

The Late Mrs. Rollo Campbell.

Mrs. Campbell, with whom we had a slight acquaintance, was known to but few of our readers, yet as she was so closely connected with the First Baptist Church in Montreal, and was the last survivor of the original members, the notice of her, prepared by those so well known to our readers as the Rev. A. H. Munro and Rev. Dr. Cramp, will not be without interest to many. We copy the following from the *Canadian Baptist* of the 26th ult:—

The First Baptist Church in Montreal has experienced a great loss in the death of Mrs. Rollo Campbell who was very highly esteemed and greatly beloved by all who knew her and were able to appreciate the nobility of her character. Her maiden name was Elizabeth Steel. She was born in Kinross, in Ayrshire in Scotland, in 1803. Having been converted early in life she was baptized by the Rev. Geo. Barclay at Irvine. For some years after her marriage she resided with her husband the late Rollo Campbell, Esq., at Greenock, and united with the Baptist Church in that place. Only two of her fellow members survive. Mr. and Mrs. Campbell arrived in Montreal in the summer of 1829. There was then no Baptist Church in this city. About the same time the 24th regiment came to Montreal. It had been previously stationed in India and contained in its ranks a number of Baptists. These, with a few other friends met every Lord's Day in Mr. Campbell's parlor and held worship. In that parlor the First Baptist Church was organized on the 10th of November 1831. The event was commemorated for many years by a prayer meeting held on its anniversary. The original members were 13 in number, and Mrs. Campbell was the last survivor. Through all the chequered history of the church, during 50 years, she adhered to it, a fast and faithful friend even unto death. Both Mrs. Campbell and her husband always manifested a deep interest in whatever was connected with the welfare and growth of our Denomination. Their hospitality was proverbial, and often cheered the heart of the impecunious student or poor and weary preacher. At their house, perhaps more frequently than any where else in Montreal, the earnest workers and faithful burden bearers met and conversed and received new inspiration, courage and hope for work in the Master's cause. Mr. Campbell was the publisher of the *Baptist Register*. It was issued on the Wednesday of each week and on that day the Rev. Dr. Cramp and the Rev. M. Bosworth, associated not only in their work in the College, but also in the management of the paper, took tea at Mrs. Campbell's table and spent a few hours in conversation with her and her husband, the subjects sweeping over the wide range of denominational interests, religion, literature, and politics. Of these Wednesday evenings the Rev. Dr. Cramp, now in his 85th year, has very pleasant reminiscences, to which he has given expression in a letter written with remarkable clearness and vivacity to Dr. F. W. Campbell, of Montreal. He says: "What pleasant afternoons we used to enjoy, Mr. Bosworth and I, on the publishing days of the *Register*, where your mother so kindly and cheerfully presided. In these conversations Mrs. Campbell took part and materially helped to sustain the cheerfulness and spirit that prevailed. Her opinion was often asked and listened to with great respect, for she was a woman of accurate judgment and intelligent godliness, accustomed to think for herself and to express her views with clearness and precision, as well as to maintain them with characteristic tenacity."

This may be regarded as an illustration of the inner circle of her life in her happiest days. In a much wider circle her excellent influence was felt and her good deeds were done. To how many minds she has given wise counsel, into how many hearts she has poured consolation, to how many faltering ones she has extended the helping hand, only God knows; but very many, all indeed acquainted with her, testify that as wife and widow, mother and friend, in days of prosperity and in the hour of affliction and sorrow, in the home, church and society, her light burned before men with singular brightness and steadiness, to the honor of religious profession and the glory of God. The last years of

her life, were spent in the home of her son, Dr. F. W. Campbell, and were full of peace and content. Until her final illness she retained an almost youthful energy and activity, and even then exhibited the clearness and strength of intellect by which she had been distinguished. Neither fear nor doubt disturbed her dying hours, whose only sorrow was that of the parting with those so dear to her and by whom she was so much beloved. After a very painful illness, on the 9th of March, she entered the rest that remains for the people of God. A. H. M.

Progress of the Freedmen.

The following article from the Richmond Va. *Dispatch* of May 25th, will give pleasure to many of our readers, not only because they are acquainted with Rev. C. H. Corey, the Principal of the Institute, but also to notice the progress being made in the education of the African race, by our devoted brother and his associates:—

COMMENCEMENT EXERCISES OF THE RICHMOND INSTITUTE.—Ebenezer church was crowded last night to its utmost capacity, attracted by the interest felt in the Richmond Institute, whose annual "commencement" had been announced.

