

of grace. Let me... me, my family, and new charge in Sydney in like manner before our God. Let us all wait upon God and work in his strength to do good to the souls of men, and to glorify the name of Christ.

And may the Lord abundantly bless you with all spiritual blessings in Christ Jesus! May the Great Shepherd of the ransomed flock send you a true and faithful Pastor and bless Pastor and people with great and holy prosperity! And when our Pilgrimage and work here shall end, may we all meet in the Heavenly sanctuary with our Lord and Saviour and his redeemed hosts in perfect and blissful fellowship forever! Farewell!

GEORGE ARMSTRONG.

Parsonage, Bridgetown, Jan. 13th, 1874.

For the Christian Messenger.

A FLORAL FESTIVAL.

MONTREAL, Feb. 6, 1874.

Dear Mr. Editor,

With the thermometer at 20 below zero you cannot expect a very warm letter, but I was transported yesterday into such a scene of summer-like warmth and beauty that methought I must have become, in some unknown manner, possessed of the wonderful magical ring told of in the dear old "Arabian Nights," and had pressed the spring accidentally, when presto! from an icy, blood-congealing atmosphere and frosty wintry scenes, I suddenly found myself surrounded by the balmy air of summer, fountains playing, flowers blooming, birds singing, and myself bewildered enough to rub my eyes and pinch myself to see whether it was a cruel, tantalizing dream. Yet it was no dream, but a blessed reality. All the magic employed was the enchantment of woman's smiling perseverance and energy.

This scene of fairy-like beauty was a Floral Festival, devised and brought into execution by members of the different Protestant denominations of this city, for the benefit of the Women's Board of Missions. The spacious and elegant Queen's Hall was engaged, the seats removed, and tables erected, and the walls hung with garlands. On the tables were the choicest flowers exquisitely arranged in vases, epergnes, etc. A small fountain of eau-de-cologne played gracefully, and canaries in cages, lent their thrilling voices to the bewitchment of the scene.

The stalls or tables were presided over by young ladies. In the centre of the room was an erection to represent a mosque where young girls served, in costume. This was hung with baskets of flowers or vines, and contained quantities of hyacinths, mignonette and other flowers in pots, for sale.

In the evening a band of music was in attendance, and refreshments were served in another room.

During the afternoon the Festival was visited by the Governor General and Lady Dufferin. On entering, the Countess was presented with a lovely bouquet of flowers. Before they left, a crown composed of hyacinths and roses on a silver salver, an ornament for the dinner table, was accepted from the hands of a young lady. The Earl and Countess both expressed their delight at its beauty, and Lord Dufferin said he wished he could send it to the Queen of England, for it was quite worthy of her!

The crowd in the evening was immense, and by ten o'clock every thing was sold. In every way this Floral Festival was a great success, and reflects immense credit on the originators and promoters of such a blessed and refreshing glimpse of summer, at a time when the Frost-king seems to hold unbounded sway.

Knowing well, Mr. Editor, the delight that Nova Scotians take in flowers, I have been induced to write this account of the Festival, for the benefit of your readers, and hope to hear soon that the idea has been elaborated and improved upon, if possible, by some enterprising individuals in Halifax.

Yours most truly, MAYFLOWER.

For the Christian Messenger.

IN MEMORIAM.

MRS. JANE M. BANCROFT,

relict of the late Joseph Bancroft, Esq., aged 73 years, died at Westport on the 5th Inst. The deceased united with the Baptist Church here, April 14th, 1827, and was for many years a zealous Sabbath School teacher, and was ready to aid in every effort for the promotion of the cause

of Christ. She was called to rest with four of her children in their youthful days. One son about 10 years of age was drowned near his home. Two daughters died of consumption, and the eldest son, Capt. H. S. Bancroft of Schr. "Adm." with his crew were drowned on the coast of Newfoundland. These severe afflictions, in her declining years weighed heavily upon her, and with the infirmities of age tended to make her more retiring. She only survived her late husband about twelve months, and died trusting in the merits of Christ, leaving one son the only surviving one of her children, to mourn the loss of his best friend.—Com.

Westport, Jan. 15, 1874.

