

families of the kingdom. His Majesty intends, also, to appoint a Privy Council who will only attend him when summoned. At the first meeting of his new Legislature he suggested that an Accounts' Office should be established and that instead of paying officials by means of perquisites a regular salary should be given. "When salaries are paid we shall be able to reform our courts of justice, and as soon as the financial laws are passed, the Council will be invited to make suggestions for the improved administration of justice. In all things we must keep within our yearly income, which ought to be enough not only for ordinary works but for the improvement of the country by roads, canals, and telegraphs."

For the Christian Messenger.

MINISTERIAL CONFERENCE AT PARADISE, SEPT. 29.

The Rev. Dr. Tupper was voted to the chair, and J. Clark appointed Secretary. The chairman gave some suitable counsel as to the spirit, in which such an organization should be conducted. Bro. Cahoon expressed his regret that so few were present at the first meeting, several brethren being unavoidably absent. He stated that a general desire had been manifested by various brethren in the counties of Annapolis and Digby to have a Ministerial Conference inaugurated in order to promote their spiritual welfare as ministers of the gospel.

It was proposed and seconded that Bro. Cahoon be requested to draw up a set of rules to be presented at the ensuing session for the guidance of the Conference. This was carried unanimously.

A paper on *The Progress of the Baptist Churches in the County of Annapolis during the past forty years*, was read by the Rev. Dr. Tupper. It contained, as might be expected, much useful and interesting statistical information, showing that the total membership of our churches had nearly trebled during that period.

It was proposed by the secretary and seconded by Bro. Bleakney that the paper just read be published in our denominational papers. This was agreed to.

It was arranged to have the next meeting at Bridgetown on the Wednesday before the full moon in February, 1875.

It was moved that Dr. Tupper, J. C. Morse, G. D. Cox, J. H. Saunders, A. Cahoon, W. J. Bleakney, and J. Clark prepare papers to be read at the forthcoming session. This was also agreed to.

Dr. Tupper expressed his willingness to lead the way by preparing a paper on *Ministerial Duty*.

It was also arranged that Bro. Cahoon should write on *Church Discipline*; W. J. Bleakney on *Revivals in Religion*; and J. Clark on *Pulpit Power*.

It was suggested that the other brethren already named write on the following subjects:—J. H. Saunders on *Temperance*; G. D. Cox on *Pulpit Themes*; and J. C. Morse on the question, *How far can Baptists unite with pedo-baptists in religious work?*

The brethren present expressed the general desirability of holding public meetings at the places where the Conference is held. It was proposed that Bro. Bleakney preach this evening. On motion the meeting then adjourned after prayer by Bro. Clark.

J. CLARK, Sec'y.

The Christian Messenger.

HALIFAX, N. S., OCTOBER 7, 1874.

SOCIAL PRAYER is evidently intended to be a permanent institution of the Christian church. The very terms of the prayer taught by our Lord shew that He intended His disciples to meet together and offer united petitions. The details as to how such unity may be effected, and how meetings may be made to contribute most to edification, and how all may be enabled most fully to participate in them is left for the discretion of the brethren attending them to determine. Whether the person conducting the meeting shall leave each one to take part as he may feel disposed, or shall call upon one after another according to his best judgment, may be governed by circumstances. At such meetings every minute is precious and of course should be profitably employed. The awkward pauses which sometimes occur should be avoided as they doubtless tend to divert the minds of some worshippers from the object of

the meeting. Dr. Holland's idea of a remedy, as shown in his article on "the Average Prayer Meeting," to which allusion is made on our first page, providing a means of preventing the loss of time by making use of a liturgy, is exceedingly childish, so that it would appear he knows but little of real prayer.

A great truth underlies the explanation given of the marvellous progress made by a young Roman Catholic convert to Methodism. When his companions came to the meeting for the purpose of making sure that what they had heard of his prayers was true. After hearing him and being surprised at the proficiency of their late companion they tried to account for it by concluding that he practised at home. This is doubtless an excellent plan of making the social prayer meeting profitable. Yes, "practice at home" and you will find that prayer in the social meeting soon becomes a less formal but more spiritual exercise.

We are informed that some German churches have a somewhat curious plan of remedying this evil. They draw lots to know in what order each shall engage in prayer. Small strips of paper with numbers upon them are taken from the table at the commencement of the meeting. He who gets No. 1, offers prayer first, No. 2, next, and so on to the close. This would seem to us a piece of unnecessary machinery, and a doubtful expedient, but it may not be so to them.