The Institute, under the able management of Rev. Dr. Corey and his efficient assistants, Professors Jones and Vassar, has had a most successful career of usefulness during the past session. It has had ninety-five students, of whom sixty-one have been candidates for the ministry, and the session has been one of hard study, good order, and general good deportment on the part of the students, which have added to the high estimate our people have formed of this admirable institution, which is doing so noble a work in sending out preachers and teachers to bless and elevate their race.

The Institute has found its quarters on Main street too contracted for its use, and is now projecting commodious and handsome buildings on the beautiful lot it has purchased in the western part of the city.

The very judicious manner in which Dr. Corey has conducted his school has commanded the warmest commendations of all who have been familiar with his work, and the Baptist ministers of the city have shown the deepest interest in the Institute. There were on the platform last night (besides Dr. Corey and Professors Jones and Vassar) Rev. Dr. J. L. M. Curry, Rev. Dr. W. E. Hatcher, Rev. Walter H. Brookes late of the Second African church of Richmond, (now of Louisiana), Rev. R. Wells, Rev. Dr. H. H. Harris, and Rev. J. William Jones.

Order of Exercises: Music. Prayer by Rev. W. H. Brookes. Music. Addresses—The Importance of an Aim in Life, J. Andrew Bowler; Not Around but Through, William S. Christian. Music. Addresses—Time, a Counsellor, Bartlette B. Johnson; The Brotherhood of Man, Temple A. Miles. Music. Addresses—The Action of To-day Decides the Destiny of Nations, Thelbert G. White; Valedictory Oration and Address, The Unwritten Page, Miles B. Jones. Music. Conferring of Diplomas. Benediction, by Dr. J. William Jones. The addresses were delivered by the graduates, and were in thought, diction and delivery very creditable to the young orators. Indeed, the freedom of the speeches from clap trap, and the general good taste which characterized them, would have done credit to any of our institutions, and showed the careful training of the excellent teachers of this school.

The music, by the Donizetta Club, was well selected, admirably rendered, and very sweet. Each speaker received beautiful bouquets and appreciative applause.

Prizes were delivered as follows: Best declaimer, Cornelius A. Garlick, of Richmond; second best, John A. Bowler, of Richmond. Best written and delivered oration, B. B. Johnson, of Richmond.

In delivering the diplomas Dr. Corey said that he would not detain them with a speech, but would simply say, "Be in earnest, and try and do something for the good of the world."

At the close of the exercises, Dr. Corey, in a few felicitous remarks, in which he spoke feelingly of the aid he had ever given him in his work, called on Dr. Curry for a speech.

Dr. Curry made a very happy response,

in which, after bringing down the house by several witty sallies and good hits, he made some admirable practical remarks to the graduating class, eloquently urging them to go forth as true representatives of the Institute and of their race.

Rev. Dr. Hatcher, being called out, offered a prize for the next session for the student who should write the best essay.

He complimented the audience on their good behavior and the music which had been so admirably rendered. He bore high testimony to the value of the Institute, gave some admirable advice, and brought down the house by his witticisms.

The occasion was one of great interest, the commencement was a decided success, and the Institute won its way to the best wishes of all.

Rev. R. B. Dickie.

Died March 29, 1881, at Cardington, O., at the residence of his son, John N. Dickie, in the 75th year of his age. He was born in Cornwallis, Nova Scotia, and began his work in the ministry at twenty-two years of age. He preached ten years at Liverpool, before immigrating to this country in 1852. He had been in the ministry for fifty-three years; though the last few years he had been laid aside from active work by the disease which terminated his life—consumption.

Our departed brother was a good man. Though he claimed no perfection in himself, yet he rejoiced in his completeness in Jesus. He was a man of convictions. He loved the truth as it is in Jesus, and faithfully declared it. He was an earnest man. This naturally followed from his intense convictions. His work on earth is done, and doubtless the "Chief Shepherd" will give him the crown of glory. He will be missed by his brethren in the Columbus Baptist Association, and by those who have enjoyed his faithful labors; as well as by his devoted wife who survives him, and by his children. He fell asleep in hope of the glorious appearing of our Lord Jesus Christ.—*Cincinnati O. Journal and Messenger*.

