

revived, and sinners converted. Rev. M. A. Bigelow baptised 10 rejoicing converts.

St. Mary's Church.—We have enjoyed a glorious visitation from the presence of the Lord. The hearts of hardened sinners have been subdued and they have been brought, we trust, to a saving knowledge of the truth as it is in Jesus. 29 new converts have been added to the church by baptism. We have enjoyed for a season the faithful and earnest labors of Bro. McQuillan, who also baptised the above number. Brother Ross is now laboring among us, under the direction of the Home Missionary Union.

New Annan.—We have much to be thankful for, although we have not the advantage of a stationed preacher. We have been kindly visited by several of our ministering brethren who have much encouraged and cheered our hearts. Some merry drops have fallen lately in answer to the prayers of our faithful. Two have been received for baptism and more are expected soon. Could we have regular preaching for any considerable length of time those who are anxious and thoughtful might be gathered into the fold.

East Onslow.—We as a church are endeavoring to keep the unity of the spirit in the bond of peace, and trying to keep up an interest in the external duties of religion, while in a great measure we seem to lack the Spirit's power. We have been without any regular preaching for some time past. We are now enjoying the missionary labors of Bro. Kulkreid, who is well received.

St. Ann's, C. B.—We believe that the soul-cheering truths spoken by our pastor, Rev. Daniel Melvick, will be blessed by God to the salvation of many. Our own souls are indeed cheered and comforted from time to time. We are one with you in the same faith, hope, and practice, in harmony with the prayer of our blessed Redeemer. We as a weak church, desire to express our thanks to the former and the present Boards for the kind remembrance of us.

River Hamlet.—We formerly belonged to the church at Maccord, but it was deemed advisable to apply for dismission. This request was cheerfully granted, and in August 1874, we hereby seek the privilege of admission into the Association.

Upper Strathcreek.—We still enjoy the labors, to a certain extent, of Rev. G. Struth. We cannot report a state of revival progress such as many of our churches have enjoyed during the past year. Instead of this we must say our prospects are very dark. We are building a new house of worship.

Upper Loxton.—We as a church have to lament that we do not enjoy the Lord's presence as formerly, when we increased in numbers. We find by experience what the great apostle did, that Paul may plant and Apollus water, but God gives the increase.

West Brook.—We desire to be thankful to God that our prospects are more cheering at present than heretofore. God in his infinite mercy has been pleased to pour out his Spirit, and a refreshing season has come from his presence. Thanks to the Home Mission Board for sending us Bro. P. McCreigh who has been with Bro. McKee, laboring amongst us for the last 4 weeks. At our last conference four young persons were received for baptism. Many more are inquiring.

Orlow West.—We were compelled by circumstances and necessity to build a meeting house for ourselves, in which enterprise we feel we had in a marked manner the approval of the Most High. We are without a settled pastor. Owing to the kindness and zeal of ministering brethren we have been frequently supplied with preaching. Bro. Kulkreid is now carrying out the appointment of the Board to good acceptance.

Little River.—While we are not able to report any remarkable visitation of God's mercy during the year, yet we have abundant reason to bless God that his presence has been with us. Silently yet certainly has the Spirit of the Lord arrested more than one rebellious spirit since we sent you our last fraternal greeting. We are awaiting with abiding faith, and hopeful expectation for refreshing showers of grace from the presence of the Lord.

The Christian Messenger.

HALIFAX, N.S., SEPTEMBER 23, 1874.

An "Inquirer" asks for an answer to the following question: Is it consistent for a Baptist Minister to baptize a person who "is a member of a Methodist Society and wishes to continue with that people?"

We do not hold ourselves as having any commission to answer difficult problems in church polity, nor do we consider that any opinion we might offer should be regarded as authoritative. But having heard the above question spoken upon some years ago, we may say that the principal objection urged against the administration of baptism to such persons as the one referred to by "Inquirer," is that after they are baptized they, by their presence and membership in a pedobaptist church, go and sanction the sprinkling of infants as baptism. This is regarded as an inconsistency not to be encouraged.