Some remarks by Rev. C. Buck came to our notice a day or two since containing excellent suggestions on the subject of social prayer, which we copy as follows:—

"Praying with our Christian friends, or social prayer, is very useful; our Lord has greatly encouraged His people in this by the promise of His presence. It was the practice of the saints of old, and is the way to obtain signal blessings for the church and ourselves. It is to be lamented that many young professors do not attend to this important branch of prayer as they ought. They should recollect that in this exercise they are a source of comfort to others, while they are improving their own gifts; that these meetings are indicative of love and benevolence, as here we pray more especially for one another, and the welfare of the church; and that it is an evidence of peace and harmony, and forebodes the prosperity of Christ's kingdom in the world.

There is no occasion to be tedious. It should be always entered upon with deep solemnity; repetitions should be carefully avoided; unpleasant tones and gestures watched against; the voice sufficiently distinct, but not too loud; and above all, a heart deeply affected with the greatness and goodness of God, and our own unworthiness. God will be with you; He loves to see His own united, and will increase their talents in the exercise of them."

A clever satire on the disputed matters of dress in the Church of England has just appeared in London, entitled "The Battle of the Petticoats." Sketches of a number of prominent men in Church and State are given. Here is the picture of a high Ritualist. Serene in his most fine mediæval gear, Behold the petticoat drape appear! He cries aloud, "Ye nations, come and see! Stand still, ye sinners, and look at me! Behold me, in my beautiful array, And own a brighter glory in the day!"

The Archbishop of Canterbury is thus depicted:

A good plain man, a Churchman every whit, Endowed with little elegance or wit, Timid and cautious, little fitted he To wield the crozier of a troubled see; With learning fitted, just enough to sh up A fair schoolmaster, but a doubtful bishop.

Here is Spurgeon's portrait as seen by an advanced Churchman:

Boasting no chameleon's omnific sway, See where he stands, the Whitefield of our day, Unhappy Spurgeon! Thou who dost excel "Ten Metropolitans in preaching well," Hast roused a whole Church from its lethargy, Bishops and deans have emulated thee. In the plain Tabernacle every week Five thousand souls their plain refreshment seek.

And tender sympathies thine heart engage— The Almshouse and the noble Ophanage, And rough, trained students, hardened to endure,

Carry a rough plain Gospel to the poor Thy plain conventicle, a nighty five With every holy energy alive. Man of the million! In our age alone Can such a mighty miracle be shown; Faithful and firm, and modest as a saint— Not one of those inventive artists paint; A hard-worked giant, but a good plain man, Imperial and prompt in speech and plan. Yet is thy destiny to be deplored, Thou poor day-labourer of the risen Lord;

'Tis to be thought the Saviour knows thee not; Within the Church thou hast no part nor lot For thee, poor preacher, is no covenant-pace, In heavenly mansions is for thee no place! Alas! I gaze within thy temple walls, But no stained light from chequering sunbeam falls; And on the air there is no sound of bells,

No rich inflated organ proudly swells, I list in vain for soft mellifluous notes, Only upon the ear there fall a few floats (No afloat, and no incense to inspire.) The thunder of the multitudinous choir, Who sing, "Jesus, Thy robe of righteousness My beauty are, my glorious dress." No robe, no alb, no petticoat is seen;— What can this strangely naked service mean? Unhappy man! Doomed for all this to float Eternally without a petticoat.

ABOUT SIAM.

THE ENGLISH GOVERNESS at the Siamese Court: being recollections of six years in the Royal Palace at Bangkok by Anna Harriette Leonowens, with illustrations from Photographs presented to the author by the king of Siam.

Boston, James R. Osgood & Co., 1873. Price \$3.00.

We have had references made to this book several times during the past few weeks by one of our correspondents. We have it now before us, and a more interesting volume we have not seen for a good while. It is beautifully got up. Now that we are so much interested in the country of which it treats, we can suppose that quite a number will be anxious to read it that they may know something further of the country in which their missionaries are to labor, and of the people they are hoping to bless by giving them the truths of the gospel of Christ. This is we believe the best and most reliable account of this nation of Buddhists.

The doctrines of Buddhism have been affirmed to be in almost every respect "the best religion which man has ever invented!" but its practices are full of abominations. Whilst, on account of its excellent moral precepts and the high attainments in natural religion made by its votaries, it has been called "the shadow of Christianity," it teaches that after death man passes through thousands and millions of transmigrations until at last he is absorbed in the Divinity. One of the highest positions the soul of man is supposed to attain in this world is for him to inhabit the body of an elephant. When the rare discovery is made of a white elephant, they conclude that it has the soul of some great and good sovereign or hero. Hence the gorgeous ceremonials they adopt to give him a grand reception. Hence too the name often given to Siam—the Land of the white Elephant. The following account of these ceremonies will shew how the whole people do homage to one of these animals. They will not admit that they worship him as a divine being:

