

second sitting. Then, the "Annuity Fund," Marriage Registration, and the "Suffering Churches of New Brunswick."

On the second day, after a brief prayer-meeting, the Annuity Fund was taken up. The report stated that the Guarantee Fund had reached the sum of £53,910.19s

The scheme of the Annuity Fund is based upon the provision that the ministers who seek its benefits shall pay the cost of an annuity of £15 (to be increased from the free contributions should the funds allow, to £45) for themselves in the event of their retirement from the pastorate through age or infirmity, and of an annuity of £10 (to be increased from the free contributions, should the funds allow, to \$30) for their families in the event of their death.

Some considerable time was expended over this matter. After which the Ministers' "Augmentation Fund" was brought forward, Rev. H. C. Leonard submitted the Report from which it appeared that last year the pastors of 178 churches received an equal dividend. This year the number of accepted cases is 188. To meet these the treasurer has now in hand the sum of £3,369 3s. 5d., so that the sum of £391, 16s. 7d. is still required.

A resolution of deep sympathy with the sufferers by the famine in India was adopted by the Union.

A Public Meeting was held in the evening of the second day under the presidency of the Mayor of Newport. Rev. J. Aldis spoke on "Modern Theological Speculation—how to cure it." Rev. H. W. Robinson on "The spirit in which the church should proclaim the gospel." Mr. Willis, Q.C. on "Dis sent the creature of Circumstances," Rev. D. Jones on "Our future policy in regard to the Establishment."

We must reserve a report of the great Missionary Meeting for next week.

For the Christian Messenger. Home Missions.

Recent numbers of your paper have contained suggestions as to collections for benevolent objects which seem worthy of attention.

Brother Cohoon's suggestion was that half-yearly collections be taken for all the objects, by means of envelopes having printed upon them the proportions in which the money will be divided unless donors specify otherwise. The following are the proportions suggested: Home Missions.....30 Per Cent. Foreign Missions.....30 " " French Missions.....10 " " Infirm Ministers.....10 " " Acadia College.....10 " " Ministerial Education.....10 " "

These suggestions are commended by the Cor. Secretary of the Home Mission Board, and by the General Agent, and the Board offers to supply the envelopes to the Churches, so that the plan thus highly endorsed ought to receive some attention.

As I have read the articles referred to some questions have arisen in my mind which perhaps you will be good enough to answer.

Why is it that one Board should attempt to control, even indirectly, the whole funds of the denomination for benevolent objects? What business has the Home Mission Board with collecting money for Foreign Missions, or for Education, or Infirm Ministers?

We have a Board of Governors to get money for the College, a Board of Foreign Missions to get money for that object, and, in Nova Scotia alone, three Boards for Infirm Ministers. Now will these Boards be content to let the Home Mission Board distribute the moneys as the plan proposes?

Of course it may be said that no one is bound by the suggested proportions, but the adoption of the system proposed

would, for the most part, control the distribution of the funds. But is the distribution proposed equitable?

The French Mission is to receive one-third as much as all our Home Missions!

Last year the Union expended ten times as much on Home Missions as on the French Mission. But the new plan will make a radical change, enlarging the French Mission at the expense of the Home Mission funds—which ought not to be.

It is even proposed to give the French Mission one third as much as Foreign Missions! Surely the friends of the French ought not to complain. Then we are asked to give the few Infirm Ministers as much as the College which needs so much "to keep up with the times," &c. But just think of it: the few poor students are to receive as much as the College that instructs them!

I must confess, Mr. Editor, I do not like Union Societies at all. They may be useful to help along an unpopular object by uniting it with several popular ones, I can see but little else about them to commend, and even this object is scarcely praiseworthy. Any scale you may adopt has to be continually re-adjusted, and who is to re-adjust it? A plan of collection should be such as to produce intelligent giving. But the Union plan, by presenting so many objects at once, fosters ignorance of them all.

Will it not be better to have each object presented to the people by itself and have the collections oftener? X.

The Christian Messenger.

Halifax, N. S., November 14th, 1877.

NEW SUBSCRIBERS FOR 1878

Please send on your address at once, and we will forward the CHRISTIAN MESSENGER, from the date of receiving your subscription, to Dec. 31, 1878 for the price of one year!

Never was it so necessary as it is now that active effort should be made for the spread of Truth. The most effectual means of doing this, next to the living voice of the preacher of the Gospel, is by the weekly religious press.

