

marble, and they could not get it out. There is a class. All the scholars are well behaved, except one boy, and he is the "stain in the marble." He spoils the beauty. They wanted to have the whole school cultivated to make it really beautiful—all to come regularly and in time, and to be attentive, and no part uncultivated.

4. If a garden is to be kept beautiful, you must sow a variety of flowers.—He could not mention all the many flowers there are but they would need to sow many different sorts, to make a garden really beautiful. There was mignonette. Suppose they said they would sow the garden with that alone. It would not look very beautiful with only mignonette, although it was a pretty flower. Then, there was the geranium. Suppose they sowed all geraniums. No; that would not do. To make the garden beautiful, they would have to sow different kinds of flowers, and put them in order—artistically, as it is called. That was what made the beds in Victoria Park look so beautiful. So with the Sunday School. They wanted a variety of flowers to make it beautiful. Here is a boy who is very kind—would do any one a kindness, but he is very proud. Here is a girl who, for her age, has great knowledge, but she is very indolent. Here is a boy who is perfectly truthful, but he is not benevolent; he keeps all he gets, and never gives. Now that was not what was wanted. Let them look at what Paul said to the Galatians about the kinds of flowers and fruits which they should cultivate—"Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." He wanted to see them cultivating all these fruits of the Spirit, and all in due proportion and with regularity, and then their school would be beautiful.

5. If a garden was to be kept beautiful, it must be frequently cared for. Suppose the gardener planted all the flowers in proper order, and when it was done, they said to him, they would not want to see him again for three months, would the garden keep beautiful! No; the weeds would spring up, and very soon spoil its beauty. When God made man, he put him into a garden to do two things to it, to "keep" it, and to "dress" it. By "keeping" it he (the speaker) supposed that man was to protect it from damage by beasts or fowls; and by "dressing," that he was to weed it, and train and trim the plants. So a Sunday-school needed constant care. Suppose they were Christians that day, the work would not be all done then. A weed would come here and another there, and they would need constant watchfulness and care to keep them right.

6. If a garden was to be kept beautiful, it would require three things—the rain, the sunshine, and the wind. Without these, the garden would fail. Without the rain, the flowers would droop and die; without the sun, they would not bloom and flourish; and they needed the wind to blow upon them, to make and keep them fresh and beautiful, they would need the Divine blessing to come upon them; His blessing and grace be showered upon them; and he earnestly asked the scholars to pray that God would thus bless their Sunday-school, so that it might be truly beautiful.

At the close of this address, which lasted twelve minutes, the congregation chanted a hymn, and then followed the sermon for adults, from Luke xii. 22, which lasted a little over twenty minutes. As a suitable sequel to this subject, the congregation sang "The Lord will provide," from Sankey's "Songs and Solos," which book seems to have been adopted for regular use. The usual announcements and benediction brought the service to an end.

Several friends, to whom I have given an account of Dr. McAuslane's practice, have been surprised that the congregation "stand it"—i. e. so much time given up exclusively to the children! Two Canadian pastors, to whom I related it, asked, "How often does he do that?" On my replying, "Every Sunday morning," they started, and ejaculated, with emphasis—"Every Sunday morning!" It was evidently a marvel to them. Whether any other pastor could "go and do likewise," I will not pretend to say; but I may affirm on the authority of the superintendent, that "the people like it;" and surely it would be a poor mind who could not get something out of the above address quite as suitable to adults as children.

OLD PASTOR.—The following card appears in a recent number of the Boston Watchman and Reflector:—"If I were a statesman, or lawyer, or doctor, age would be for my benefit; but as I am a minister of the gospel, where age operates unfavourably, so much so that a man of fifty is rather too old to be a pastor, and if sixty, old enough to be shelved—therefore, will all that have received the last catalogue of the Newton Theological Institution please make the following correction.—born November 22, 1799, instead of 1792, lest all the pulpits should be closed to me on account of great age?"—H. Fitz.

THE PILGRIMAGE OF SORROWFUL.

By ELIZABETH PATTEN HUNT. Edited by Mrs. Hunt-Morgan.

CHAPTER IX.

Up this hill, Grace assisted her; but she thought so much of her ingratitude, of Persecution, and of the difficulties that might yet be in her way, that she took but little notice of her friend's assistance, and exclaimed, on reaching the top:

"O! that I were out of Trial! O that I could constantly keep in the right way! But alas! I now seem to have no inclination to walk therein, O that my heart were made clean!"

