

Harper's Magazine for July, 1881.

A Neglected Corner of Europe. II.—A Glass of Port.—Lizzie W. Champney. With Thirteen Illustrations.

Old Dutch Masters. E. Mason. With Six Illustrations.

A Kiss. A Poem.—Miss B. D. Fowlkes. The White Mountains. II.—Samuel Adams Drake. With Fifteen Illustrations.

Life at Rideau Hall.—Annie Howells Frechette. With Ten Illustrations.

Anne. A Novel. Constance Fenimore Woolson. With One Illustration.

That Faded Bride. A Story.—Arthur Hastings.

A Day in Africa. I.—T. B. Aldrich. With Six Illustrations.

The Parson's Daughter. A Poem.—Julia C. R. Dorr. With One Illustration.

The Bracelet to Julia.—R. Herrick. With full page illustration by Abbey. Thomas Blanchard, the Inventor.—Asa H. Waters. With Portrait.

Hawthorne among his Friends.—Geo. H. Holden.

Law and Gospel. A Story.—Edward Everett Hale.

First Appearance at the Odeon.—A Poem. James T. Fields.

Railroads in Mexico.—F. E. Prendergast. With Map.

A Bicycle Era.—Edward Howland.—With Five Illustrations.

"The Music of the Spheres."—S. Austin Pearce.

A Laodicean. A Novel.—Thomas Hardy. With one illustration.

My June Boy. A Poem. Christine Chaplin Brush.

EDITOR'S EASY CHAIR: The Mendelssohn Glee Club.—The late James T. Fields and the old Corner Bookstore.—The Musical Festival. A Parody of Popular Government. The late Lord Beaconsfield.

EDITOR'S LITERARY RECORD: Reclus's History of a Mountain.—Mivart's The Cat.—New Volumes of the Series of "English Philosophers," "Epochs of Ancient History," and "International Science."—Recent Biography.—Henderson's Hand-Book of Plants.—New Volumes of Rolfe's Plays of Shakspeare.—Recent Fiction.

EDITOR'S HISTORICAL RECORD: Political Intelligence.—Disasters.—Obituary.

EDITOR'S DRAWER: An Episcopal Classification.—A difficult Church.—A Story from Barbadoes.—Juvenile Frankness. Some Epitaphs.—A dangerous Amusement.—A Turkish Governor in Search of a Victim.—Anecdote of Colonel Miles.—Marriage Price List.—A new Version of the Gloria.—The "Unco Guid."—A Postmaster's Report.—A judicial Decision a la Solomon.—"Our Cat eats Rat Poison: a Tragedy in five Acts and one Tableau." (Six Illustrations.)

Nova Scotia Baptist Institutions.

Mr. J. Clement writes to the Chicago Standard as follows:

"The educational interests of Nova Scotia Baptists center at one point, WOLFVILLE.

Here are located Acadia College, Horton Academy, and Wolfville (female) Seminary, all as pleasantly located as could reasonably be desired. The Academy is forty-three years old, and was designed, in the first place, as a forerunner of the higher institution, which is several years younger. The seminary is in its first lustrum. The new college building, put up since the fire of 1877, and the seminary, erected at the same time, are well modeled, commodious and commanding structures, and both at a distance and inside of them, favorably impress a visitor. The seminary deserves better patronage than it has yet received. It has a good corps of teachers, and as it becomes better known is bound to win its way into more extensive favor. The names of the alumni of the college, commencing with the bachelors of arts of class '43, cover four pages of the last catalogue, and among these names we recognize a score or two who have "made their mark in the world." The President of the college is Rev. A. W. Sawyer, D. D., a native of Vermont, and a graduate of Dartmouth and Newton—a ripe scholar and a first class executive. Rev. Dr. Crowley at one time at the head of the college is still here, and is Principal of the Theological Department and Professor of New Testament interpretation and church polity. He was at one time a teacher at Mount Auburn, near Cincinnati, and later at Lime Stone Springs, S. C., and has many friends in the United States as well as in Nova Scotia. All the departments of the schools here seem to be well supplied with teachers, and since Dr. Sawyer became President of the college, the endowment and the number of students have been increased.

*There is a slight mistake here. The Academy was opened in March, 1829. Ed. C. M.

