

But there are other objections, the churches would by this action, be deprived of the spiritual benefits, which are not to be undervalued, of having their chosen minister set apart to his work among them.

In some instances also, injury to the cause, and retarding of success may result from delay of an ordination till the meeting of Association.

These thoughts have occurred to me, and I present them for what they are worth. Praying that we may all be guided by Divine Wisdom.

I am, dear Editor, Yours in the work, STEPHEN MARCH, Bridgewater, Nov. 28, 1880.

For the Christian Messenger. Rev. Dr. Tupper.

Dear Editor,—

I enjoyed the pleasure of taking a social cup of tea with the venerable Dr. Tupper and his estimable companion. Though feeble, (since his late attack of paralysis) his faculties seem as bright as ever.

Dr. Tupper's numerous friends peruse his continued communications to your valuable paper with increasing pleasure as he advances in years. His interest in mission work continues to shew itself in his late published extracts, and cannot but be pleasing to all lovers of Missions who read the Messenger.

W. J. G.

For the Christian Messenger. Home Missions.

The H. M. Board held its regular monthly session in the vestry of the 1st Baptist Church, Yarmouth, on Monday the 8th inst.

Treasurer reports receipted of the month \$35.14. Mission reports were read from Brethren Spurr, Kidson, Shaffner, Manzer, Cogswell, Howe, Hughes, Edwards, Henderson, Mutch, Skinner, McGregor, Jordan, Fletcher, and Normandy, and quarterage voted, amounted in all to \$514.97.

- GRANTS. 1. To Fairview Church and vicinity, P. E. I., \$150 for one year from Aug. 1st, 1880. 2. To Murray River Church, \$100 per year from the date of settlement of Pastor. 3. To Margarets Bay field, \$50, for one year. 4. To Digby Church, \$50 for one year from Aug. 1st, 1880.

A. COHOON, Cor. Sec'y. Hebron, Nov. 11th, 1880.

For the Christian Messenger. Geikie's Life of Christ.

[NOTE BY ACIER.—If we are not greatly mistaken, we have listened to the distinguished author of the above work, and perused his writings as they came from a pen unknown to fame. Cunninghame Geikie, D. D., was twenty-seven years ago, Rev. J. C. Geikie, pastor of the Congregational Church on Argyle Street, Halifax. His style was too scholarly, too quiet for the pulpit, and Congregationalism having little hold in the metropolis of Nova Scotia, after a year or two Mr. G. removed to Toronto, and set up a bookstore—meantime connecting himself with the Free Church of Scotland in Canada. One memorial incident of his sojourn in Halifax, impressed itself upon my youthful mind. Archbishop Welsh had issued a pastoral, asserting the monstrous claims of the Catholic Church. A reply, masterly, exhaustive, eloquent, was issued anonymously in Halifax. It was generally attributed to the pen of the late Rev. Alex. Forrester, D. D. Mr. G. was the author, yet his name never came before the public. There was a riot about the time connected with other supposed grievances of Irishmen, and the workmen in the office where the pamphlet was printed were ordered to put out the light, if the outbreak should assume a more serious aspect. As the military lined the street there was no need of hiding the light of the printing office, and no occasion of apprehension any way.]

We remember how we turned away from such dry reading as Fleetwood's "Life of Christ," which used to be in the libraries of our fathers. We remember also, the incomparably superior work of the old christianized Jew, the German Neander, issued to answer

Strauss' Life of Jesus, and published forty-three years ago. It was however, a work for scholars, for literary men, for thinkers. Then we had ten or fifteen years back, the brilliant work of Renan, di-tilling doubts, and discussing with french shippancy of the Life it could neither appreciate nor fathom. Of late years there have appeared several works on this same lofty theme, written, however, in a style readily comprehended by the ordinary reader. The two most widely read are Farrar's and Geikie's. Both are printed in several editions, of many thousands each, from the superior two volumes to the twenty cent issues of the cheap publishing houses. We have perused Geikie, and find it a repository of information connected with the advent of the Life and Light of men. It is written in plain, yet picturesque language, which no one can fail to understand. In treatment it is broad, yet reverent, minute, yet dignified. The historical portions are particularly valuable, containing the results of the researches of a scholarly mind over a wide field.