She now came to a lodge, where she met with three pilgrims, named Convert, Contemplation and Mary, when the following conversation took place.

Convert. "O! what a gracious King we serve. How rich are his provisions on which we have fed by the way! And how freely does His bounty flow towards us; we have it all without money and without price. He began, He carries on, and He will complete His work by Love and Grace alone. O! how has He been with us in ascending these mountains! I can indeed say that as my day, my strength has been, and I believe I shall live to see the fulfillment of all His promises."

Contemplation. "O! the heights, and depths, the lengths and breadths of the love of Jesus! It passeth our knowledge, it is beyond our comprehension. We can dwell upon it, we can feast upon it, we can rejoice in it, but we cannot speak—cannot conceive all that it comprehends. And who can describe the glories of our Lord? Who that has had but a single glimpse of His beauties, but must feel at a loss for language to say how lovely He is. Who that has had but a transient glance into His treasury, but must confess that His riches are unsearchable, that they never can be enumerated. And who that has been saved from the Lost City and brought to the City of Refuge, but must own that He is able to save to the uttermost. Would we think, would we speak of things that are lovely and of good report, then let us think and speak of Jesus, for we find them all in Him. O how do love, power, grace and condescension centre in Him! How were these combined in His plan for building the City of Refuge, in His actually accomplishing that work, and in His bringing lost souls to partake of the blessings there so freely bestowed. We may well exclaim: Herein is love, not that we loved Him, but that He loved us, undertook our cause, determined on our redemption, although it cost Him tears and groans, and agony, cruel mockings and scourgings. And he resteth in His love; His affections know no abatement towards those whom he has redeemed. Herein is love!"

Mary echoed, with her hands folded on her heart, and with a thoughtful countenance:

"Herein is love!"

Convert also repeated:

"Herein is love!"

For a few minutes all were silent. Convert, Contemplation, and Mary were each dwelling on the love of which they had been speaking. Sorrowful was wishing that she was like them, and thinking that if the truth were known, she would be considered a blot in their company. She would have confessed her faults, but she remembered the words of Shame, and remained silent. Convert was the first to speak, and she said:

"It would be natural for us to think that when we reach the Holy Land, when we stand before the Father of our Prince, we should be ashamed on account of our rebellion; but no; for he has promised that His people shall never be ashamed. We shall then have no sickness, for He healeth all our diseases. We shall not appear in tattered garments, but in robes far exceeding in beauty and splendor even those which we possessed when our city was called Innocent. None of the ill effects of our rebellion will follow us there; for we shall be justified from all things. Justified! Without blame! Unreprovable, unrebukeable in the sight of Holiness itself. Come let us sing:

Redeeming, justifying grace Employ our hearts and tongues, O let us this for ever make The subject of our songs! Worthy is He who thought of us When lost and dead in sin; And now we quickly shall through Him Eternal glory win.

When they had finished singing, Convert turned to Sorrowful and said: "Have you nothing to say concerning your Lord?"

Sorrowful was silent. Then said Contemplation: "Cannot you rejoice at the prospect of so soon seeing His face to face, going out of His presence no more for ever?"

Sorrowful. "The time does not seem short; to me it is long indeed."

Convert. "When you would gladly reach the Holy Land this moment, if you could!"

Sorrowful. "O yes!"

Convert. "Stop, my sister. I think it is likely that you have a lesson to learn of which as yet you know but little; it is this: 'The heart is deceitful above all things and desperately wicked,' prone to start aside at every step, that it is only Grace and Love can keep from wandering. I know you have had mountains to climb, but I should imagine that you have passed comfortably through the valleys, and enjoyed much of the presence of your Lord, and of His Grace and Love, and that you have felt but little inclination as yet to go in forbidden paths."

Sorrowful remained silent, which induced the pilgrims to think that Convert's conclusion concerning her was correct. When they proceeded on their journey, they invited her to accompany them, but she declined this invitation and walked at a slower pace by herself; and these were her reflections.

"How greatly are these dear pilgrims mistaken! They have only to complain of a proneness to wander, of a feeling sense of their weakness, and little guess how I have actually yielded to my deceitful and desperately wicked heart. I am not only prone to go astray, but actually do so. All my thoughts and affections are not, like theirs, taken up with our Lord. They seem to understand and to enter into the whole scheme of salvation, while I know nothing; I am ignorance itself. They talk about being justified, but I do not understand what they mean; yet it is matter of joy and consolation to them. Ah! I should have known too, I should have been happy too, had I not turned aside with Faint-Heart and Impatience, if I had not been pleased with the society of Vain-Thoughts. But my real state will not always be kept from the knowledge of pilgrims. My Lord knows it; Grace and Love know it, and perhaps will not allow these faithful pilgrims to be longer deceived by me."

