

feel that what is gain to you is gain to us; and in your growth and prosperity we rejoice, you, and will rejoice. You may know that, by the mercy of God, we in this town have, during the last twelve months, been taking special lessons in charity and unity. Brotherly love is not an ornament put on for special occasion, but a virtue in common use. We find that the more it is used and worn the more brightly it shines. Christian charity is a theory reduced to daily practice, and ecclesiastical unity is not a name only—it is a power. We are one; and in those three brief words I indicate the earliest and choicest fruit of that season of Pentecost which God gave in this town about a year ago, and in which the church in which we are met to-day had a large and early share. We are one; and of all the ministers composing this Union it may be truly said that they look not upon their own things only, but every man also upon the things of others; and this "unity of the Spirit in the bond of peace" we are endeavouring to keep. We did not make it; it was made for us. It is ours to keep it, and this we are trying to do. (Applause.) Like yourselves, we are impressed most painfully by the prevalence of manifold evils. In the Romish Church and in the Anglican Church there is much that we mourn over, but I am free to say that our deepest concern is with the millions who are alien from all churches. Our feeling is that in the moral condition of the millions who set purpose keep outside the house of prayer lies England's weakness and Britain's peril, and as lovers of our native land we are doing, perhaps, what we can to bring about a better state of things in the social habits and in the moral condition of the multitudes in this populous borough. We find ourselves face to face, too, with all the ungodliness which is, unhappily, too common in the centres of population, intensified, perhaps, and aggravated by the exceptional prosperity of our local industry. The evil is an old one; the remedy is old likewise. We have no faith whatever in any substitutes for the Gospel, be they ancient or be they modern; and as the one sovereign remedy for a man's sin and woe, as St. Paul said, "we preach." We use other means, and we join in and further any object which in any way promises good will to man, but always in strict subordination to our supreme function as preachers. We say of this, as David said of that sword wherewith he had taken off Goliath's head, "There is none like that." We preach. (Applause.) We preach Christ crucified. We do not exhibit Him pictorially, but we preach Him. We do not parody the crucifixion by an array of priests and altars and sacrifices. In the commonwealth of Israel we belong to the tribe of Nonconformists, and of this tribe history speaks nothing concerning the priesthood. (Laughter and applause.) I say we do not parody the crucifixion, but we preach Him who was crucified. We do not in our churches lift up a cross, but we lift up for all mankind to see, Him who died upon the cross. Our one hope for England is in the pulpit sacred to the memory of Christ crucified. In that lies our one hope. Like yourselves, brethren, we have no faith in music or in millinery, in candles or in crosses. It would, I think, be a notable fact, for scientific people, in the history of evil spirits, could such spirits be drawn forth from their stronghold in the human heart by strains of music or by smell of incense. You know that in the olden times seven sons of a priest undertook to "disestablish" one evil spirit—(laughter)—and they chanted over the head of the possessed victim these words, "We adjure you by Jesus Christ, whom Paul preaches." Well, they had a fair chance; they were seven to one—(laughter)—and they had two mighty names to conjure with—Paul and Jesus. But all in vain. The evil spirit denounced them outright as amateurs and adventurers, and challenged them to mortal combat. There was a fierce fight, blows were exchanged; and the result was, not that "devils," but men, "fear and fly;" and we read, "they fled out of that house naked and wounded." Sirs, that must ever be the fate of those who seek to drive away evil spirits by means of charms and symbols. What better charm could these men have had than the two names, Jesus and Paul? But even that was in vain. I myself am persuaded, brethren, that ye are full of goodness, and filled with all knowledge, and able also, if need be, to admonish one another. (Laughter.) Nevertheless, I have spoken to you the more boldly, in some sort, as