We would respectfully ask each one of the thousands of our respected readers, Do you wish to benefit your neighbor and his family? Do you desire to help your church and minister? Do you aim at promoting Education, Temperance, Sabbath Schools, and all good institutions in your neighborhood? Try and get every family to take the Christian Messenger. We know of no way in which so much good may be done by you, so cheaply, and with such far-reaching results as by getting all your neighbors to become readers of the Messenger.

We offer the above inducement and doubt not many who may be informed of it will at once become subscribers. Please try and let us hear from you soon, and you will greatly oblige THE PROPRIETOR.

THE REFORMED EPISCOPAL CHURCH has been brought prominently before the Halifax public during the past week by the presence of Bishop Fallows, on Tuesday evening, to lecture on "the four Johns of History," and on Thursday evening to present the Principles and Aims of the Reformed Episcopal Church.

The Lecture was a brilliant effort, and presented the men named in a most glowing light, as worthy of all honor for their efforts to reform abuses, remove the corruptions of the times in which they lived, and awaken attention to religious truth. The meeting on Thursday was largely attended. Bishop F. contended that the present Church of England is not the true church of the Reformation, but that several additions have been made leading back towards Rome, until now all the abominations of the real presence, auricular confession, and priestly absolution were taught and practised in the Church, and the term Protestant is rejected for that of Anglican Catholic. The Prayer Book of the present day he held sustained all the recent developments of Ritualism. He contended that it was useless for the evangelical party to seek any reformation in the church, but to accomplish the object of reforming abuses they must come out and separate themselves from the overwhelming mass of error and corruption in that church; and outside they may expect to accomplish some good in reforming abuses and making the church more in harmony with Apostolic Christianity.

Bishop Fallows defended the position taken by the Reformed Episcopal Church and showed their prospects of success, by saying that in the infancy of Christianity there were but one hundred and twenty disciples in an upper room, whereas they had already a rapidly increasing number of large congregations in Canada, in the United States and in England.

The Church of England is having secessions from both ends. The Evangelical Reformers are withdrawing because they find that they have no power to stay the progress of the church in its Ritualistic and Popish tendencies. On the other hand, a large number of the extreme Ritualists, finding that they cannot indulge to the full, in all their desires to return to mediæval methods of proceeding whilst they remain in the Establishment, are moving for more freedom, and they have resolved to found a new church in which they shall not be subject to the State. This is doubtless all leading towards a separation of Church and State, a consummation devoutly to be desired, and the only one which will prevent the livings of a professedly Protestant church being occupied by clergy who are at heart Roman Catholic. There is no reason why both Ritualists and Evangelicals should not enjoy the utmost freedom in their modes of worship, provided they sustain themselves; but when supported by the State, then the State has the right to say what they shall do and teach.

Here are some stirring questions put by the St. John Religious Intelligencer.

"Hundreds of rum-shops are scattering ruin throughout this city. Hundreds of homes are being darkened and destroyed. Can nothing be done to check the work of the destroyer?"

Old men, young men, and boys in our midst are giving themselves up to drink. Shall they be allowed to go to death without an effort made to save them?"

What are the Christians of this city doing to stay the deadly work of rum that goes on every day before our eyes?"

May the answer soon come in the shape of a Mighty Reformation!

"What do your children read, Christian parents? Are you careful to save them from pernicious literature? It is important advice given by the Messenger "every parent take heed to the reading matter furnished to the children; for in our judgement, there is death in a large proportion of that which now delights them."—Intelligencer.

CHRONOLOGY OF THE WEEK.

- Nov. 5.—Gunpowder Plot..... 1605
" Battle of Jemappes..... 1792
" Battle of Inkerman..... 1854
" Battle of Lützen..... 1632
" Death of Gustavus Adolphus..... 1632
" Death of Princess Charlotte..... 1817
" Death of J. Frobisher..... 1594
" Death of Cardinal Ximenes..... 1517
" Death of Milton..... 1674
" Madame Roland guillotined..... 1793
" Death of Bewick, Engraver..... 1828
" Death of W. Camden, Antiquary..... 1623
" Birth of Luther..... 1483
" Battle of Varna..... 1444
" Death of Dr. Mantell..... 1832
" Death of General Fairfax 1671

Our correspondent "X," pastor of one of our Western churches, seems to wish us to enter into discussion of the matter on which he writes. It is hardly necessary that we should do so, seeing that it is already in able hands. It is a subject that will bear discussion. Anything that will promote the harmonious working of our institutions, or assist in the development of their real claims, is worthy of prompt and careful consideration.