REV. J. M. CRAMP, D. D., Ex-President of Acadia College, now in his eighty-fifth year, is still living here; and since the death of Charles Tupper, D. D., last January, is the oldest Baptist minister in this province. He is quite infirm in body, and has probably preached his last sermon—unless his death should prove to be one. His mind is clear, and he enjoys reading very much. He has kept up his Greek all his life, and is now reading the New Testament in the original language for the sixty-seventh time! The old gentleman seems to be on the verge of heaven, and it does a thoughtful person much good to hear him talk.

THE FIRST HORTON BAPTIST CHURCH, of Wolfville, observed its Centennial, October, 1878. It is now 103 years old, and has had only three pastors; Nicholas Pierson, thirteen years; Theodore T. Harding, sixty years; and Stephen W. de Blois, its present pastor, twenty-five years. For four or five years it had no pastor. It commenced in the autumn of 1778, with ten members: went up to nearly two hundred and fifty; fell back at one time to less than fifty; some years later went above five hundred (1849) and in 1878 had three hundred and thirty. It seems to have had its extreme tides, owing partly to colonizing like the Bay of Fundy, its neighbor. At an early day a Congregational church at Cornwallis "threw cold water on it"—we speak figuratively—and afterwards the minister and all his church but one desced, with a non-elastic spine, were baptized. In 1828, five sisters, recently converted, walked fifty miles from Chester to Horton (Wolfville), through the woods to attend the Association.

Girl Life in India.

On the day of her marriage she is put into a palanquin shut up tight, and carried to her husband's house. Hitherto she has been the spoiled pet of her mother; now she is to be the little slave of her mother-in-law, upon whom she is to wait, whose commands she is implicitly to obey, and who teaches her what she is to do to please her husband; what dishes he likes best and how to cook them. If the mother-in-law is kind, she will let the girl go home occasionally to visit her mother.

Of her husband she sees little or nothing. She is of no more account to him than a little cat or dog would be. There is seldom or never any love between them, and no matter how cruelly she may be treated, she can never complain to her husband of anything his mother may do, for he would never take his wife's part. Her husband sends to her daily the portion of food that is to be cooked for her, himself, and the children. When it is prepared, she places it all on a large brass platter and it is sent into the husband's room. He eats what he wishes, and then the platter is sent back, with what is left, for her and the children. They sit together on the ground and eat the remainder, having neither knives, forks, nor spoons. While she is young she is never allowed to go anywhere. When she becomes very old, if she makes a vow to go on a pilgrimage to some heathen temple, she is permitted to go to offer a sacrifice for herself, or for others, but this is only occasionally done; very, very few ever undertake it. She always has her Takoors, or household gods, on a shelf in the house, most frequently over her own bed, and to them she pays her daily devotions, offering them rice and decorating them with flowers; and so at length she draws near the hour of death, and when it is thought her end is just approaching, she is carried down to the banks of the Ganges, there to breathe her last in view of that holy stream whose waters are supposed to be efficacious in cleaning away sin. As soon as the spirit has departed, the remains are taken to the Burning Ghat (the place for burning the dead bodies) and laid upon a pile of wood. In a few hours nothing remains but a little pile of ashes. This is then taken up and cast into the river Ganges.

Such is the life and death of the happiest, the most favored, amongst these Bengali women.

The little girls are married even as young as three years of age, and should the boy to whom such a child is married die the next day, she is called a widow, and is from thenceforth doomed to perpetual widowhood; she can never marry

again. As a widow she must never wear jewelry, never dress her hair, never sleep on a bed, nothing but a piece of matting spread on a hard brick floor, and sometimes, in fact, not even that between her and the cold bricks, and no matter how cold the night may be, she must have no other covering than the thin garment she has worn in the day. She must eat but one meal of food a day, and that of the coarsest kind, and once in two weeks she must fast for twenty-four hours. Then not a bit of food, not a drop of water or medicine must pass her lips, not even if she were dying. She must never sit down or speak in the presence of her mother-in-law, or either of her sisters-in-law, unless they command her to do so. Her food must be cooked and eaten apart from the other women. She is a disgraced, a degraded woman. She may never even look on at any of the marriage ceremonies or festivals. It would be an evil omen for her to do so. She may have been a high caste Brahminic woman, but on her becoming a widow, any, even the lowest servant, may order her to do what they do not like to do. No woman in the house must ever speak one word of love or pity to her, for it is supposed that if a woman shows the slightest commiseration to a widow, she will immediately become one herself.