Then again the minister who administers baptism to any such person is not able to carry out the latter part of our Lord's commission as given in Matthew xxviii. 19, 20, which directs not only as to preaching the gospel to all the world and baptizing believers, but enjoins also, the teaching of them (the baptized ones) "to observe all things whatsoever I have commanded you." And on this condition the promise is given: "Lo I am with you always, even unto the end of world."

The full commission given by our Lord to his disciples was: 1st. Go ye and teach all nations. 2nd. Baptizing them in the name of the Father and the Son and the Holy Ghost. 3rd. Teaching them to observe all things whatsoever I have commanded you.

And 4thly, on the carrying out of these instructions, He left the assurance: And lo I am with you always even unto the end of the world.

Take away either of these parts and the work is but partially and imperfectly done. But taken in the order given, and we have the work of the church clearly delineated and the foundation laid for the dwelling of the Most High with his people as long as this world shall last.

Besides all this, for a Baptist minister to assume that he may officiate on behalf of Methodists where a Methodist minister may not or will not, is an interference with the people

of his charge that is not calculated to promote harmonious feeling between either ministers or people.

FLOWERS. A SUGGESTION.

A love for flowers is not alone possessed by the rich the cultivated and refined. Those who are generally unable to get them have perhaps as high an appreciation of floral beauty as the wealthy, and when the opportunity presents itself they are as much pleased to obtain flowers as others. Perhaps nothing so much helps to make a sick-room cheerful as a few bright flowers, especially so when they are renewed every two or three days, and accompanied by a few kind words. Any one who walks along the street with a bright flower or two in their hand may see how the eye of those they meet, especially children, gathers brightness as they catch a glimpse of the colors of the floral beauties.

We have made these remarks for the purpose of offering a suggestion.

The city gardens and many private ones also, at certain seasons contain an abundance of plants which would not be injured, but rather benefited, if a portion of their blooms were plucked every day, as long as they last. This being the case it is a pity that they should be left to decay instead of being put where they might do so much good.

In Boston and New York there have been Associations formed of young ladies who were willing to spend half-an-hour or so, a day, in doing up flowers in small bouquets, and, on errands of mercy, taking them to the hospitals and to the chambers of invalids; the flowers being cut and sent loosely in a basket to some central place where the ladies meet for the purpose, and work in concert. After arranging them in small nosegays they take them to the houses of the persons desirous of receiving them. Other places besides Halifax might supply appropriate fields for such benevolent operations. By this means an incentive would also be supplied to young ladies to give more attention to the cultivation of flowers, and it would also afford opportunities in many cases of doing good to the souls as well as the bodies of poor sufferers.

DALHOUSIE COLLEGE CORRESPONDENCE.

The Provincial Wesleyan of last week copies the letter of the Governors of Dalhousie College to the Governors of Acadia College and their reply; which appeared in our columns of the 2nd inst., to which is subjoined the following:—

DEAR MR. EDITOR.—A copy of the above quoted letter from the Governors of Dalhousie College was addressed to the Board of Trustees of Mount Allison College, from which Board, at its annual Meeting in May last, a reply was forwarded. At that meeting no order was made for the publication of the correspondence, but now that the initial letter has appeared, I take the liberty as the Secretary, of sending for publication the reply from the Board of Trustees of Mount Allison, rediffusing as it does the position taken by this Board from the first.

Yours, &c. J. HART.

Sackville, Sept. 9, 1874.

SACKVILLE, May 20, 1874.

To the Board of Governors of Dalhousie College.

GENTLEMEN, The Board of Trustees and Governors of Mount Allison Wesleyan College, begs to acknowledge the receipt of your esteemed communication of 14th inst., and to assure your honorable Board that the suggestion therein made of a Conference of Committees, representing the governing bodies of our various Colleges, has received the attentive consideration of this Board. The Governors of Dalhousie College have formed a correct judgment of the interest taken by this Board in the subject of University education, and may ever rely on its willingness to co-operate with kindred corporations in measures designed to place such education on a firmer and broader basis.