Correspondence.

For the Christian Messenger.

The following Appeal has been received by the Secretary of the Nova Scotia Central Board of the Women's Mission Aid Societies. As it is addressed to the Societies in the three provinces, it is published for the information of all concerned. A copy has been sent to the Central Boards in New Brunswick and Prince Edward Island.

COCANADA, Aug. 27th, 1875.

TO THE WOMEN'S MISSIONARY AID SOCIETIES OF NOVA SCOTIA, NEW BRUNSWICK AND PRINCE EDWARD ISLAND.

Dear Sisters,—

A matter which seems to us of great importance, has been resting on our hearts, and we have concluded to address a united letter to you, that you may know what it is, and if possible assist us.

We think that when Miss Armstrong leaves you, you will probably feel the necessity of some fresh work to do. We suppose all will agree that the number of Missionaries now in the field, is all it would be wise to have here for the present. When once we are located and have gathered schools about us, we will probably be calling upon you for young ladies to assist in that work. But, for the present, a need we feel very sensibly, we think the Women's Aid Societies could meet, if they were aware of the state of affairs. We have reference to the salaries we need for native helpers, without whom we cannot carry on our schools efficiently, and whose support the Mission Board may find it hard to undertake, with the present pressure on their finances. In addition to this, we need funds for school work, for which at present there is no provision. Within a year at least we shall need mission houses, and compounds, and buildings for our schools. The former alone will be a heavy burden for the Board. Cannot the Wcman's Aid Societies undertake to bear the expenses of the school buildings, and school work, with the expectation, when the work is ripe for it, of sending out young ladies, whose special field here, has always been the education of children.

There is no work that pays better; the older ones always have the knarls and kinks of heathenism, in spite of the new birth into Christianity, but the little phil-

very different type of christians. The women who have grown up in heathenism, we can reach to little advantage, but the little girls trained in our schools are our hope. Nor is this a small work, or one far off. Even now a number of children could be gathered together, but one must call them away from the surroundings of their heathen homes, to exercise a fitting influence over them. Their food and their clothes, sleeping rooms, and the whole paraphernalia of a school, is needed, which, imperfectly provided, makes imperfect work.

Sisters, we do most earnestly beg of you, send us means to provide for these heathen children, and to begin the work our unmarried sisters will be engaged in by and bye. As we see opportunity to do it, our hearts yearn to call these poor creatures from their wretchedness, and to have place and means to educate them up to the way of life, in sure and certain hope that our labour shall not be in vain in the Lord.—This we are not able to do unless you will provide means for us.

Out in the street yesterday, we saw a man ill-using a woman, pulling her hair, dragging her about, with occasional blows to enforce his words. We went out to see if anything could be done to help the poor creature, whose cries and prayers were most pitiful to hear. But the word came back that she was his wife and nobody could interfere. These things are of constant occurrence, and we returned into the house with full hearts, because God "had made us to differ."

Sisters, that would be your portion if the Bible had not been given to your husbands and to you. We can do little for the men and women, but we want to take the children out from this, and we call upon you, even before you send any more of us out, to send us school funds, that we who are here, may begin to work for this people.

We are, in the love of Christ, Your sisters,

H. M. N. ARMSTRONG, M. F. CHURCHILL, M. S. SANFORD, F. E. BOGGS.

The Nova Scotia Central Board feeling assured that the members of the Women's Mission Aid Societies, will be of one mind as regards the response that should be given, have met, and taken measures to recommend that some of the funds now in hand be sent to our missionary sisters for use in the way they suggest. As soon as the Central Boards in New Brunswick, and Prince Edward Island, send in their expression of readiness to co-operate. The resolutions passed at the late meeting will be inserted in the Christian Messenger and Christian Visitor. We must not allow our dear sisters in Cocanada to have their hands tied, because "hard times" have temporarily fallen upon us.

On behalf of Nova Scotia Central Board, M. R. SELDEN, Sec'y.

For the Christian Messenger.

CHURCH MUSIC.

