

Rev. Dr. Cramp sends us the following reference to the Jubilee held in Great Britain in 1831:—

Hymns composed by James Montgomery, Esq., for the Sunday School Jubilee, Sept. 14, 1831, and sung all over England: (1.) FOR TEACHERS. Love is the theme of saints above; Love is the theme of saints below; Love is of God, for God is love; With love let every bosom glow.

(2.) Let songs of praise arise, Teachers, your tribute bring; Let hallelujahs fill the skies, Earth with hosannas ring. Once by the river-side, A little fountain rose; Now, like the Severn's sea and tide, Round the broad world it flows.

We remember the first verse of the Children's Hymn: "The flowers of fifty summers gone, The sights that then were seen, Have nothing left to look upon, To show that they have been."

THE N. S. WESTERN BAPTIST ASSOCIATION.

The N. S. Western Baptist Association met in Annual Session this day, Saturday, June 19, at Freeport, Digby Co., and was called to order at 10 a.m., by the Secretary, Rev. Geo. B. Titus.

The opening prayer was offered by the Rev. J. M. Stubbart.

While the Secretaries were preparing the List of Delegates, devotional exercises were held.

Prayers were offered by Revs. John Rowe, J. C. Blakeney, and Aaron Cogswell. Addresses by Revs. W. L. Parker, and Aaron Cogswell.

The Secretaries now returned, and the business of the Association was resumed. Delegates were reported from 39 churches. Rev. Joseph H. Saunders was appointed Moderator, and Revs. Geo. B. Titus and Charles Eaton, Clerks.

Bro. J. C. Anderson was appointed treasurer, and B. H. Parker, Assistant Treasurer. Revs. J. A. Stubbart and C. A. Ingram were added to the Committee of Arrangements.

Appointed to read letters, Revs. T. A. Higgins, F. Beattie, George Cleaveland.

Letters were read from 9 churches, after which the Committee of arrangements reported in part as follows:

SESSIONS. Morning, 10 a. m., to 12 noon; Afternoon, 2 p. m. to 5 p. m.; Evening, 7.30 p. m. to 9.30 p. m.

Prayer meeting every morning at 6 a. m.

Sabbath, preaching as follows:

Freeport—10.30 A. M., Rev. John Clark; 6 P. M., Rev. J. M. Parker.

Westport—10.30 A. M., Rev. T. A. Higgins; 6 P. M., Rev. J. E. Hopper.

Westport Bethel—10.30 A. M., Rev. George Cleaveland; 6 P. M., Rev. H. N. Parry.

Twerton—10.30 A. M., Rev. J. C. Blakeney; 6 P. M., Rev. J. E. Blakeney.

Middleborough—2.30 P. M., Rev. A. Cogswell.

The Committee also reported a Temperance meeting for Saturday evening.

The weather is everything that could be desired, and Freeport is now seen in all its beauty, and dryness. The attendance of delegates and visitors is very large, and all are seemingly enjoying themselves.

We predict a harmonious and blessed time at this session of the Western Baptist Association.

THE SALVATION ARMY.

In reference to the letter from Rev. John Brown, on another page, we may remark that one of our United States exchanges gives us a full account of the doings of the said Army in Philadelphia. From that account there seems even more of boldness and less regard of the ordinary course of proceedings in religious services, than in England and Wales. The writer says:

The Army's plan of operation includes out-door meetings; marching, singing through the streets; visiting saloons, prisons, etc.; holding meetings in low music halls and other unaccustomed places, in order to secure hearers who would not otherwise be reached. In their processions they carry a small banner with a crest surrounded by the legend "Blood and Fire."

The testimonies of converts form a conspicuous feature of the services, as it is believed that these will have more effect on the godless than long discourses.

Their doctrine of salvation is simply (as they express it) "the plain, old-fashioned gospel," viz., repentance and faith in Christ. Converts are also urged "to give up the use of strong drink, tobacco, and finery, and to give themselves up to a life of self-sacrificing labor for the salvation of others."

It is stated that the nine weeks following the landing of Commissioner Railton and seven sisters in New York, ten corps were organized, with eighteen officers. The names and addresses of over nine hundred professed converts have been taken, and, as many names were doubtless not reported, they might fairly claim (said Mr. Railton) to have gained their first thousand converts. And out of these, about 350 speakers have been raised up—350 public witnesses for Christ, who a few weeks ago had never given a thought to religion, except to oppose and revile it.

Thirty-six of them have offered to leave all and go forth as officers. This alone, it is claimed, shows a grand victory. Two hundred services are held each week in the open air, and in halls and theatres taken for the use of the Army; and each of these meetings is "a furious charge on the enemy."