MRS. LUCY P. SHAW,

was the daughter of Dr. Webb, of Stamford, Ct. During her childhood she was under the training of the Episcopal church; and at an early age began to anxiously attend the services, seeking salvation. She was thirsting for righteousness, and was pointed to the sacraments of the church. About this time a friend induced her to attend the Dutch Reformed church. There the Lord met her, and disclosed to her the fulness of his love. Subsequently she joined that body of christians. Eighteen years ago our sister—then Mrs. Hoffman—married Andrew Shaw, Esq., and moved with her husband to his lovely home amid the graceful elms and blooming orchards in Falmouth, N. S. Thus brought under Baptist influence and listening to the sound, argumentative and spiritual sermons of the Rev. Wm. Burton; sister Shaw soon began to study the subject of Believers' Baptism, and was not long in discovering that God required not only the death of the man of sin, but also the burial of his body with Christ in Baptism. And here shone out those graces with which she was so eminently endowed. She earnestly laboured to bring her father-in-law—the late William Shaw—to a like public profession of faith. Her efforts were blessed! and to his dying hour he thanked God for the child, He had directed to his home. Together they were baptized by their pastor, Bro. Burton, and now the sainted trio stand on the hills of the Beautiful Eden and enjoy the glories of their Saviour. It may be truly said of Mrs. Shaw that she walked with God. Nothing was permitted to occupy the hour of private devotion; often coming from those sacred communings with a countenance beaming with inward joy—the Spirit's seal of Heaven. Ministers ever found her a valuable aid. It had been the writer's privilege to be her pastor for upwards of three years; and truly the acquaintance has been a precious legacy. With a cultivated mind and an amiable disposition elevated by a pure transparent piety, she was an affectionate child, a loving wife, and a useful christian. She never hurt one's feelings. Oh, those blessed sabbath evenings of rest, communion and praise. Her place in the house of God was always filled while health permitted. She was an active member of the "Women's Mission Aid Society" and a devoted teacher in the Sabbath School, many of her pupils being drawn to Jesus through her endeavors. About a year ago our sister began to suffer from the disease of which she died. The greater part of the time her pain was intense, but not a murmur escaped her lips. Her prayer was, "Oh, Jesus keep me from repining. Help me in affliction to magnify thy grace." Often in the midst of terrible sufferings she would break out in praising God. On the 12th of Jan. at the age of fifty-five, she sweetly and joyfully went over the river. The writer improved the occasion from the words, "For to me to live is Christ, and to die is gain." Though the loss is very great to the church, and much light and warmth has gone out of Bro. Shaw's home yet the thought of a loved one saved, enables all to say, "Even so Father for so it seemed good in thy sight."—Com. by Rev. J. Murray.

Religious Intelligence.

LITTLE RIVER, CUMBERLAND CO.—Dear Messenger.—The Lord has blessed the word preached. A few meetings held in Feb., 1873, resulted in the baptism of three happy converts on the first Lord's day in 1874. One more received for baptism and others anxious about their souls.

The sudden death of George Gilroy, a supporter of all that was good, at Oxford, has caused us to pause, and try to understand the passage. "What I do thou knowest not now, but thou shalt know hereafter." May the widow be sustained, and the afflicted find God their refuge. Bro. McKean kindly came to our help in the time of our sorrow, and spoke words of consolation. G. F. MILES.

St. Mary's, GUNSHORE, COUNTY, IAN. 10th, 1874.—Rev. H. Eagles writes:—Dear Brother,—You will be glad to learn that God is greatly blessing the people at Indian Harbour and St. Marys. We commenced meetings at Indian Harbour the last week in the year, and it was very soon manifest that God was in our midst. The church came up to duty, back-sliders were reclaimed, and sinners have been converted to God. I remained in that part of my field of labour working with the church, four weeks, holding meetings every evening, two only excepted, preaching with them on Sabbath morning, and at the first St. Mary's in the evening. This I have done for the last six weeks, and a more powerful work of grace I do not remember ever to have witnessed than God is carrying on in these two Harbours. Our congregations are very large. Old and young seem to be interested. The awakening appears to be very general. We have no confusion, no outbursts of feeling such as I have seen in times past. All is quiet, deep solemnity seems to pervade the minds of all present, and indeed it appears to have had that effect on the entire community. The one thing needful I think is the most thought of at present by the people. I have attended the young people's prayer-meetings at Indian Harbour, where we have heard 40 persons engage in prayer, in one meeting. So you may judge what our state is as regards religious matters. I have baptised thirteen at Indian Harbour and a number more will soon follow, some I expect next Lord's day. We have been holding meetings with the first church in St. Mary's the last two weeks, and a great work is progressing here. I baptised seven willing converts here this morning, and others are waiting who will soon follow. The above named Harbours are only six miles apart, so that the distance from one to the other may be travelled without much inconvenience. Our meetings will be kept up in both of these Harbours throughout the week as long as the prospects are promising. Dear brother pray for us that many more may be added to the churches such as shall be eternally saved.

Yours, &c.,

H. EAGLES.

P. S.—Dear brother I noticed a few weeks ago an account of the baptism of 47 persons by brother McQuillin, at Goshen and Melrose. This is the place where I live and a part of my field of labour, and has been for more than 20 years, and it was in connection with this the second Church of St. Marys of which I have charge, that 27 of the above named members were baptized. Brother McQuillin commenced meetings at Goshen, ten miles distant. Some of our young people went out and I think were hopefully converted. Our brother was invited into our settlement, he came and preached once, and returned the same night. We commenced meetings at once, God came up with us and blessed us greatly. The church became united and souls were converted, I worked with the church one week and we had a blessed time. Brother McQuillin then came in at our request and on Christmas day baptised 17 happy souls, and at the close of the evening service I gave the right hand of fellowship to them, I had to leave the next day for Indian Harbour to commence meetings. Brother McQuillin remained a few days longer and baptised ten more, making in all 27.