The Acadia Athenæum has resumed and enters on its 4th volume. It presents the same cheerful face. Its contents shew that its managers are looking ahead, full of enthusiasm and hope. Various improvements in the College grounds and buildings have been made during the summer recess. These are duly chronicled.

A DOUBTFUL SEX.—Rev. R. Tweedie, in writing to the Wesleyan says "our female brethren are deserving of much praise." Are they men? If so it is a doubtful compliment. Are they women? They must be Amazons.

The Communion Question had a striking illustration in the late Pan Presbyterian Council. There—although no Baptists were there to trouble them—the members could not partake together of the Lord's Supper, or as it is improperly called "commune with each other."

The November-December Number of North American Review contains the following articles; Resumption of Specie Payments, by Hugh McCulloch, Judge W. D. Kelley, Gen. Thomas Ewing, David A. Wells, Joseph S. Ropes and Secretary Sherman; Cavalier de la Salle, by Francis Parkman; The War in the East, by Gen. Geo. B. McClellan; The Function of Unbelief, by Thomas Hitchcock; The Southern Question, by Charles Gayarre, of Louisiana; Michelangelo and the Buonarroti Archives, by T. Adolphus Trollope; America in Africa, by Gilbert Haven; The Situation in France, by a Paris Resident; How shall the Nation regain Prosperity? by David A. Wells; The Ultramontane Movement in Canada, by Charles Lindsey; Contemporary Literature.

This number is published by James R. Osgood & Co., Boston. The Review in the future will be published by D. Appleton & Co., New York. For sale by all book-sellers.

Subscribers in arrears will much oblige by forwarding the amounts due WITHOUT DELAY.

EDUCATIONAL RECORD.

William Bartlett, Esq., gave \$175,000 to Andover Theological School for the purpose of sending into the world a highly educated ministry. In the persons of nearly three thousand ministers, Mr. Bartlett has been a defender of the Bible throughout our land. In the persons of more than one hundred and seventy-five missionaries, he has been and will continue to be, going into all the world and preaching the gospel to every creature. In the persons of nearly two hundred teachers in our institutions of learning, he, being dead, yet speaketh. In his power of doing good, he will live as long as Andover continues to send forth ministers and missionaries of the cross and as long as the influence of her past and future alumni shall remain in the church.—Bibliotheca Sacra.

There has been considerable discussion of late on the question, how far the Common School should be held responsible for the moral education of their pupils. The subject involves many delicate relations, in regard to which it is much easier to be dogmatic than reasonable. But the advocates of different views of duty in this respect, will be willing to accept the sentiments of the following extract from the writings of one who has learned by experience what the common school is, and is qualified to judge what it may do.

"While we can neither expect nor allow sectarian instruction in our schools, there are certain lessons on moral duties and obligations which may and should be given in all our schools, and those teachers will fail of the highest good who neglect giving attention to the development and strengthening of the moral traits of their pupils. Habits of neatness, kindness, and courtesy are of primary importance, and should be promoted with greatest care and interest. Duties owed to parents and teachers, to brothers and sisters and companions, to the aged and infirm, to the poor and unfortunate, should be plainly inculcated. The importance of truthfulness, honesty, self-denial, industry, punctuality, cheerfulness, manliness, purity of expression and kindness of action, should be clearly set forth; while the evils of idleness, insubordination, slander, cruelty to animals, use of improper language, and deception should be fully portrayed. Let lessons and impressions on these and kindred subjects be given as occasion requires or opportunity offers. These lessons should not be at set times and in formal manner, but the fitting times and circumstances should be improved by words and hints that will tell in the right direction. Let the lessons of the "golden rule" be freely given and the better and nobler feelings of the heart be cultivated while the intellect is trained, and youth will graduate from our schools qualified to "act well their parts" in life, and become a blessing to the community which has nurtured and trained them."