Dealing with matters of detail, we see the hills of Nazareth; we hear the twitter of the birds of Palestine; we see the court of Herod; and his family feuds; the Roman soldier; the Jewish Rabbi; we hear the murmurs of the people, and see the flashing of the sword of the Jewish patriot, as he resists the grinding extortion of the Romans. The sketch of the sermon on the Mount is very graphic, and the paraphrase of our Lord's discourses on the night of His apprehension are exceptionally valuable. In many important respects, this is the "Life of Christ," best worth possessing, and if we could have but one of these modern biographies of our Lord, we should prefer Geikie. Our edition is a 50 cent one, published by the American Book exchange, the only fault being that the paper is so thin that the letter press is sometimes indistinct.

Nov. 11, 1880.

ACIER.

For the Christian Messenger. The Summerside Council.

Dear Editor,—

So much has already been written in reference to the Summerside "Council" and Ordination, that were it not that silence on my part might be misconstrued by others, as it has been by brother Calhoun, I should not trouble you or your readers with anything on the matter. Allow me in the first place to say that it was not "shame" that forbade the publication of the Minutes of said Ordination. I was just about preparing a report of the proceedings for publication, when I heard of Mr. Hinson's confession. Thinking that, under the circumstances, the brethren that participated in his ordination would desire some explanatory statement to accompany such report, I wrote to Bro. D. G. Macdonald requesting him to come to Summerside on the day of the Prince County Exhibition where, I expected, we would meet all the members of the Council, and where, on that day, all but one did meet.

I wish here particularly to state that at this meeting we were not presuming to act as delegates representing the churches of which we are members, but as brethren met together for consultation. A desire to avoid, if possible, an unpleasant newspaper discussion, caused a further delay in the forwarding of the Minutes for publication. The publicity since given to the matter, has, in my opinion, rendered anything further at this time unnecessary.

In justice to Bro. Macdonald, I feel bound to say that the statements that appear in your issue of the 3rd inst., and in the Visitor of the same date, from him, are strictly correct. Both the resolutions that have appeared as passed at the second meeting of the Council were passed, and were so declared by the chairman of that meeting, I notice a slight difference in the wording of the second one, the sense, however, is the same.

Published resolution reads: "Resolved that we concur in the action of the Summerside Church in rejecting his resignation for the present."

Original: "Resolved that we concur in the decision of the Summerside Church to continue his services for the present."

Believing that the matter has been sufficiently ventilated, and desiring to leave results in the hands of Him who is able to overrule all things for the good of His children,

I remain yours &c.,

W. B. HOWATT,

Sec'y. of Council.

Tryon, Nov. 9th, 1880.

The Christian Messenger.

Halifax, N. S., Nov. 17, 1880.

The Bureau of Education, Department of the Interior, at Washington, have favored us with several highly interesting sheets, giving correspondence and translations of documents from France, Belgium, Germany, China and Siam, on the progress in Education in those countries.

The French Government provides a fund for Normal Teachers, under certain regulations, and on receiving a Certificate of proficiency to enable them to make educational tours or scientific excursions in company with a learned and experienced teacher—about 200 francs to each. This must be a fine stimulus to effort and diligence.

The paper on Industrial Education in Europe, contains a full description of the Higher Commercial Institute of the city of Antwerp, which has a most comprehensive and complete Curriculum. It also describes the Federal Polytechnic School at Zurich, Switzerland and the Higher Commercial School of Marseilles, France.

The results of the attempts to give education to the children of Indians, is the subject of another paper. The success of this enterprise is but limited.

We perceive that Dr. Landel's paper on "Missionary Consecration," recently read before the English Baptist Union, is to be printed in a separate form, and a copy sent to every Baptist minister in Great Britain, with an offer of "any reasonable number of copies for distribution among the members of his church and congregation."

The Congregational Union in England are to have a grand celebration of Jubilee next year at Manchester. They have resolved to raise a special fund, which shall be available, in the first instance, for strengthening the Church Aid and Home Missionary operations of the Congregational body. Besides this financial demonstration, there will be a Pan Congregational gathering. From the United States and the British Colonies, and the uttermost parts of the earth, co-religionists will come to assist in keeping jubilee.

We are sorry to learn that Rev. Stephen March, the respected pastor of Bridgewater, has been very sick, but are glad to know that he is now convalescent, and hope that he will soon be perfectly restored to health and strength.

CHEAP FAMILY READING. Postage paid. THE CHRISTIAN MESSENGER to New Subscribers to 31st Dec., 1880, for 25 cents.