H. EAGLES.

HAMPTON, ANNAPOLIS CO.—Our meetings are very interesting at present, four willing converts were immersed by me in that place last Tuesday, and I think others will soon follow, may the work of divine grace be greatly revived in all the churches of Christ in our land.

Yours as ever,

P. F. MURRAY.

FREEMONT DIBBY CO.—Dear Bro.—Our hearts have been made glad in seeing the work of the Lord in the Freemont Church. Last Sabbath I had the pleasure of baptizing eight happy souls. One of whom for many years had been a master-mariner, and now at the age of sixty-four led the way in the baptismal water. Two other were received in the Church on their experience. Many more are inquiring what they must do to be saved, and no doubt will soon follow their Saviour in the ordinance of baptism. The Rev. W. C. Rideout who is labouring with the Westport Church, is much encouraged and has a good prospect of a glorious revival.

W. L. PARKER.

Freemont Feb., 10th, 1874.

DEERFIELD, YARMOUTH CO., JAN. 23, 1874.—Dear Editor.—Since I last wrote you I have baptized 14 in Deerfield and 1 at Ohio, making since the beginning of the year 19. The weather has been so unfavorable our meetings were entirely broken up at Ohio,

but we hope to hold some when the weather becomes more favourable. O that God may display His power still in bringing many more to the knowledge of the Saviour, and keep those who have already professed His name.

Truly a minister can have no greater joy among his people than that they "walk in the truth"; "we live if ye stand fast in the Lord."

J. A. STUBBERT.

OTTAWA.—The Baptist Church at the capital of the Dominion, contemplate the erection of a new House of worship in that city. A social gathering was held a short time since with the object of aiding this project. Addresses were delivered by several ministers and brethren, and by the Hon. Alex. Mackenzie, the Premier of the Dominion. The Pastor Rev. A. A. Cameron on introducing Mr. MacKenzie to the audience jocularly remarked that it was a fundamental rule in the Baptist Church, that her members acknowledged no combination of Church and State, but he had no doubt that if he left that matter in the hands of the honorable gentleman he would be able to settle the difficulty. Mr. Mackenzie spoke briefly but entered heartily into the spirit of the meeting. He remarked that he always admired meetings of this kind, also the ingenuity displayed in crushing so many people into a pew. Referring to the remarks of the Rev. Mr. Cameron, he said he supposed that his position in the Government did not entitle him to be a member of their Church, in that case they no doubt would turn him out, and the only thing then left for him to do was to apply to his friend, the Rev. Mr. Hunter, to take him in. (Laughter.) He had always heard that Methodists were good at taking people in. (Great laughter.) He was a comparative stranger in Ottawa, and indeed some said that he would not be there long. (Laughter.) But he would stay at any rate as long as he could, and until some stronger man than himself put him out. (Applause.) The hon. gentleman then went on to speak of the object of the meeting, the magnificent churches which were rising up in the city, unequalled by any in the Dominion. Mr. Mackenzie said he had come to the meeting not to make a speech but simply to show by his presence—that that was of any value—that he was with them in their laudable endeavours towards the erection of a new church, which he hoped to take a hand in building, and have a sitting in.

MONTREAL.—The 11th ult., was a day of rejoicing with the St. Catherine Street Baptist church, eleven rejoicing believers put on Christ by baptism.

The church has decided to build, to accommodate the largely increasing numbers attending. The site selected is central and prominent. The estimated cost is \$60,000. The Sabbath School attendance has averaged over 560 for the last four weeks, probably the largest Baptist Sabbath school in the Dominion. Their membership last year was but 135 yet they contributed for the support of the gospel and other denominational purposes the sum of \$7,800, besides a large amount contributed for outside objects.

The contributions from the Sabbath School to various missionary and benevolent objects amounted to \$600.

THE INSTITUTE.—Dr. Fyfe reports one hundred and ninety-one students enrolled in the classes during the first week of the term, thirteen more than it ever had, even at the close of our largest term. Every room in the male department is taken.