putting you in mind, because of the grace which is given to us of God. We are glad to be in your midst. It is well known that ye are blessed of the Lord who made heaven and earth, and our prayer is that the Lord will increase you more and more, you and your children. (Loud applause.) The President replied:—Sir, and brethren well beloved, the love and frankness of your greeting command our reverence. His expressions of esteem we ascribe to your kindness more than to our merit, or even to that of our fathers. The Redeemer of us all, looking upon the victims of error and sin cried, in His compassion, "Come, learn of Me." Answering to that gracious call, we are here to-day as witnesses, testifying that of all which we have learned from Him, not one thing has been found trivial, or untrue, or unwise, or out of harmony with what we know of the Divine and eternal holiness. Love appears to us in everything to which our blessed Redeemer leads, the most minute and most appalling not excepted. His behests are always wise, and therefore never impracticable. The unity which He ordained, and now demands, has ever formed a blissful inheritance for those who learn of Him and serve as He demands. We hail you as our brethren, each minding the thing to which he has attained, and all looking unto Jesus for all the guidance and support which His fellowship and service may require. Union will thus become inevitable whilst we receive this revelation which He gives us of love which dwells in God, devolve all interests on His faithful care, and walk together in all His wise and just commandments. The deputation then retired. Dr. Angus, of Regent's-park College: I rise asking your attention for one moment. I think the fitting thing is to have addressed this deputation as they have been addressed by our chairman; but I think besides that we shall fail to do justice to our own feeling, and to them, unless we pass forthwith and by acclamation a resolution to this effect:— That the respectful and fraternal thanks of this meeting be presented to our brethren, the representatives of the Nonconformist bodies of this town, and that we cordially and affectionately reciprocate the sentiments they have expressed to us, both in relation to the great truths of our common faith, and in relation, above all, to the supreme duty of brotherly love. I do not think it can be affirmed that our brethren have been ploughing with our heifer, but even the Baptist body with its choicest committee, could not have done better than this—(laughter)—and every address to which we have listened is in harmony with our views, excepting that quotation from Paul in which our respected friend spoke of us as "filled with all knowledge." That is the only part of his address that I differ from. (Laughter.) I beg, however, in all seriousness and earnestness to submit that resolution for your adoption. (Applause.) The Rev. T. Pottenger: Mr. Chairman,—As one who was formerly a Newcastle minister, may I have the pleasure to second this resolution? I rejoice to see two of my dear old brethren here. In my days we worked together most lovingly and most harmoniously. I have unspeakable pleasure in seconding this proposal. The motion was very cordially carried. The assembly then sang the verse commencing— Bless be the tie that binds Our hearts in Christian love.

"SOLDIERS' AND SAILORS' HOME."

To the Editor of the Christian Messenger.

DEAR SIR,—Will you allow me, through the medium of your paper, to inform my friends that I hope to open my "Soldiers' and Sailors' Home" about the first week in December? The delay, much longer than I at first anticipated, is unavoidable, although very disappointing both to myself and to our men, who are already looking forward with pleasure to spending their evenings in the "Home," and have gallantly volunteered their assistance in setting the rooms in order. As several of your readers have intimated that they might be able to aid by donations of furniture, I shall be glad if they will kindly send in their contributions, to my temporary lodgings, 66, Maynard Street, before the first of December. Chairs, and cups and saucers, I shall need in great numbers, and if many friends will each give a

few of those articles, the whole may be easily supplied. Mothers-meetings will be arranged for the wives of our men, and I shall thankfully receive gifts of books suitable either for reading at such meetings, or for our Library; the latter is begun by a grant from the Religious Tract Society of England.

Further, I beg that my "Home" may be earnestly remembered in prayer by the Lord's people, that God may crown the undertaking with a spiritual blessing which shall be "written in heaven," that to many souls it may prove the "house of God, and the gate of heaven," so that the redeeming glory of the Lord may "fill the house."

I remain, dear Sir,
Yours in the "household of faith,"
ELIZABETH MARY HUNT-MORGAN,
66, Maynard Street,
Halifax, N. S.

P. S.—As I am just starting on a short lecturing tour for the "Home," will your readers specially bear me on their hearts before the throne of grace, praying that the Lord may give me success, and souls.

FRIENDS OF EDUCATION TO THE RESCUE!

Brethren in Prince Edward Island, who have subscribed toward the "Endowment Fund" of Acadia College, come forward and pay the amount of your subscriptions, lest the College suffer and our boasting of you be found vain."

The following are local agents:
D. Archibald, Summerside.
Sol. Schurman, Bedeque.
W. B. Howatt, Tryon.
Mal. Ross, West and Clyde Rivers.
Alex. McKimay, North River.
M. S. McLeod, Uigg, and Belfast.
John Shaw, Three Rivers.
R. Burdett, Dundas.
Alex. Scott, East Point.
Jas. DesBrisay, Charlottetown.