The Westminster Review has some suggestive sentences on the system of home discipline which existed fifty years ago and that which is generally found at the present time. Formerly implicit obedience was the one thing needful; much of the patriarchal character remained; the parent was regarded, not as a guide and counsellor, but as a lawgiver and judge, from whose sentence there was no appeal. The young wife assumed with her wedding-ring the cap which conferred "power upon her head," and henceforth her position was one of dignity which forbade her to condescend to the infirmities of child-

hood. Her heart might yearn towards her babes, but too great show of affection would have been undignified and weak. Hence arose a system of repression; children when admitted to their parents' presence, were taught to be like automata; the maxim that "children should be seen and not heard," was constantly repeated, until the daily visit to the dining-room or drawing-room became a penance, the return to the freedom of the nursery was eagerly longed for, and the future of the man or woman depended far more upon the nurse and the tutor than upon the parents. Perhaps in the higher walks of life this is far too much the case now; but in the middle and lower classes a system of over-indulgence has succeeded as a reaction to the strictness of our forefathers. We need not point out the dangers of extremes in either direction, but we feel that even the strict discipline of a former generation is preferable to the undue levity and familiarity so prevalent at present. We hold that it is incumbent upon parents to watch diligently for those shades of character which betoken the natural bent of the infant mind and to treat the child accordingly. Where there is undue self-esteem, a little wholesome repression is necessary and valuable; where on the contrary the child is timid, depressed and sensitive, encouragement becomes life."

Notices.

RECEIVED FOR HOME MISSIONS. Dear Brother,—Please acknowledge through the Messenger the following sums:— From Mr. Wm. Weddleton, lat Yarmouth Church.....\$ 6 00 " New Ross Sunday School. 2 00 " Rev. J. H. Robbins..... 215 68 " Guysboro' Church..... 20 00 " Dalhousie East, per Rev. W. E. Hall..... 5 41 " Rev. J. H. Robbins..... 25 00 \$274 09 J. C. ANDERSON, Treasurer H. M. Board, Yarmouth, Nov. 7, 1877.

NOTICE. The parties who have sent us the old numbers of Christian Messenger will accept our thanks. We have forwarded the returns. No more wanted at present.

REV. S. MARCH has removed to Canning, Kings County, and wishes all correspondence for him to be sent there.

Treasurers of Baptist Funds.

- 1. HOME MISSIONARY UNION—J. C. Anderson, Yarmouth.
2. FOREIGN MISSIONARY BOARD—Thos. P. Davies, St. John, N. B.
3. ACADIA COLLEGE AND HORTON COLLEGIATE ACADEMY—Andrew D. W. Barrass, M. D., Wolfville.
4. ACADIA FRENCH MISSION—Pearl D. Kinney, Yarmouth.
5. MINISTERIAL EDUCATION FUND—Jno. W. Barrass, Wolfville.
6. NOVA SCOTIA WOMEN'S MISSIONARY AID SOCIETY—Mrs. M. R. Selden, Halifax.
7. WESTERN ASSOCIATION INFIRM MINISTERS' FUND—Rev. Atwood Cohoon, Yarmouth.
8. CENTRAL ASSOCIATION INFIRM MINISTERS' FUND—Charles F. Eaton, Canard, Cornwallis.
9. EASTERN ASSOCIATION INFIRM MINISTERS' FUND—Benj. L. Douglas, Amherst.
10. PRINCE EDWARD ISLAND ASSOCIATION INFIRM MINISTERS' FUND—James DesBrisay, Charlottetown.

Letters Received. Rev. E. Hickson, \$2, to Dec. 31, 1877. Rev. W. H. Richan, \$4. Isaac McNayr, \$5. A. Brown, \$2. P. W. Maskill, 10c. M. L. Fields, \$3, to Nov. 25, 1877. C. Crocheran, \$7.50. A friend, \$2, 1 sub.

Local News.

A new Temperance Hall is to be built in the north end of Halifax.

The Temperance Reform Club have concluded on the purchase of Argyle Hall in which to hold their meetings. A liberal subscription has been made for the purpose by some of the more wealthy citizens.

MUNIFICENT GIFT.—We learn that Richard E. Pineo, Esq., of Ceylon, India, and Miss Marie Pineo, son and daughter of John O. Pineo, Esq., Wolfville, have presented the Baptist Church at Wolfville with a cheque for \$1500 to be appropriated to the purchase of an organ. Mr. Pineo, who has resided several years in Ceylon, has been very successful in acquiring property, and we are pleased to see that he has not—like too many who go abroad—forgotten the place of worship which he attended in his boyhood.—Berwick Star.

The above is but one of Mr. P's benefactions. Acadia College has received generous aid from the same liberal hand.