Another meeting of the Army besides, was a short one held on a lot on North Broad St., a few evenings previous to the Council of War. It broke up early, as another meeting was to be held in an adjacent hall. The soldiers fled down the street singing. I stood on a corner and watched them until they disappeared in the darkness; but I could still hear their voices. They sang—

We shall see the Judge descending, On that great day,

with the sweet refrain,

While the heavenly music, Sounds sweetly through the air.

As the voices receded and the notes came floating through the still night air, they grew soft and tender, and the faint expiring words deeply impressed me. Such sounds have been rare in our streets. The ear is too often offended by catches of coarse songs belted out by tipsy roysterers, who "won't go home until morning," and whose besotted ambition is expressed in "We'll all drink stone blind"; but hymns of Christian gladness, or of solemn warning to the unsaved, sung to the measured tramp of men and women whose life business is the salvation of souls—this is something new and strange!

We regret to announce the death of Rev. Canon Cochran which took place on Sunday, the 20th inst. After a long and eminently useful life, he leaves an unspotted record, and will be much missed and universally regretted by all sects and parties, for the urbanity of manner and Christian consistency which endeared him to every one with whom he associated.

The Total Eclipse of the Moon last evening was an event that does not often occur. Only six such eclipses have been observed in 700 years. We were not greatly interested in the phenomena however, as it was not to be visible in this province, commencing as it did at 4 minutes after 7 in the morning and ending at 8 minutes after noon, whereas the moon's setting here was at 12 minutes before 4.

We had much pleasure in placing Mr. Simpson's Essay before our readers a week or two since, as a specimen of the character of the Oration of the Graduating class in Acadia College, which were all so good, and well-worthy of being put in print. We are now glad to add that of Mr. Barss, the Valedictory Address, which will also be perused with interest by a large number of our readers.

MISSIONS TO THE CHINESE.—At the recent Anniversary of the U. S. Home Missionary Society at Saratoga the following resolutions were passed:

Resolved, That as the Chinese themselves have already given \$400 towards the erection of a Chinese chapel on the Pacific Coast, we accept this as a glorious augury of greater things which these people shall do under proper training in this same line of direction in the future.

Resolved, That as God has so signally smiled upon the Home Mission Society in raising up Freedmen preachers and teachers to labor among their own people in the south and in Africa, we have reason to believe that He would graciously grant His blessing upon similar efforts to raise up Chinese evangelists and pastors to labor among their own race on the Pacific slope and in other parts of this country and also in the Chinese Empire itself.

It appears that the Hon. James A. Garfield, the Republican Candidate for the Presidency of the United States is a Baptist. The New York Witness refers to him as follows:

This gentleman, who has just been nominated by the Republican party as its candidate for President, is like many who have come to the highest honor in these United States, a self-made man. He was a school teacher, and became a preacher of the Campbellite denomination, which does not pay preachers as a general thing—in this following, as they believe, Scripture example. When the war broke out he went to the front, like so many other patriotic and brave men, and rose to the rank of general. On his return he went into politics, and rose till he was recently elected United States Senator. He has, as far as we can learn, maintained a high reputation for ability, integrity, and public spirit throughout, so that he combines the rare qualifications of a Christian preacher, a patriotic soldier, an honest politician, and an able statesman. It is little wonder that he was the second choice of more than half of the members of the nominating Convention when they found there was no probability of electing the man to whom their first votes were pledged.

The nomination of Mr. Garfield is another proof that candidates about whom most effort is made, are not the most likely to obtain the nomination. As, however, Mr. Garfield has for some time been the leader of the Republican party in the house of representatives, it is not surprising that he should be remembered when it was found necessary to concentrate votes.

A religious journal cannot but commend the selection, notwithstanding the immense, long continued, and costly efforts on behalf of others, of a Christian man for candidate; and we may, perhaps without fanaticism, attribute this choice in part at least, to the earnest prayers offered in churches generally on the 30th of May for the guidance of the Convention in the nomination of a good and worthy candidate.

We trust that Mr. Garfield, if elected, and his wife of whom we hear an excellent account, will not let down the temperance standard of morals so nobly erected by President Hayes and wife."

Chester A. Arther, the Republican nomination for Vice-President, is also we hear connected with the Baptist denomination.

There is every probability that the Burials Bill now before the English Parliament, will become law with but little opposition in the House of Commons. Very soon after it comes into operation, people will be surprised that this had not been done long ago. The enquiry will soon be raised as to how long the other enormities of the Established Church shall be allowed to continue.