When the governor of a province of Siam is notified of the appearance of a white elephant within his bailiwick, he immediately commands that prayers and offerings shall be made in all the temples, while he sends out a formidable expedition of hunters and slaves to take the precious beast, and bring it in in triumph. As soon as he is informed of its capture, a special messenger is despatched to inform the king of its sex, probable age, size, complexion, deportment, looks, and ways; and in the presence of his Majesty this bearer of glorious tidings undergoes the painfully pleasant operation of having his mouth, ears, and nostrils stuffed with gold. Especially is the lucky wight—perhaps some half wild woodsman—who was first to spy the illustrious monster munificently rewarded. Orders are promptly issued to the wooms and wongsees of the several districts through which he must pass to prepare to receive him royally, and a wide path is cut for him through the forests he must traverse on his way to the capital. Wherever he rests he is sumptuously entertained and everywhere he is escorted and served by a host of attendants, who sing, dance, play upon instruments, and perform feats of strength or skill for his amusement, until he reaches the banks of the Meinam, where a great floating palace of wood, surmounted by a gorgeous roof and hung with crimson curtains, awaits him. The roof is literally studded with flowers ingeniously arranged so as to form symbols and mottoes, which the superior beast is supposed to decipher with ease. The floor of this splendid float is laid with gilt matting curiously woven, in the centre of which his four-footed lordship is installed in state, surrounded by an obsequious and enraptured crowd of mere bipeds, who bathe him, perfume him, fan him, feed him, sing and play to him, flatter him. His food consists of the finest herbs, the tenderest grass, the sweetest sugar-cane, the mellowest plantains, the brownest cakes of wheat, served on huge trays of gold and silver; and his drink is perfumed with the fragrant flower of the *dok mallee* the large native jessamine.

Thus, in more than princely state, he is floated down the river to a point within seventy miles of the capital, where the king and his court, all the chief personages of the kingdom, and a multitude of priests, both Buddhist and Brahmin, accompanied by troops of players and musicians, come out to meet him, and conduct him with all the honors to his stable-palace. A great number of cords and ropes of all qualities and lengths are attached to the raft, those in the centre being of fine silk (figuratively, "upon a spider's web"). These

are for the king and his noble retinue, who with their own hands make them fast to their gilded barges; the rest are secured to the great fleet of lesser boats. And so, with shouts of joy, beating of drums, blast of trumpets, boom of cannon, a hallelujah of music, and various splendid revelry, the great Chang Phook is conducted in triumph to the capital.

Here in a pavilion, temporary but very beautiful, he is welcomed with imposing ceremonies by the custodians of the palace and the principal personages of the royal household. The king, his courtiers, and the chief priests being gathered round him, thanksgiving is offered up; and then the lordly beast is knighted, after the ancient manner of the Buddhists, by pouring upon his forehead consecrated water from a gink-shelf.

For seven or nine days, according to certain conditions, the Chang Phook is feted at the temporary pavilion, and entertained with a variety of dramatic performances; and these days are observed as a general holiday throughout the land. At the expiration of this period he is conducted with great pomp to his sumptuous quarters within the precincts of the first king's palace, where he is received by his own court of officers, attendants, and slaves, who install him in his fine lodgings, and at once proceed to robe and decorate him. First, the court jeweller rings his tremendous tusks with massive gold, crowns him with a diadem of beaten gold of perfect purity, and adorns his burly neck with heavy golden chains. Next his attendants robe him in a superb velvet cloak of purple fringed with scarlet and gold; and then his court prostrate themselves around him, and offer him royal homage.

When his lordship would refresh his portly person in the bath, an officer of high rank shelters his noble head with a great umbrella of crimson and gold, while others wave golden fans before him. On these occasions he is invariably preceded by musicians, who announce his approach with cheerful minstrelsy and songs.

Any person desirous of obtaining a copy of this book may do so by sending the price, for which sum we will get it and send it on post paid.

REV. S. MARCH AT ONSLOW.—We learned a few weeks since that Mr. March had concluded to remove from Bridgewater, and we were apprehensive that he might be removing further away, but we are glad to learn that he has received and accepted a call to the pastorate of the East and West Onslow Churches, and that he expects to enter upon his labors about the first week of November. The visit Mr. M. has just paid there has had a favorable augury on Sunday last, in the baptism of one convert. We trust that the Church and the pastor may have their hearts made glad by constant accessions to the number of disciples of Christ.

EVANGELICAL ALLIANCE AT MONTREAL.

The Conference opened on Thursday last in the American Presbyterian Church, which was closely packed with delegates from all parts of the Dominion, from England and from the United States.

Principal Dawson occupied the chair. After singing the 100th Psalm, and prayer, the Chairman briefly explained the objects of the Conference. Dr. Jenkins, on behalf of the Montreal Branch of the Alliance, delivered the address of welcome.