Appreciating the advantages likely to flow from a frank interchange of opinions among those to whom the guardianship of the interests of the different Colleges of our country has been committed, this Board cannot withhold an expression of its regret that the proposition emanating from your honorable Board does not seem to provide on impartial grounds, for such conference and deliberation. The only question submitted by the Governors of Dalhousie College for consideration at the proposed convention of committees, is "the advisability of endeavoring to form one general University for Education in the Arts."

This Board would carefully refrain from drawing an illegitimate inference from the phraseology herein employed, but simply interpreting it by the public utterances and published writings of distinguished and official members of your honorable Board, it would respectfully decline as in-

consistent with its own honour, to approach under invidious circumstances, the discussion of such a question. This Board would venture to suggest that the subject indicated for discussion by your honorable Board, seems to presuppose the settlement in a manner adverse to the views of the friends of Mount Allison College, of a question which has elicited much discussion among the friends of advanced Education in our country, namely, that as to the comparative merits, as schemes of University Reform, of a supreme degree-conferring University with affiliated teaching branches, on the one hand, and such a centralized College as that sketched in the proposal of your honorable Board on the other. Believing as this Board does, that the former would work a vast improvement in our Educational system, invigorating the various affiliated Colleges, and regulating by impartial examinations and common standards the entire higher education of the country, and believing that so far from the question being settled in the public mind prejudicially to the views entertained by this Board, the plan recommended by your honorable Board, is regarded by the great majority of the friends of Collegiate Education, as impracticable if not inopportune, it finds herein another insuperable objection to the proposed Conference.

Should your honorable Board see fit to enlarge and generalise the sphere of discussion, so as to embrace all questions connected with the subject of University Education, with a view to secure what no doubt both Boards equally desire, true University Reform; your honorable Board may be assured of the cordial concurrence and co-operation of the Board of Trustees and Governors of Mount Allison Wesleyan College.

Signed on behalf of the Board.

Our Canadian Brethren now have their Independent Foreign Mission established among the Telougoos at Cocanada. This city is built upon one of the branches of the delta, formed by the mouths of the Godavery river. It is the most important sea-port between Calcutta and Madras, being in the very heart of the Telougoo Country. No other society has at present taken possession of Cocanada; yet it is the natural outlet to one of the richest and most populous districts in India.

Rev. J. McLaurin writes—thence March 27th:—

"The Town is a smart, thriving place of about 20,000 people. There are a goodly number of Europeans, and a good many East Indians or Mulattoes. A good many of them are Roman Catholics, the children of Portuguese and Dutch fathers and Hindu mothers. This was once a Dutch settlement. The natives are a quiet pushing lot of people as far as I can see, and not so wickedly opposed to christianity as in some other parts of the country. It may be however that Satan is not yet aroused because no fierce assault has yet been made on his kingdom. There is a large shipping business done here. Some eight steamers a month call at this port, and a sailing vessel of 700 tons of castor seed, to make Castor oil, is ready for clearing out for a firm in New York.

Every thing is very dear. It is difficult to find a dwelling house. We are paying \$75 per month for our board and our room. The only suitable house available is \$40 a month, but we can pay no such rent as that. A mission house, &c., &c., I hope will be built as soon as possible. There are a few christians in town, but they will require much training to make them efficient workers for Jesus. Gabriel is a devoted man, and our prayer is that we all may have a large blessing."

Rev. A. V. Timpany who is sustained by the American Baptist Missionary Union also writes to his brethren in Canada on the subject as follows:—

Last year in October, you organized an Independent Mission Society for the foreign work, and took Cocanada for your field. Bro. McLaurin is there now, bravely beginning to work alone. His expenses will be heavy for some time to come. He needs at once all of \$6,000, I should say for building alone. This he must have in addition to his own salary, and the current expenses of the mission. No doubt Bro. McLaurin will speak for himself, yet I may be allowed to say that I think you ought to make a special effort and raise the money he requires for establishing a mission. Now that you have Bro. McLaurin, do not tie his hands for want of instruments of labour.