I saw an account a short time ago in an English paper that they have been trying to take the census of the population lately in India, and, as far as they had gone, they found that there were "eighty thousand widows under six years of age!" Can you imagine the amount of suffering that little sentence tells of and foretells?—Congregationalist.

The Westminster Assembly and Baptism.

A pastor in one of the neighboring Provinces sent us an extract from the sermon of a celebrated Pedobaptist, in which he spoke of the Baptists as misrepresenting the action of the Assembly. At some pains we have now secured the facts as to the action of that august body, on the subject, and append them herewith:

Dr. John Lightfoot a member of the Assembly, kept a journal of the proceedings, and on August 7, 1644, he says: "And here fell we upon a large and long discourse, whether dipping were essential, or used in the first institution, or in the Jews' custom." Mr. Coleman, (one of the ablest Hebrew scholars in England,) went about in a large discourse to prove *taweleh* to be dipping overhead, which I answered at large. . . . After a long dispute it was at last put to the question whether the Directory should run, 'The minister shall take water and sprinkle, or pour it with his hand upon the face or forehead of the child;' and it was voted so indifferently that we were glad to count names twice; for so many were unwilling to have dipping excluded, that the vote came to an equality within one; for the one side was 24, the other 25,—twenty four for the reserving of dipping, and the twenty-five against it. And there grew a great heat upon it; and when we had done all, we concluded upon nothing in it, but the business was recommitted." *Vide* Lightfoot's Works XII: 300, 301. London, 1824.

There certainly were a good many Baptists in the Presbyterian body in that day, and we hope there will be again. Their scholarship and reverence for the Bible are indicative of such a result. In the Lutheran and Anglican churches the best scholarship already concedes that baptism is immersion. The Romish Church asserts that the sprinkling of infants is her device, and that she finds it not in the New Testament but in the decrees of the Church. Protestant churches which deny the power of the keys ought to rid themselves of this rag of Romanism.—*Christian Helper*.

A public school law of Austria, passed in 1869, requires school inspectors "to see to it that in the country schools *school-gardens* shall be provided for agricultural instruction in all that relates to the soil, and that the teacher shall make himself skillful in such instruction. It is also provided that, since "instruction in natural history is indispensable to suitably establish school-gardens," the teachers "must be in a condition to conduct" such instruction. How many of our country school teachers could pass an examination for that kind of instruction?

No Room for Christ.

When Jesus came into the world, he found it pre-occupied. Not only was he shut out of the inn, but there seemed to be no welcome place for him in the world. From his very childhood, he was a pilgrim and a stranger. Hence it is said, "He came unto his own, and his own received him not." And as it was in the beginning, so is it still. In this wicked world of ours, there is very little room for Christ. There is room for almost everything else—for wealth, pleasure, dissipation, parties, politics, eating and drinking, buying and selling—room for all these, but for him who came to bear our burdens, and to take away the sin of the world, there is no room; no room in the world's thought, in the world's feeling, for Jesus.

There is but little room for Christ in our business. In many of our banks, stock exchanges, and counting rooms, Christ's presence would materially interfere with their manner of doing business. Should he proceed to inspect their books, how many false entries he would find! How many fearful revelations would stand aghast, their faces covered with shame! The excitement and confusion would be as great, I imagine, as that at Jerusalem when Christ entered the room of the money-changers, and drove them all into the street.—*Golden Rule*.

FINDING FAULT.—It is the easiest thing in the world to find fault. It is easy to say that nobody is honest. It is easy to say that the church would be all right if the minister would preach and do as he ought, but it isn't easy to look on the best side, to see that there are hundreds of faithful preachers, thousands of honest sincere men and women, countless acts of justice, charity and humanity which outweigh all the grumbling of the grumblers, so that it is really only the finest dust in the balance. Let us be fair and cheerful. The world is not all wrong. Everybody isn't a rascal. The church is doing a good work for the world, and even the growlers are not half as disagreeable as they seem.

There has been a powerful work of grace in British Guiana. Forty years ago a young man commenced work there, and waited five years for his first convert. Quite recently 1,398 of the natives of Potaro and the neighboring tribes were baptized, among whom were some who had come a two week's journey and were living on quarter rations rather than be unbaptized.

The *Catholic Mirror* announces to its readers the pleasant intelligence that on Trinity Sunday, June 12, all Catholics "who should have approached the sacraments of penance and the Eucharist" during paschal time but have failed to do so, will be excommunicated from the church, and "their souls will be dead." This sounds like the days of the Duke of Alva, in the Spanish Campaigns against the Prince of Orange.