A great deal has been written upon this subject, but too much cannot be said while there is one christian or church member who attempts to disclaim the fact that good music is indispensable to the highest prosperity of the church. It is a lamentable fact that we are not half awake to this important part of christian work; we say christian work, because we firmly believe that by the proper use of our musical faculties, we may promote God's glory just as much as by preaching if we had a call to preach. That the worship of God, in the Sabbath and week evening services, may be rendered more profitable and soul-stirring to christians, and more attractive to the unconverted by the introduction of good music, there can not be the shadow of a doubt. There are many who object to organs being used in churches; who think that the money expended in that way should be devoted to Home or Foreign Missions, or some charitable object. While every church should bestow as liberally as God has given it, for all these purposes, we must not neglect the improvement and building up of our own churches. Now whatever means are used for the accomplishment of this end, make us, as associated workers for God, stronger, and certainly, if we render our services attractive and pleasant, and thereby draw within the influences of Divine Grace, those who have no interest in church work, we are doing more for the Master whom we serve, than if we are dull and prosy in our christian engagements. Let us make our music harmonious, lively, and sensible. Many

singer, and the singing of God's praise without regard to time or tune, turns, what should be a joyful, heart-felt service, into an unprofitable one, or something worse, and often into a wearisome task. In such cases, the introduction of a good organ, and the selection of a few of the best singers to lead the congregation in their songs of devotion, would soon bring about a better state of things.

That God's people of old used instrumental music in their offerings of praise, we have abundant proof in His own Word. Miriam's exultant song, "Sing ye to the Lord—for He hath triumphed gloriously," was accompanied with the timbrel. In 1 Chron. xv., we learn that David had a choir appointed with instruments of music, "psalteries, and harps, and cymbals," to perform that part of God's service. For further commands see Ps. 92; 98; 144; 150, and other parts of Divine revelation. Then why should we not have instrumental music in our churches?

Have you not listened to the tones of the deep-voiced organ as it pealed forth its rich triumphant chords, filling the House of God with melody and making the air resonant with sweetness, and felt your soul drawn nearer Heaven? And, as the grand harmony of "Old Hundred" or the sweet soulful strains of "Coronation" fell on your ear you have felt, even though God had not blessed you with the "gift of song," an irresistible impulse to join the voices of the choir, as they sang in a glad ascription of praise,

"Bring forth the royal diadem And crown Him Lord of all."

Perhaps you have listened to those sweet singers of sacred song, Thane Miller, or Philip Phillips, or Ira. D. Sankey whose singing God has so signally blessed, and have seen the tear-drops start from the eye of some hardened sinner, as they sang in touching, pleading tones, "Almost persuaded," or more joyfully, but not less touchingly, "Safe in the arms of Jesus," and the melody and sweetness of the song has thrilled your soul, and you have thought if music is so sweet on earth what will it be in Heaven where angels and redeemed spirits strike their golden harps and join their glad voices in one unceasing song of praise to Him who hath redeemed us from our sins and washed us in His own most precious blood. Oh we cannot estimate the amount of good that these simple but effective songs have accomplished, nor how many souls have been brought to the Saviour through the "ministry of Song."

C. K. M.

For the Christian Messenger.

INCIDENTS IN NOVA SCOTIA BAPTIST HISTORY.

No. 6.

ECONOMY CEURCH. OFFSHOOT NO. 1.

The rise of the Baptist cause in Economy was chiefly through the labours of the Onslow pastor. About the year 1825 Mr. Munro was encouraged to visit this place about 40 miles distant, there was some Baptist leaven at work. There were two or three Baptists, and a few others that were friendly, being in some measure connected in the coasting trade with Kings County. It is likely that some influence from that place had been exerted among them, perhaps some pastoral labour, as some of the constituent members of the newly formed church had been members of the 1st Cornwallis church. In process of time there was a call to administer the ordinance of baptism in Portauquique an adjoining township, and again to baptize three others, two of them in Economy, and yet again the Onslow pastor is in Economy baptizing. And now the time has come to form a church, some others are waiting for baptism, and in September, 1828, Mr. Munro is called to organise a church, several of the brethren from the Onslow church accompany him. A church meeting is held on Saturday afternoon, and those that were waiting for baptism came forward, were received and baptized on Sabbath morning to the number of five, and after the morning sermon, a church was constituted of those baptized at the different times, including some with letters of dismission from other churches. I could not state the exact number of constituent members, to whom the Lord's Supper was administered in the newly constituted church. Bro. Elwood officiated as Deacon, Mr. Munro would do doubt repeat his visits to this place for some time afterwards.

It would be but right to add that the progress, and perhaps the existence of this church in a great measure is owing to the godly conduct and assistance of our bro.