You did generously by me when you continued my personal salary, although working for another society than your own.

When I sent in my estimate of the current year's expense of my mission to the reunion, there was no Independent Canadian Society then, and I of course counted on receiving the specific sums that are given for native preachers, &c., by Sabbath schools and others. These specific sums amounted to over \$600 a year, and largely supported my helpers. I asked the Union to send me \$1000 for mission work. In the appropriations for the year, and stated that I would receive at least \$500 from Canada, which would be sufficient for my work. The Union gave me the sum I asked for. I went on spending \$250 a month for five months. It had occurred to me that perhaps the brethren in Canada might not send my specific funds, fairly considering that my salary was all that was called for. My supposition was correct. I do not see that any one in particular is to blame for the way things have turned out, but it

has been disastrous for me and my work, which is brought to a stand-still or rather is per force allowed to run back.

I am going to write an appeal to the American brethren to do for my work, despite my red coat, what they do for my fellow workers who are clothed in stars and stripes.

REV. I. E. BILL writes the Visitor that he is "still in Liverpool." He adds:

"Our readers will probably be surprised to learn that, as yet, we are not beyond Liverpool. The truth is, we have found so many kind friends, and so much to do, that we have lingered much longer than we intended when we came. Tourists from the United States, who came with us, have passed rapidly through England, over some parts of Ireland and Scotland, or to the Continent for a few weeks, and have returned home, leaving us still in Liverpool. But they rush on, taking a bird's eye view of the prominent places of resort, and return, after an absence of a few weeks, thanking God that they have seen Europe. We take things more leisurely, and want to stop at each place sufficiently long to do good as well as to get good."

He writes at length on the Emigration going on from that famous seaport. He says:

The National Agricultural Labourers' Union numbers more than a hundred thousand, who are pledged to stand by each other in this terrible struggle between capital and labour. The plan adopted, is a strike for higher wages; but failing to accomplish their purposes, they leave the country, if possible, in search of homes on foreign soil.

The emigrants in question belong to what is termed the "red" men. The farmers would not accept their terms. They therefore had to be supported by the Union. This, of course, involves a heavy expense. The Union, therefore, is anxious to get them away from the country. In the present instance, arrangements had been made with the Ontario Government to bear a portion of the expense of passage money, and to make provision for them when they arrive at Quebec. We understand that the Dominion Government pays one pound a head towards the passage; the Ontario treasury another pound; and the Union pays the balance—about fifteen shillings each. What the Dominion does for the Ontario emigrants, we presume it will do for others going to any of the Confederated Provinces.

Now is the time, he says, to fill our Province (N. B.) with the very best class of laborers. Tens of thousands of the better sort will emigrate just as fast as they can get the means of so doing. Every pound expended wisely by the government will yield a hundred per cent profits. New Brunswick has millions of acres of excellent land yielding no profit because the people are not there to cultivate it. Now is the time to obtain the men by the thousand. All that is wanted is the needful to take them out. Call upon the Dominion Treasury to pay a part, the Agricultural Union of England to pay a part, and let the balance be made up from the New Brunswick Treasury.

One day last week a man entered a respectable grocery in Halifax and asked for a fig of tobacco. It was handed to him by the clerk in attendance, when the man said, "Let me have a pound, if you please." A pound was accordingly weighed and given to him. The man took the pound and when he was expected to make the required payment, he said "Charge it to me." "But" replied the clerk, "we do not know you."

"Put it down to my name," he said, "What is your name?" asked the clerk, "I do not know if we have any account with you."

"Oh never mind" said he, "Put it down to me." And he was just about to walk out with the desired pound of tobacco, when a bystander perceiving that the man was an inmate from the Lunatic Asylum, diverted his attention by telling him they gave no credit at that store "but he advised him to go over to the store opposite as they did there sometimes give credit. The man quietly put the parcel down, thanked his informant and went out.