The following particulars may be added:—

Mr. Dickie was converted to Christ in March, 1828. In his case, conversion was a change indeed. The time and circumstances are well remembered by some, who, at the same time found peace in believing—a peace enjoyed by them still. In May of the same year, he was baptised by Father Manning into the fellowship of the 1st Cornwallis Church.

Very soon afterward, he began to preach. He was in a short time, invited to Falmouth, where a Baptist Church was then about being organized. He was ordained there. The churches both at Falmouth and at Hantsport, were much strengthened by his labors.

After several removals, he was called to Liverpool, in the year 1841. There, and in Milton, for there was but one church then, where now there are two, he labored with much acceptance, for about eleven years. A great many were added unto the Lord, and the church much refreshed through his means. He was much esteemed throughout Queens Co., and many remember him still, with sincere regard. From Liverpool, he went to the State of Ohio, where he has lived since, and where he has found a grave.

Mr. Dickie was twice married. His first wife, Mary, the daughter of the late Lemuel Ellis, of Canard, Cornwallis, lived but a few years after their marriage. He afterwards married Hannah Ellis, the sister of his first wife, who survives him. May the Great Spirit comfort the heart of the widow, and guide the feet of his children into all the truth.

With some, with whom our brother labored on earth, he will now, no doubt, enjoy the peaceful, sinless, fellowship of heaven. Others will soon follow to the same sweet rest. Let us work while the day lasts, the night cometh. B. Canard, May 27, 1881.

Miss Abigail B. Judson, of Plymouth, Mass. lately passed her 90th birthday. She is a sister of the late Adoniram Judson, the famous missionary to Burmah, and lives alone in the house once occupied by him. The *Boston Courier* says that the front door has never been opened since his body was carried through, and Miss Judson orders that it shall remain shut until her own funeral takes place.

Popular Science Monthly.

Conducted by E. L. and W. J. Youmans. Published by D. Appleton & Co., 1, 3 & 5 Bond Street, New York.

The *Popular Science Monthly* for June, 1881.—The racy series of articles on physical education, by Dr. Oswald, are continued in "The Popular Science Monthly." This writer opens the June number by a very lively and instructive discussion on the subject of "Clothing."

In some respects his views may be thought extreme, but they will rouse attention to many bad habits, the evil effects of which are disguised by familiarity. There is a striking article by the versatile Sir John Lubbock, banker, statesman, archæologist, and naturalist, on the subject of "Fruits and Seeds." It is an ideal "popular science paper," full of interesting, novel, and instructive facts clearly explained and profusely illustrated. Dr. Joseph Fayrer makes an important addition to the literature of "Sunstroke." His long residence in India afforded an extensive experience with heat-apoplexy, both among the resident Europeans and the natives, and the results of his observations and practice are here well summarized.

Under the title of "The Value of our Forests," N. H. Egleston treats of the evil effects of the extensive destruction of trees, with particular reference to the state of things in the West. There is an elaborate and profusely illustrated paper by Alexander Graham Bell, describing his late discoveries on the "Production of Sound by Radiant Energy." He gave the new and remarkable results of his investigations before the National Academy of Arts and Sciences in April, and they were received with great admiration and enthusiasm even by that sober body. But the most valuable as well as the longest paper in this number of the "Monthly" is that of Herbert Spencer on "Compound Political Heads," in his series on "The Development of Political Institutions."

His great subject is the natural causes and early conditions which determine the forms of government. Dr. Andrew Wilson takes up the interesting problem of "Degeneration." It has come to be an important question in biology how far many of the lower forms of life must be regarded as the results of the degeneracy or degradation of higher forms. It is admitted that there is a descent as well as an evolution, and that these counter-processes must be sharply distinguished. Dr. Wilson reports ably on the present state of that subject. "The Primeval American Continent" is described in its formation by L. P. Gratacap with remarkable clearness and simplicity of illustration. It seems to be now established that alcohol must be regarded as a natural production. We are indebted to the experiments of Muntz, of the French National Agronomical Institute, for this discovery, and his processes are described and illustrated in the "Monthly" by Gaston Tissandier.