We understand that the Rev. J. F. Avery has announced his intention of delivering a lecture in aid of the sufferers by the late calamity at Stellarton. The subject of the lecture will be "a Talk about Black Diamonds" with illustrative diagrams.

Y. M. C. A.—This is the Week of Prayer for Young Men's Christian Associations, observed generally all over the world.

The Halifax Y. M. C. A. held a Prayer Meeting on Sunday afternoon in the Masonic Hall, which was largely attended by Young Men. Meetings every evening, but Wednesday, in Association Hall at 8 o'clock.

One of the curiosities of the Telegraph occurred on Monday last. The race between Hanlan (Canadian) and Trickett (the big Australian), on the River Thames, at London, for £400 a side, took place at noon of that day, Hanlan winning easily, by three boats' length. The report of Hanlan winning the race was received in Halifax about 8 o'clock, 4 hours ahead of the time in England.

The Scientific American has a short article showing a clever invention by which the floor of a stall in the stable is made moveable, so that a horse in his stall may supply motive power for the operating of machinery and various other work. A cow or bull may be made to move it, by simply walking up a slightly inclined plane. The operation of walking turns the shaft which gives the power.

FOUR FAMILIES may be supplied with the "Christian Messenger" from this date to Dec. 31st, 1880, for ONE DOLLAR.

ANOTHER TERRIBLE CALAMITY has befallen the miners in the neighbourhood of Pictou. An accident of a most fearful character occurred in the Food Pit, Albion Mines, Stellarton, on Friday morning last. About 1/2 past 6 an explosion of gas occurred on the south side of the mine, by which about fifty persons have been killed. It is not known how it occurred, as the parties most concerned are buried in the pit.

Efforts have since been made to reach the part where the accident took place. Great risk was run by those who went down into the pit. Still further explosions were apprehended, and signs of fire were perceived, driving the explorers back with all haste.

On Friday night about 1/2 past 11, Mr. Gilpin, the Government Inspector of Mines, and the local managers, with a gang of men, went down the shaft and made a short exploration. They found the atmosphere a little clearer than it had been during the day, and the party were enabled to penetrate further along the main railway to the south. They found the bodies of three men and quite a number of dead horses. Two of the bodies they were able to bring with them to the surface. The choke damp was still too thick to allow further explorations.

After some delay, four or five picked able men went down the shaft, and further into the galleries, as the choke-damp had partially cleared away. But they soon found dense black smoke pouring into the gallery, indicating that it was on fire, and they got back to the surface as quickly as possible. The work of flooding the mine was commenced, and the danger was supposed past. But about 10 o'clock on Saturday night, another fearful explosion took place, giving a report which was a tremendous roar—heard for miles, and shook the ground like an earthquake. The effect of this was to alarm the country all around, and hundreds came rushing to find out what it meant. Large volumes of smoke continued to pour up from the shaft, shewing that the fire was fiercely burning below, and the greatest alarm was felt lest the flames should come to the surface as they did on Monday morning, after another terrible blast, which cleared out all that had been put in to choke the shafts. The flames consumed the buildings.

Efforts were made to close the shaft, and all openings by which air could enter the pit. Other smaller explosions followed, and the greatest excitement and consternation continued, lest there should be yet further and greater explosions follow. The flooding continues. We have not space for giving the sad details of this terrible calamity. It will be sufficient to know that it has resulted in making about forty widows, and rendering one hundred children fatherless. About 700 men are thus for the present out of employment, and about 2000 persons are deprived of the means of living. We know not as yet what will be done to rescue this large population from starvation. The utmost efforts of private benevolence will be insufficient. Some organized plans must be adopted, and public aid given, of which we shall doubtless soon hear.

The Baptist Theological Hall, Toronto.

During the recent session of the Baptist Union in Toronto, the following resolutions were presented and adopted:

Resolved—That this Union desires to record its profound thankfulness to our Heavenly Father for inclining our brother, Hon. Wm. McMaster, to provide lands, and erect at his own expense the magnificent building now in process of erection for the Theological College;

Resolved—That inasmuch as our Bro. McMaster has to this extent become his own executor, we fervently pray that God may long spare his life to witness such first-fruits of his generosity as shall enable him to rejoice in the quality and abundance of the coming harvest.