JOHN B. McDONALD,
Gen. Agent for P. E. Island,
Nov. 4, 1874.

Home Missions.

Dear Editor,—

The Lord is still blessing our Home Missionaries. Rev. D. McDonald was appointed by our Board to labour in the Eastern Section of Prince Edward Island. Early in September he commenced his labours at East Point. A very encouraging work has been going forward ever since. The following extract of a letter received lately from Bro. McDonald will be read with much interest:—

"The Lord has greatly cheered us in his work at East Point. In the first meeting we held God enabled us to realize that He was waiting to be gracious. The tithes were brought in—the blessing descended, and the whole community felt the power of God. I had the pleasure of assisting the Tavern-keeper to empty her casks of rum, gin, and wiskey out on the street, and the happy privilege of burying herself and daughter with Christ in baptism. Others that were confirmed in the habitual use of intoxicating drinks and some of their accompanying vices for more than twenty years are now followers of Jesus. It was indeed blessed to see every week for five weeks in succession persons of various ages gathered around the water to be buried with Christ in the liquid grave. The number already baptized is 79. There are but few left in the community in connection with Baptist families who have not followed their Lord in baptism. Six who wandered in the dark and cloudy day have been restored."

Bro. McDonald commenced a series of meetings at Souris after he closed his mission at East Point. When we last heard from him the Lord was blessing his labours at Souris.

Recent Appointments.—Rev. James I. DeWolf was appointed to Alexandria, Uigg, and Belfast, P. E. I., as Missionary Pastor. Bro. Caleb C. Burgess was appointed for six months to Cavendish, North Rustico, and New Glasgow, P. E. I. He is to make Cavendish the centre of his operations.

A word to the Churches.—We have a large number of Missionaries employed. We wish to employ more for the benefit of feeble churches and Mission Stations. But the means are not at hand. The treasury needs replenishing at once. We regret to say that many of the churches served by our Missionaries during the summer months did not contribute towards their support as we had a right to expect they would. We now ask them and all other churches that take an interest in Home Mission work and wish to see it carried forward, to send liberal contributions to the Treasurer of our Board as soon as possible. We are called upon almost every day to pay our missionaries. If the churches delay to send their contributions until the meeting of the Associations, we shall be crippled in our operations.

It will be remembered that our Board are responsible for the salary of one of the Theological Professors at Acadia College. A quarter's salary will be due on the first of December. We therefore ask all that have subscribed to this fund to send forward the amount of their subscriptions before that time. We hope that many others will not be backward in this good cause.

G. E. DAY,
Cor. Sec. of Union,
Yarmouth, Nov. 6, 1874.

Educational Record.

The opening of our "Metropolitan University" has furnished the usual exhibition of rhetoric on the question of a union of all the colleges. Really, this sort of thing is becoming monotonous. If, as Professor Lyall affirms, the denominational argument was long ago disposed of, then the counter argument must have become stale.

The eloquence of the Chief Justice almost makes one wish that the purpose which he advocates might be accomplished; but it is all useless, unless we can be told how the thing can be done. The illiberality that prevailed in the past prevented the establishment of such a university as is now desired, and it is too late to begin the work over again. The only response we can make to the eloquence of His Lordship is: it might have been.

After a college has maintained an independent existence for forty years, received large trust funds for definite purposes, made for itself friends who are willing to work and give for its continuance and success, it is no easy matter to merge it in some other institution. The recurring anniversaries of Dalhousie will almost of necessity, bring renewed occasion for urging the arguments for consolidation.

The statements about the number in attendance at that college are misleading. According to the Census Tables, the Presbyterians and Roman Catholics make one-half of our population,—the Presbyterians being more than one-fourth of the whole; while the Baptists are not much more than one-eighth. The Presbyterians, therefore should have about twice as many students in college as the Baptists,—that is, they should have about one hundred young men in the Arts Course all the time. We observe that, by the published lists it appears that during the last seven years Dalhousie has graduated forty-seven students and Acadia fifty-two.