Professor Helmholtz's Faraday lecture is given, and there is a timely and highly instructive article by Professor Wiley on "Glucose and Grape-Sugar." "The Mental Effect of Earthquakes" is treated by an anonymous writer, and there is an admirable sketch by Professor Atwater of Dr. Julius Adolph Stockhardt, the celebrated chemical teacher of Germany, and author of perhaps the best chemical text-book that we have ever had in the United States.

The editor discusses "Field Clubs," "Agnosticism at Harvard," "Educational Progress," etc., with his usual force and ability, and the other departments are also well sustained.

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THE WAYS OF PLANTS.

In a great many cases leaves are said to sleep; that is to say, at the approach of night they change their position, and sometimes fold themselves up, thus presenting a smaller surface for radiation, and being in consequence less exposed to cold. Mr. Darwin has proved experimentally that leaves which were prevented from moving suffered more from cold than those which were allowed to assume their natural position. He has observed with reference to one plant, *Maranta arundinacea*, the arrow-root, a West Indian species allied to *Canna*, that if the plant has had a severe shock it can not get to sleep for the next two or three nights.

The sleep of flowers is also probably

a case of the same kind, though, as I have elsewhere attempted to show, it has now, I believe, special reference to the visits of insects; those flowers which are fertilized by bees, butterflies, and other day insects, sleep by night, if at all; while those which are dependent on moths rouse themselves toward evening and sleep by day. These motions, indeed, have but an indirect reference to our present subject. On the other hand, in the dandelion (*Leontodon*), the flower-stalk is upright while the flower is expanded, a period which lasts for three or four days; it then lowers itself and lies close to the ground for about twelve days, while the fruit is ripening, and then rises again when they are mature. In the *Cyclamen* the stalk curls itself up into a beautiful spiral after the flower has faded.

The flower of the little *Linaria* of our walls (*L. cymbalaria*) pushes out into the light and sunshine, but as soon as it is fertilized it turns round and endeavors to find some hole or cranny in which it may remain safely ensconced until the seed is ripe.

In some water-plants the flower expands at the surface, but after it is faded retreats again to the bottom. This is the case, for instance, with the water-lilies, some species of the *Portamogeton* (*Trapa natans*). In *Valisneria*, again, the female flowers are borne on long stalks, which reach to the surface of the water, on which the flowers float. The male flowers, on the contrary, have short, straight stalks, from which, when mature, the pollen detaches itself, rises to the surface, and floating freely on it, is wafted about, so that it comes in contact with the female flowers. After fertilization, however, the long stalk coils up spirally, and thus carries the ovary down to the bottom, where the seeds can ripen in greater safety.—Sir John Lubbock, in *Popular Science Monthly* for June.

Correspondence.

For the Christian Messenger. Is the Lord's Supper, as practiced by the Baptist Church in keeping with the claims of the New Testament?

BY T. M. MUNRO.

Bro. Bleakney says it is not. I think he is quite alone as to this question. I rather pity him, because his position is so solitary and sad. He declares that Christ and his Apostles are with him; but he has failed to prove it. One ounce of proof is always better than a pound of assertion. Bro. B., try again.

If the practice of the Baptist Church has been unscriptural and untenable with reference to the Communion, it is time that she changed her practice, and got on scriptural ground. Above all others, Baptists cannot afford to be astray, inasmuch as they profess to be "the pillar and ground of the truth."

Now, this is the point to be settled; but how shall we do it? If the claims of Christ and His Apostles are answered by the Baptist body, is not the question settled? If it can be shown that the Baptist churches as one constitutionally—what I mean by that is, that they are united by one constitution, into one kingdom—then their practice of intercommunion is in perfect harmony with the will of Christ. Then they have a "Thus saith the Lord" for what they do.

What is the Lord's Supper? It is an institution established in the regenerated and baptized church, to be observed with profound reverence, for, and in remembrance of her Divine Lord and Head, "till he come" again. "This is my body which is given for you; this do in remembrance of Me." "This cup is the new testament in my blood, which is shed for you, Luke 22, 19, 20. "For you," the "one body" owning "one Lord," teaching "one faith," practising "one baptism." Then notice the force of the Greek word selected by the Holy Spirit, *artos*, which means one kind of bread, "wheaten bread" in distinction from "barley bread, Madza." "That one loaf must not be made" or compounded of many grains, but of one and the same "wheaten flour," alone to be used in the celebration of the Supper by the members of that one body recognizing and practising all the doctrines of the "one Lord" and Christ, and submitting to the discipline of the New Testament.