealings with his church and people, and we may be assured that some purpose of good is to be answered by this sickness that has befallen her and our other friends. It will be for us to enquire what, under the circumstances, He would have us do, and pray that we may be ready to respond to every call of duty and submission.

The Treasurer of Acadia College sent us a communication last week. We had not space for the whole, but inserted the notice in its usual place, deferring Dr. Barnes's further remarks on the subject till this week. We now give both, and commend them to the attention of our readers.

ACADIA COLLEGE AGENCIES.

In compliance with instructions received from the "Governors of Acadia College," at a meeting of their Board, held on the 5th inst., I must request all persons (whether acting as temporary agents or otherwise), who may have College documents in their possession, to forward to me forthwith all monies, notes of hand, or pledges of any kind whatever, that may have been donated to Acadia College, in order that a full and correct statement of the Endowment Funds may be furnished to the Governors of Acadia College at their next meeting.

A. D. W. BARNES, Treasurer.
Wolfville, June 7th, 1873.

Churches from whom the amount of their assessment in the Annual Appeal from Acadia College, has not been received by the treasurer, will please remit without delay. The remittance may be either in the form of check, P. O. order on Wolfville payable to the treasurer, or registered letter. The latter is as safe and as convenient as any, and postage stamps may be enclosed to make up any fractional part of a dollar. The financial year begins

and ends on August 1st at which date the Treasurer's books are closed and annual accounts complete, hence no monies will appear in the Minutes of the Convention that are received after July 31st. It may not be out of place here to explain that before calling upon the churches for their annual aid, the "Governors of Acadia College" fix upon a sum which they consider to be the smallest which even with greatest economy will enable the work of the College to be carried on during the current year. This amount is with great care divided and apportioned to each church according to its known ability. Doubtless mistakes do occur, for in spite of all vigilance able churches, are frequently rated below their abilities. In such cases (and many a pastor sees at a glance that his church has been asked for too little) it will be correct for the officers of the church to deviate from the letter of the appeal and to encourage the congregation and church members to respond proportionally with their means. But in no case should the response fall below the demand. A few badly-governed churches, or indifferent pastors carelessly failing to do their duty, place a heavy burden on conscientious churches, and drag back the college by debate the commencement of the financial year. There is certainly money enough among the Baptists of Nova Scotia, New Brunswick and Prince Edward Island to carry on the College swimmingly every year, and that without pressing heavily on any one church member, and I believe that the Baptists have spirit enough and generosity enough to carry on their own denominational College without a murmur—provided they are told what they should give, why they should give, and shown some of the beneficial results of their annual donations. Such information must come chiefly from the pastors, and especially from those whose education has been for the most part acquired in Acadia College. Many of those ministers are doing their part nobly! and not only urge their churches to be generous in aiding so good a cause, but send such large personal contributions that there can be little left in their pastoral purses. All are not so, in some (and these perhaps men largely indebted for their success to Acadia College) indifference is abundantly exhibited; but one hopes that the enthusiasm of their energetic brethren may be contagious and annually diminish the number of the inactive ones. If Baptist church members will but bear in mind that the College belongs to them individually, and that its prosperity is in a great degree dependent on their individual liberality, and if the pastor will not merely rest content with knowing that the College is every year doing a "good work," but will endeavor to impress "the fact" on the mind of each intelligent, generous church member, appealing to his benevolence while showing him how much good may result from a liberal contribution in providing for earnest young men thorough education at a low rate, and indirectly attracting youths of talent to the College who leave it often either for Mission work among the heathen, or for Gospel service at home, the response to the Appeal would be so free and so far beyond ones most sanguine expectations that the year's commencement would not only show an institution "free from debt" but with a balance in hand to gladden the heart of every College officer.

Wolfville, June 7th, 1873.

A. D. W. BARNES, Treasurer.

It will be observed that Prince Edward Island Association has been made a week later than at first advertised. It will meet on the 19th of July instead of the 12th. Rev. John Davis writes respecting it, as follows:

CHARLOTTETOWN, June 10, 1873.

Dear Brother,

The enclosed will inform you that we have profited by your hint as to the postponement of our Association gathering for this year. I learn from Brother Bogg that the Missionaries elect, Brethren Armstrong & Co., may be expected to visit us at said gathering. Good. We are trying to induce brother A. R. R. Crawley also to visit us on the same occasion—hereby we shall have a "feast of fat things;" that is, if the Master will but manifest his presence among us. Perhaps you too will come to add to our pleasure and profit.