Much has been said in America and in England on sex in mind and education but it would seem that in neither country has any successful attempt been yet made to differentiate the courses of study, or to determine what part of a liberal education is especially masculine, and what part is feminine. There is a vague impression current in this country, that for some inscrutable reason, Greek, Latin, and Mathematics furnish the best intellectual discipline for young men; and that French, Italian and belles lettres are most appropriate for their sisters. This impression prevails to a far less extent in America, but it derives no real support from the experience of that country or our own.—There is no reason for believing that any worthy subject of enquiry, or any ennobling mental discipline, is unsuited to the intellectual life of a woman. Whatever interest women have taken in learning, and whatever distinctions they have acquired, have been found in the old recognized paths of liberal education—in language, in sciences, in literature, in philosophy—and not in any of those departments of thought which our a priori judgments might lead us to regard as distinctively feminine. . . . The evidence which comes from America reminds us of the imperative necessity for increased precautions in regard to the care of health, and for physical training pari passu with greater intellectual stimulus. This is calculated also to suggest some grave misgivings as to the project of mixed education, and as to the heedless application of so much of our

present academic system as is associated with the competition and struggle for prizes.

But it is full of encouragement to all those in this country who are seeking to enlarge the range of intellectual pursuits accessible to women, or to offer to them greater facilities for acquiring a sound and generous education, and for obtaining honorable employment.—*The Academy.*

The Christian Messenger.
HALIFAX, N.S., NOVEMBER 11, 1874.

Very deep interest is felt in all parts of the Province in the work of revival in Halifax. Letters have come to us from various parts expressing much concern and an earnest desire that great good may result from Mr. Earle's labors, and those of other christian ministers who are endeavouring to carry on services of a somewhat similar character. A correspondent of the Recorder gives a very clear and fair estimate of Mr. Earle and his work in Yarmouth. He says:

"The lectures and addresses of Mr. Earle have been very successful, and amply deserve the favorable criticisms of the city newspapers and our own. Calm and most earnest Scripture teaching characterize Mr. Earle's efforts, and mere excitement and declamation seem to be studiously avoided. The important objects sought to be attained evidently were, to stir up the worldly or careless mind—to imprint the clear conviction that true religion is really the one thing supremely needful, and that time is too speedily for trifling or delay, and life too uncertain to justify any in waiting for a more convenient season."

The Farewell meeting to Mr. Earle held in the Rink on Tuesday afternoon of last week, but too late for notice in our last issue, was a most remarkable event in Halifax. There were probably near four thousand people present, and that at a very busy season of the year from early in the afternoon till after 5 o'clock. Mr. Earle preached not so much in reference to his own leaving, as on the necessity for personal self-examination with respect to possessing evidences of regeneration and newness of life by faith in Christ. The most solemn attention was given, and earnest prayer offered that the word might be the means of salvation to all present. Hundreds stood up at the request of Mr. Earle to show that they intended forthwith to seek an interest in Christ. Mr. Earle left in the evening train for Boston via St. John.

Mr. Earle was in Halifax nine days and preached upwards of twenty times to the largest audiences that ever assembled in the city. We have yet to hear the first word calling in question the sincerity of the parties concerned in the meetings.

A union meeting was held in the Brunswick Street Methodist Church on Thursday evening at which a very large concourse assembled, and much fervency of spirit prevailed. Earnest exhortations were given to all to accept of salvation as offered in the gospel.

Mr. Earle's labors were remarkable for their freedom from a denominational spirit. No effort was made at any of the meetings to bring the converts into any particular church relation. The great subject of personal religion and a preparation for Heaven was the prevailing theme. When asked by any of those who were made sensible of their sinful condition and who had come to the Saviour and obtained peace in believing, what church he would advise them to unite with, he told them to take the Word of God as their guide and, seeking Divine direction, follow its dictates. One of the signs of being in a state of grace Mr. Earle gave was a desire on the part of the convert to obey Christ in His commands and ordinances. He therefore worked in full harmony with men and ministers of all the evangelical denominations, and that without in any way compromising his own denominational sentiments. His entire freedom with and hearty love for all christians was a remarkable and prominent feature in his character and shewed itself in all his labors. Perhaps no man ever in so short a time secured a place in the hearts of so many people.

On Sunday evening at ½ past 8, according to announcement on Tuesday last, another meeting was held in the Rink when about four thousand people assembled filling all the seats. The Rev. John Lathern conducted the services and read the Scriptures. Rev. E. M. Saunders gave a brief and suitable address and mentioned a number of facts in reference to conversions and quickening of believers that had

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