GLASGOW AND ITS LATEST THEOLOGY.—The Rev. Dr. Caird, Principal of Glasgow University, in opening a new Free Church for the Rev. W. Knight, of Dundee, attempted to prove that disbelief in Christian truth is not penal. We are not careful to give the reasons alleged for this conclusion but call attention to the fact. Here is a learned professor, a Christian minister, and a chosen leader of a Christian church, attempting to protect the unbeliever from the punishment of unbelief. Let the Doctor apply his principle, off-hand, in the first scene in which he is a party, and let him, or any of his company, believe that there is no pit where in fact, there is one, and the unbeliever will soon result in a penalty that will ask for no logical proof. He may have a thousand excuses for believing there was no pit in the way, and may have regarded all the others as fools for their belief; nevertheless, the unbeliever has paid the penalty. He is in the pit? If the Rev. Principal will favour the church with an exhaustive discussion of these facts and their relation to that other fact that "whosoever believeth in God's only begotten Son shall not perish but have everlasting life," he will more successfully give hope to such illustrious unbelievers as Mr Carlyle and Mr. Newman.

THE LASSER AND GAIN—ON A YEAR.—The past year says the London Baptist a notable one as regards the Denomination; for not only was there apparent a decided awakening to the necessity of a more earnest front being presented to the world, a firmer grip being maintained on our distinguishing principles, coupled with the consciousness in many of the churches of renewed spiritual life, carrying with it increased zeal in evangelistic and mission work; but there was, too, a very tangible augmentation of the funds of most of the societies. Now that the returns from the associations are collated, a very gratifying measure of progress, as regards actual numbers, is also evide ced.

Statistics need handling with care and discretion, but speaking generally, those of our churches for 1873 present many points of encouragement. The London Baptist Association shows a nett gain for the twelve months of 911 members, or 7 1/2 per cent. per church and the new "Baptist Handbook," sets before us equally gratifying results.

Further to quote the concluding words of the report of the London Baptist Association; There are 'better things than these.' Signs exist amongst the churches of a deepening yearning for an intenser spiritual life, a fuller baptism of the Holy Ghost. There is an urgency in prayer, a fervour of desire; there lives the gift of that God who giveth to all liberally and upbraideth not." May the good God grant that 1874 may be marked by yet broader and deeper spiritual growth!

The past year has not, however, been without its losses. Death has been abnormally busy amongst the pillars of the denomination, and, as we recently pointed out, our churches and colleges need to redouble their efforts to sustain the tone of the ministry.

The Rev. Newman Hall, recently returned from his second tour in the United States, was welcomed back by a tea-meeting of his church and congregation. The Baptist says of him:—"By his singularly earnest and devoted labours and many enviable personal qualities, he has won the respect and love of thousands who not only do not belong to his church or denomination, but may not even sympathise with his theology, and yet who would be slow to render the same respect to far higher-intellectual gifts unaccompanied by his simple energy and true-heartedness.

Seven years ago there were but two native Christians in Ongole, India; now there is a church there with 2,357 members,—larger than any other Baptist church in the world, except Mr. Spurgeon's and the First African in Richmond, Va.

The Rev. G. J. Oncken is on a visit of three weeks' duration to England. His forthcoming quarterly report of the German Mission will be full of interest, as it gives some important information and correspondence respecting the prosecution of Baptists in Russia, which we regret to hear from him still continues. Meanwhile the work of the mission in Poland is increasing and presents many hopeful aspects.

A native newspaper in the Bombay Presidency has discovered that both Jesus Christ and John the Baptist visited India. The latter, finding ceremonial ablutions in vogue, carried back from India the rite of baptism, while the former, finding the name of Krishna, changed it to Christ and took it back as his part of the spoil.

While the Japanese are looking to us for an example by which to remake their laws, customs, and language, they have a custom which we might do well to imitate in spirit if not in the letter. It is a musical accompaniment which is heard in their worshipping assemblies, caused by the dropping of coins as they become excited in the utterances of the speaker. In proportion as their hearts warm, the pennies drop upon the floor, to be gathered up by the priest after the service.—Mrs. Mary E. Willard.

Dominion & Foreign News.

HALIFAX, N. S., FEBRUARY 18, 1874.

Advices from British Columbia of Feb. 8th state that a disagreement has arisen between the Ministry and the people, on the question of submitting the terms of Confederation to the latter. The feeling runs so strong that a session of the House was broken up by the people and secession is threatened.

The Ottawa Times of Friday last said:—"We understand that Hon Edward Blake has resigned his position in the Government, and that the resignation has been accepted. Mr. Blake's action is not due to any political difference, as he is in entire accord with the administration on every point of their policy. His resignation will be a matter of deep regret to his colleagues in the Ministry and to the country, although his valuable services will still be available in Parliament. Other despatches say Mr. Blake's reasons for retirement are personal, not political.

Secession from the Episcopal Church in Ottawa threatens to be of a serious character, and efforts are being made by the Bishop and clergy to reconcile existing differences.

A meeting was held in Ottawa on Thursday night and a congregation established in connection with Dr. Cummins' Reformed Episcopal Church. An invitation was extended to him to visit Ottawa.