We are sorry to learn from our brother that he is not enjoying his usual robust health. He says:

I am myself invalidated just now. A terrible cough has left behind it a weakness of the chest, which has disabled me from public work for weeks. I tried to preach, however, on Lord's Day morning, though I got through my task not without difficulty. Yet I am better on the whole, and hope still to mend.

Yours as ever,
J. DAVIS.

We shall be greatly pleased, if possible, to meet with our brethren on the Island.

THE NORTH BAPTIST CHURCH

on Monday evening last gave a unanimous invitation to the Rev. J. F. Avery, recently from England, to become the Pastor of the church. It is probable that Mr. Avery will accept the invitation and remain here. We are glad to find that our brethren of the North Church have been so soon supplied with a settled ministry; and we hope that a large blessing may descend on minister and people.

THE NEW LIEUTENANT GOVERNOR.

APPOINTMENT OF JUDGE JOHNSTON.

The Provincial Secretary on Monday, received from Dr. Tupper the following despatch:—

OTTAWA, June 16.

Hon. Judge Johnston has accepted office of Lieut. Governor of Nova Scotia, and will return to the Province immediately. I hope the delay will not inconvenience the Government.

The Morning Chronicle adds:—

"Judge Johnston's appointment will be acceptable to the people of Nova Scotia, we believe, and the universal feeling will be that he may return from Europe in health and strength, to fill the office for many a day."

PHOENIX MUTUAL LIFE INSURANCE CO.

We are pleased to direct the attention of our readers to the "Phoenix Mutual Life Insurance Co." of which the Rev. J. Jones is Manager for this Province. Its annual report shows that in 1872 it issued 10,527 policies, that it has securely invested \$8,209,325.07, and that it has a surplus free from all liabilities of \$1,199,831.50. It paid during the year \$831,116.32 in losses and \$943,441.71 in dividends, while its total income was \$3,413,752.45. We believe there is no company doing business in this Province which can show such figures. That proves it to be progressive and secure, and that it deservedly enjoys a large share of public confidence.

Its premiums are as low as safety warrants, while its dividends exceed those of any other company. It therefore affords every inducement to intending insurers and guarantees to them ample security. It insures males and females, sailors and miners, in short all whose occupation do not render the risk more than ordinarily hazardous.

We need not urge the importance of Life Insurance. We would commend this matter to the attention of our readers. Let them insure for the benefit of their children. Some churches have effected an insurance on the life of their pastor. This is of course a most desirable thing. In most cases it is all he can leave to his family.

We are informed that at our approaching Anniversaries an opportunity will be afforded for Ministers to take out a policy in the Phoenix, in which many clergymen of all denominations are insured.

X. Z. Chipman, Esq., is the Agent for Halifax and Office Manager.

MEMORIAL DAY AT RICHMOND.

The article on "Memorial Day at Richmond" on another page, will be read with deep interest, as showing the interest taken by the Baptists in the state of Virginia in the promotion of Collegiate Education. A correspondent of the National Baptist in referring to this matter, says:—

"On Sunday there was about fifty sermons preached in Richmond by Baptist ministers, and it is hoped that the labor was not in vain. Richmond is the greatest Baptist city in the world; that is to say, it has the largest number of Baptists in proportion to the population. Virginia, too, in raising the Memorial Fund, has done the most liberal thing ever done by Baptists. If we considered the impoverishment of the State by war, and the comparative failure of crops for five years since the war, the raising of \$20,000 is a heroic achievement, and belongs to the category of sublime wonders. It would not be so liberal for the Baptists of Pennsylvania to raise three millions, nor for the Baptists of New York to raise five millions of dollars. All hail, Virginia!"

What shall we say of this in reference to Nova Scotia, New Brunswick and P. E. Island endowing Acadia College? We have had no war, and no slavery, and should not our offerings be proportionately larger for having been spared these calamities and all their terrible consequences.

THE CHURCH CHRONICLE REJOICES.

The Church Chronicle rejoices over the rapid growth of the Episcopal church, and describes the classes of her "accessions." In answer to the question "Why do you come, supposed to be put to them?" The editor adds:—

Some will reply, "Because we are of the number of those who are Nothingarians and think the Church just as good as anything else, and, therefore, we are going, next time the Census is taken, to call ourselves Church people." Others again, "Because our parents were such strict Presbyterians or Methodists that they allowed us no recreations whatever, making us almost believe that it was a sin to smile, and, therefore, we are coming to the Church in search of more liberty." Others again, "Because we are so passionately fond of music, and the services of the Church when properly rendered are so full of it, that it is a perfect treat."

Our contemporary gives some credit for acting under better motives. He