Addresses in reply were given by Rev. Dr. Donald Fraser, and Major-General Burrows (of London) from the British Alliance; Rev. Drs. Hall and Schaff and Mr. Thane Miller from the United States; Rev. George Patterson of St. John; Rev. Dr. Bliss, from Syria; and others.

On Friday Ex-Governor Wilmot, of New Brunswick was elected President of the Conference, and the Rev. Dr. Taylor of Montreal, Vice-President. The constitution and rules of the Conference were unanimously adopted.

A number of letters were read from persons in various countries expressive of hearty sympathy in the objects of the Conference. On the invitation of Rev. Mr. Wells, the congregation joined in repeating the so-called Apostle's Creed.

Rev. Dr. Hall delivered an Address on, "The just and unjust claims on the pulpit."

Dr. Schaff's address on "The Consensus of, or essential unity of evangelical Confessions, was a most able paper.

The meeting on Friday evening was in the Wesleyan Church, at which it was estimated that upwards of 3000 persons were also delivered by Dr. Bliss of Sierra Leone, Messrs. H. Warley of London, and H. Thane Miller.

On Saturday the meeting was held in St. Andrews Church. Dr. Donald Fraser read a paper on

"The Relation of Art to Christian Worship." He contended for simplicity in church architecture and music.

Professor McKnight read a paper on "Confessions—their use and abuse." In alluding to the prejudice existing against revision of confessions of faith, we urged the acceptance of the substance only of creeds.

Rev. John Lathern read a capital paper on "Hymns as a Bond of Christian Union."

On Sunday mass meetings were held in the largest Protestant Churches till late at night, and a united communion at St. Paul's.

On Monday, Rev. George M. Grant read his paper on "The Church of Canada—can such a thing be?"

Rev. G. Patteson read a paper explaining the liberty of doing good on the Sabbath Day.

We are indebted principally to the Reporter for the facts in the above.

WANTED: A NOVA SCOTIA TOURIST'S GUIDE.

New Brunswick we must admit has in some things taken a step in advance of us, and it may be well for our province to supply, as speedily as possible, the desideratum. We have nothing that would answer the purpose of a Guide Book for strangers, or for our own people if they wish to travel from one part of our province to the other. There is a loud call for such a book.

Messrs. J. & A. McMillan, of St. John, have performed this service for New Brunswick by the publication of a handsome little volume entitled, "New Brunswick and its Scenery, a Tourist and Angler's Guide to the Province of New Brunswick" by Jno. R. Hamilton.

It is written in a lively pleasing style and embellished by a nice map of the Maritime Provinces and ones of St. John city; and by a number of beautiful photographs of choice scenery. It is got up in the neatest style and binding, making it quite an attractive ornament for the parlor table as well as invaluable as a companion for travellers and strangers.

We can pardon a few depreciatory remarks of the writer concerning what he designates "the military-deadened city" of Halifax—the second city in the Maritime Provinces. He admits however, that "Time, and the logic of events have erased many of the defects of Halifax, and multiplied its attractions, and the tourist will now find much worthy of notice." Visitors will be as capable as our patriotic author to determine whether Halifax or St. John is the second city in the Maritime Provinces. We are quite willing to abide by their unbiased decision and do not doubt the result.

In describing the Harbor of St. John—the "Liverpool of America"—as our author designates it, he remarks: "It is safe, and easy of access, at high tide, for the largest class of vessels." Our guide book when written, will not have occasion, when describing Halifax harbour, to say, "at high tide." We could accommodate two or three "Great Easterns" coming in together and going up several miles beyond the city, even at low tide.

If Nova Scotia generally, and Halifax in particular, is to be a great resort for summer travel, and it undoubtedly is, such a book will be in great demand. It has already been frequently asked for. But few places have a greater variety of pleasant walks and drives than Halifax and Dartmouth. A list of these with some account of the places of interest in and around Halifax, and our other towns, would render a visit of a few weeks to our province much more profitable and satisfactory, and awaken an interest which would continue and grow after the return of the parties to their homes. Messrs. McMillan will accept our thanks for "New Brunswick and its Scenery."

Notices.

THE CAPE BRETON BAPTIST CONFERENCE will meet with the Baptist Church in Sydney, C. B., commencing on Friday, the 10th Oct., at 2 o'clock, P. M. There will be a Public Meeting in the Baptist Church, on Friday evening, 10th Oct., at 7 o'clock. Visiting ministers will preach in said Church morning and evening, on Sabbath the 18th Oct. Ministers, Brethren and other friends are cordially invited to attend.

GEORGE ARMSTRONG, Pastor. Sydney, C. B., Sept. 23, 1874.

NOTICE.

Rev. J. C. Bleakney wishes to inform his friends that all letters and papers for him should be addressed "Newton Centre, Mass."