GARDEN OF GETHSEMANE.—The present Garden of Gethsemane is in the shape of an irregular quadrangle, the circuit of which is about seventy paces. It is now closed by a hedge, as the pilgrims used to injure the olive trees which it contains. These seven venerable olive trees, with trunks burst from age and shored up with stones, are said to date from the time of Christ. Some of them are certainly of great age and size (nineteen feet in circumference), but we have no mention of old olive trees here before the sixteenth century. It is, moreover, well authenticated that Titus and Hadrian cut down all the trees around Jerusalem, and that the crusaders found the whole region absolutely destitute of wood. It is, however, possible that these old trees are remote descendants of those which grew here in the time of Christ.—*Badeker's Hand-book*.

How shall we keep our children true to our faith as Baptists, and form in them those convictions which shall prevent them from wandering into other denominations when they pass out from their homes? We can do so only by faithful instruction. Every parent and every Sunday School teacher owes it to God to make those committed to his care intelligent concerning denominational doctrines and practices.

Correspondence.

For the Christian Messenger. From Germany.

BERLIN, May 30, 1881.

Berlin, the "Athens on the Spree," is a great commercial port, as well as a grand railroad centre, and the little river Spree, its only water way, can no longer be held to derogate from the commercial importance of the Prussian capital. The eleven grand trunk railways leading to Berlin, carry annually a volume of six million tons of merchandise, while the Spree alone is the highway for four and a half million tons, and fully capable of transporting enough more to compete with and exceed the total of the eleven railways combined. The annual movement of the port comprises 45,000 laden and 3,000 unladen vessels entering it; 40,000 laden and 5,000 unladen vessels out going, besides 3,000 laden and 1,400 unladen vessels and 3,000 rafts in transit—a total not even reached by Hamburg.

The importation of American white flour has recently been developed to an extraordinary degree—upwards of 30,000 bags have been brought within the last three months into Manheim alone. This increased import is the more remarkable, as South Germany had a really good harvest last year, while the short winter and condition of water power have been most favorable to the home mills. We have already remarked in these columns that the North American milling industry, which was for years unprogressive, and took but little heed of the technical improvements, made in Hungary, South Germany and Switzerland, has now begun to make up for lost time, and is actively engaged in remodeling its antiquated milling machinery after the latest systems. A great many old mills have been already provided with the latest improvements, while at the same time several new and extensive mills, especially designed for the European export trade, have been erected at St. Louis, Minneapolis, and other places on the Hungarian plan. While American flours in former years were deficient in both quality and cohesive properties, and were not favorites with consumers on this account, they now—manufactured, as they are, by the dry and cold process—give entire satisfaction, and there can be no longer any doubt but that they will be a dangerous competitor for the Hungarian and South German milling industry. If America, in consequence of its technical progress, can thus send enormous quantities of breadstuffs in a year of good crops in South Germany, with the most favorable working conditions, and despite the high duty of two marks per 100 kilos, it is only reasonable to expect that the import of American flour will assume far larger proportions in a year of deficient crops. These circumstances show very plainly what America can do in this field, and do not promise a favorable outlook for the export of Hungarian flour to the Central European markets. The American product has taken a firm foothold in West Switzerland as well as in South Germany, and this competition must in future be reckoned upon.

Emperor William has frequently and successfully been applied to by juvenile petitioners. One of the latest applicants was a young girl of eleven years, the daughter of a poor but honest Israelite woman, living at Muehlen, a hamlet near Ems. The child was anxious to go to a high school in order to receive a thorough education, far beyond the means of the indigent mother. On the occasion of the Emperor's sojourn at Ems in 1873, the girl took courage, and, unbeknown to her parent or friends addressed a letter to the Emperor, conceived in the following laconic style:—Mr. Kaiser: I am very anxious to learn something; but mamma is too poor and my aunt says I am a little good-for-nothing. That is not true; I can assure you, and as you are very rich, I beg you to let me go to school." The superscription to the letter read: "To the good Kaiser of Germany at Ems." The child's request safely reached its destination. "Mr. Kaiser" caused an enquiry to be made by the competent authorities, in consequence of which the girl was sent to an Israelite institute, where she graduated with honor as a proficient teacher. At present she is governess in a rich English family in England and amply able as well as delighted to support her sick and aged mother.

AUGUST.