The recent change of the British Ministry has brought forth some curious conditions of things which we suppose will be not a little unpalatable to churchmen. It appears that according to the established order of things it has devolved upon a Roman Catholic, the Earl of Kenmare as Lord Chamberlain, to appoint the Queen's Anglican chaplains at the Lent preachers at her Chapel Royal; and upon a member of the Society of Friends, Mr. John Bright, as chancellor of the Duchy of Lancaster to designate incumbents to forty-one Church of England benefices. Such things must be endured where the church depends on the State for its bread and butter.

The Rev. J. Griffith, and Anglican Rector in Wales, has been using severe language toward the Established Church. "Nothing," he says, "flourishes in the churches but bricks and mortar. The architects and builders and decorators make a good thing of church money. But the people's souls are wandering away from God further and further every day. The great work of spiritualizing them is left to poor, helpless young women (referring to the women of the Salvation Army). God knows they do their best, and I pray God to

bless them. Their intention is good, and it ought to overwhelm with shame and confusion of face the great spiritual army of the great Church of England, who receive all the spiritual pay, i. e., the Archdeacons, the Canons, the Rectors, the Vicars, the Curates—20,000 strong—counting heads. Yet a few young women, going about singing and shouting, seem to have a greater hold upon the masses of people than we have."

We are not surprised to learn that students belonging to the Junior Class in Acadia College are highly indignant that it should be stated in the public prints that they are expelled. We regretted to find such statements published, and should not have given the matter publicity in our columns, but we found what we thought needed some further remark.

From what we know of the young men, we believe they are loyal and true to their Alma Mater, and have been in all respects free from censure, and had no intention of disobedience to orders, under the peculiar circumstances in which they were placed in starting for the geological excursion. Their management of the excursion too was we believe all that could be desired and approved. No expulsion has taken place, and we believe will not be thought of.

The question is being asked in New Brunswick, How many Baptist Associations there are in that province? It seems that at the New Brunswick Eastern Association last year, the following resolution was passed:

Resolved, That this Association sanction the report on the re-distribution of the churches comprised in the Eastern and Western New Brunswick Baptist Associations.

The committee on the re-distribution of churches in the Western Association recommended

"That the Eastern Association be composed of the churches located in Westmoreland, Albert, Kent, Northumberland and Restigouche Counties, and that the Western Association embrace all the churches in Queen's, Sunbury, York, Carleton, and Victoria Counties; and that the Southern Association compose the churches in St. John, Kings, and Charlotte Counties."

As however no steps have been taken to call together the churches that were expected to form the Southern Association, it is supposed they will retain their relation to the other Associations.

THE BAPTIST THEOLOGICAL SCHOOL that is to be, at Toronto, seems now to have some prospect of realization. The Globe of a week or two since says, when the separation from Woodstock is completed, the "students training for the ministry of that denomination will be placed in much the same position as those of Knox College, receiving the literary part of their training in University College, and the theological part from the professors in their own school. To further this end Senator McMaster some time ago decided to furnish a suitable building at his own expense. He accordingly purchased from the University authorities for \$10,000 a lot 250x250 feet for the College site.

The building is to be three stories in height, with a basement extending some distance above the ground. The walls are to be built of brown stone, which is sure to give the structure a handsome appearance, and to avoid the expense of cut stone trimmings, the coigns, angles, and window jams are to be finished in red brick. The main building is to have a frontage of 126 feet, and a depth of 54 feet, while an extension in the rear is to be of the dimensions of 58x35 feet.

The work of construction will soon be commenced, the intention being to have the building ready for occupation by Sept. 1881, if possible. As the lot cost \$10,000, and the building is estimated to cost over \$50,000, the whole will undoubtedly form a decidedly handsome gift to the Baptist denomination.

The Baptists of California have somewhat hesitated to properly characterize the course pursued by the Messrs. Kallack, father and son, pastors of the Metropolitan Temple Baptist Church. The Home Missionary Society at the recent Anniversary at Saratoga, did not fail to state the sentiment of the Baptist body generally on this matter, and passed the following resolution:

Resolved, That the members of the Home Mission Society desire to express their high appreciation of the efforts of

those brethren on the Pacific coast who are trying to save the Baptist name from dishonor, and make it worthy of the respect and confidence of the great Baptist denomination.

A resolution was also introduced to the Convention in Sacramento by Rev. G. S. Abott and others, condemning their conduct in the late melancholy cases.



NOTICE TO MARINERS.

Brier Island Fog Whistle.

THE Fog Whistle at the above Station will not be sounded for about Fourteen Days from the 11th June inst., pending repairs to boiler.

H. W. JOHNSTON, MARINE AND FISHERIES, Halifax, N. S., 8th June, 1880. June 16. 3 ins.

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