We shall leave our readers to moralize on this fact in real life—the relation between tobacco, credit and insanity. But as on the same day that this little incident came to our knowledge, we happened to see in one of our exchanges the following article bearing on the subject, and thought they might very fairly be combined as containing some valuable suggestions to old and young:

"CHARGE IT."

like the article much," says a young man who happens to go into a store, and sees something which strikes his fancy.

"Never mind," says the gentlemanly clerk, "you are good for it."

And so it is that little accounts are opened at one place and another, till the young man is surprised at his liabilities; which, though small in detail, are sufficiently large in the aggregate to reduce his cash materially when settling day comes.

In many instances, if the cash were required, the purchase would not be made even had the person the money by him; but to some, getting an article charged does not seem like parting with an equivalent.

Still, when pay-day comes, as always it does, this illusion vanishes, and a feeling is experienced of parting with money and receiving nothing in return.

If there is an actual necessity of making a purchase, and the means are not at hand, there is a reasonable excuse for obtaining the same on credit; but when the article can be dispensed with until payment can be made, it is much to the advantage of the purchaser to do so.

"We must have a nice set of furniture," say a young couple about to be united in marriage, "but we have not the means; however, we will get it and have it charged."

And so they start in life with a debt hanging over them for which there is no occasion.

The habit once formed is difficult to break away from, and whenever anything is wished for, it is purchased without considering that circumstances may arise which will render the payment impossible.

When there is a certainty of health and a supply of labor, it would place rather a different construction upon the matter. But considering the fluctuating character of business, making it possible that a mechanic may be thrown out of employment at any time, it is certainly better to be prepared for such emergencies by keeping clear of debt.

Sickness may also overtake one at any time, and the thought that numerous charges are standing against us aggravates the disease and renders the misfortune harder to bear.

Taking this view of the matter, it is not better to forego the pleasure of possessing articles which our taste may prompt us to purchase until the means are in hand? It is very easy to say "charge it," but not always so easy to pay it.

And this is always the ultimatum. If payment is deferred too long the very one who politely tells the purchaser that it will make no difference about the money, will say he had no business to buy fine feathers if he had no prospect of paying.

And in a measure, this is true. By pursuing such a course, a person is never independent, the host of little debts are ever ready to perplex and worry him, when that for which they were incurred has been used. Hence it may be said that the custom of charging is unjust both to purchaser and seller, as the one loses his peace of mind and the other oftentimes loses his money. Getting in debt is easy, but getting out is just the reverse; and for that reason it would be well for people to ask when about to make a purchase in the manner alluded to, is it not best for me to wait until I have the money, and then not have to order the seller to "charge it?"

Rev. W. S. McKenzie has written us in reference to the letters of "An Oriental," and says:—

"I do not see that the St. John Telegraph went far astray in reporting what I said of Siam. It is not exactly correct, especially in its reference to the demolition of sacred or Buddhist structures and institutions, to make way for those of a christian civilization. But I am not disposed to criticise the report given in the Telegraph. It is so much better that I am usually served by reporters for the press, that I will not complain. My authority for what I said about the change coming over Siam for the better is Rev. C. H. Carpenter, one of our Missionaries. You know him, and know him to be a man who is generally cautious in his utterances. I shall write him to give me an exact statement of the case. Of course some time must elapse before I can have an answer from him. And I think I had better let the deliverances of "An Oriental" stand until I have in hand the data I need for a reply."

Rev. T. H. PORTER, pastor of the Fredericton Baptist Church we regret to learn continues in a very much impaired state of health. Finding himself unable to perform his official duties he offered his resignation to the church. Instead of accepting it the church unanimously and most heartily decided to give him leave of absence until the 1st of June, 1875, with his full salary, the church supplying the pulpit in the mean time. Mr. Porter will probably try what benefit change of climate for the winter will afford him.

The steamship Tenasserim in which our missionaries sailed from Glasgow to Rangoon was lost off Cape Guardafui, East coast of Africa, on her second return voyage from Rangoon after the arrival of our missionaries in Burmah. Mr. Cushing a returning missionary was on board. The passengers were saved.

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