Resolved—That the opening of the vast territories of our Dominion, and the prospect of an unusually large immigration, make it incumbent upon all our people to pray that the Lord would raise up a devoted and competent ministry, and all our pastors to seek out such young men as possess gifts for the sacred office, and encourage them to commence a course of thorough training for the work of the ministry.

The following is the report in the Baptist of a short speech by the donor.

Hon. Wm. McMaster, who was present, rose at this time, and in an earnest tone said that he would much rather his name would not be given to the building, as proposed by the good brethren who had spoken. All he desired was to do this in a quiet, unobserved manner, and he would rather have the edifice called by some other name which might be decided hereafter. Another thing he would

urge was, that the name did not seem to be an appropriate one. Trevor Hall, to which allusion had been made by a former speaker, seemed to be a proper sort of name, but he thought "McMaster Hall" would not be a name at all. He would in any case, much rather not have the name given. Those who knew him best, knew that he did not wish to be known in this matter. The building was being proceeded with and would soon be finished, and it would be in every respect complete. He did not expect or desire any gratitude for it, as he was only giving to the Lord's work, of the means which God had given him.

A subsequent note respecting this structure says:—

The Union adjourned about half-past four o'clock, and proceeded in a body to the building which is now erected by Hon. Wm. McMaster for the purpose of a Baptist Theological College. The beauties of the edifice and its appointments were pointed out by Dr. Castle, who also answered the many questions concerning what they saw, as put to him by the members of the Union. All were earnest in their praises of the design of the building and of the manner in which the work was done. Notwithstanding that the visitors had endured a tolerable heavy downfall of rain on their way to the building, they spent a very pleasant hour there, leaving about half-past five.

At the Union on Saturday morning an interesting incident was the reception of a letter from an Indian chief, Josiah Hill of the Six Nation Indians, who had spoken on the previous day. Here is the letter:

TORONTO, Oct. 22, 1880.

To the Clergymen and Delegates of the Convention.—

DEAR BRETHREN,—Yesterday, when I was introduced to the meeting by Rev. Mr. Cameron, of Brantford, I did not know what to say, but since I heard Dr. Davidson's speech I thought to myself that perhaps it would be my duty to make known to the Union that the Indian Baptist Mission of Grand River has made a marked improvement since last spring, and I hope that by God's blessing they may continue to improve year after year. I may here say that I think Indians could not be fairly compared with Germans, or any other people, for this reason that in the eye of the law Indians are supposed to be minors, and that keeps them back. I am sure that if the Indians were made by law to understand that they are men, they would take a different position than they do at present. I am sorry to say that Indians have no voice in making their laws.

I am, Sir,

Your obedient serv't And Bro. in Christ, JOSIAH HILL.

P. S.—I hope that the Convention will excuse me for writing these few lines, and hope that God's choicest blessings may rest upon you and guide the Convention.

A very cordial reception was given by the Union to our Brethren Rev. E. Hickson of Carlton, St. John N. B., and Rev. J. E. Hopper of St. John, N. B.

A CAUTION TO SMOKERS.

The Scientific American has an article on "Infected Cigars," showing that in the manufacture of cigars there are often persons employed who are infected with loathsome diseases. It is asserted that over 500 such persons were recently engaged in cigar making in New York. The writer says:—

The thought of putting into one's mouth, an article possibly handled by such people is certainly not a pleasant one. It is on the score of cleanliness, therefore, quite as much as on that of sanitary precaution, that the cigar holder should be used by all who smoke cigars, unless they know positively who made the cigars they smoke, and have confidence in the cleanly conditions of their manufacture.

The case reported in the London Lancet by Dr. Mannell, of Liverpool, is not wholly imaginary, although there is nothing in the report to show that such infection actually occurred.

He adds:

Having no personal knowledge of the comfort to be derived from sucking the end of a roll of tobacco, we are obviously incompetent to advise smokers in this manner; nevertheless we may be allowed to submit the opinion that while the risk of syphilitic taint from infected cigars is extremely small there is still a risk, which the cigar holder is calculated to obviate. If we had to smoke cigars we should prefer to use a holder.

THE BAPTIST QUESTION BOOK on the International Bible Lessons, 1881.

THE INTERMEDIATE BAPTIST QUESTION BOOK 1881:

January to June—Studies in Luke. July to December—Studies in the Pentateuch; Philadelphia American Baptist Publication Society.

These two books, 15 cents each, comprise the lessons for the year with Questions, Hints and Comments, for every Sunday. Multum in parvo; Great helps for teachers and scholars.