

Unconscious Excellence.

When Moses came down from the mount where he had spent forty days and forty nights in communion with Jehovah, his countenance was so transfigured that the people were awe-stricken as they gazed at its glory.

So the highest excellence is that which is least conscious of itself. Every artist will attest the truth of this assertion. The greatest achievements made by the sculptor or the painter have been those in the production of which he has been fullest of his conception, and had least thought of himself.

The demand for the agricultural productions of our Counties in the mother country has opened up within a few years a new and rapidly increasing export trade, especially in apples and horned cattle, and this in the face of many drawbacks, and at times ruinous losses of property, owing to exposure by long land carriages, rough usage and improper stowage in steamers not built or intended for the trade, and without ventilation.

The experience of our shippers of apples has proved that shipments made from the port of Annapolis by sailing vessels, even with twenty-five or thirty days passages, turn out in better condition than those made by steamers via Halifax, even without delay in transit, and a ten or twenty days passage.

We have too many proofs of this, to the sad experience of our shippers, and a case in point is the recent shipment of apples by the steamer "Edinburgh" via Halifax, and the bark "Denbighshire" both for London direct, (latter from Annapolis with 5,700 barrels) all shipped from about the same districts in this County. The shipment by steamer with a fair average passage, has turned out in a damaged condition, and not likely to pay cost and charges, while the "Denbighshire" cargo by sail, after a passage of twenty-five days landed the entire cargo of apples in London in splendid condition, and all sold at prices giving very large profit to shippers.

On the surface, this would argue that sail is preferable to steamers for fruit carriers, and it is so decidedly, if the fruit is shipped in steamer unfitted for the trade, without ventilation, and with grain or other heating cargoes. Apples stowed in the hold of one of these "Iron grain tanks," (as the New Yorkers call them), have a poor chance for arriving in sound condition; even our most hardy fruit, will perish in a week in such temperature. I have just made the following test of the effect, say seven days change of temperature would have on a hardy sound golden russet that usually, with care, will keep in good marketable condition till June. Taking one of these from a barrel in a cold cellar, when the thermometer ranged 35 to 38 deg., which is about the proper temperature to keep apples, I placed it in a room with average temperature 55 to 60 deg, or say cooler than the average of the hold of a grain loaded improperly ventilated steamer; the result was, that in seven days this apple was so wilted as to be unfit for use, and had lost about 20 per cent. in size and weight, proving conclusively that apples must be shipped in a cool and properly ventilated part of the vessel to insure them being landed in sound condition. With such precautions, and the certainty of a passage not exceeding fourteen or fifteen days, our most delicate fruit can be delivered in London in fine condition. I believe that apples are often injured by heating the box-cars in which they are stowed for transportation by rail. It is not generally known that apples will damage more by heat in a short time than by exposure for some time to extreme cold.

Until we have steamers especially built, fitted and ventilated for the carriage of our apples and cattle, (the annual export of which from our valley now exceeds 100,000 barrels apples and 2,500 head of cattle), this trade, so important to our farming interests and the whole country, can only be followed at

great risk, and great irregularities and losses must result. This trade has suffered quite long enough, and the necessity of more direct and proper transportation for valuable products has almost forced itself on the producers and traders of Kings and Annapolis Counties, resulting in the projected direct line of freight steamers from Annapolis to London.

It is proposed to have built a first class twelve-miles-speed from Iron Steamer, properly fitted with ventilators and refrigerators for the carriage of cattle and apples, and all kinds of farm products, as well as fish, with which our river and bays abound, so that the delivery of all (including our most delicate and famous apples) in the London market will be insured to a certainty, with an ordinary passage, saving at least 80 to 50 per cent. of the apples, and 10 to 15 per cent. of the cattle now lost or made worthless for want of proper care and stowage, and more direct transportation.

Apple and Cattle Export Trade.

As to the cattle export trade, which will be the largest from our Counties during the summer months, when apple shipments will be light, (although with refrigerators and care, apples will be shipped at least nine months of the year), the heavy losses that have resulted from shipping in steamers not fitted or ventilated, or suitable for the trade, can all be overcome, as was amply proved by the shipments made from the St. Lawrence last season, on steamers fitted and ventilated for the trade. Underwriters taking such risks, including life risk at 2 1/2 to 3 per cent., while shipments by the ordinary freight steamers built for carrying grain and dead weight cargo, are difficult to insure even at 12 to 15 per cent.

While we regret that our Halifax friends have not, and we think cannot give our export trade the necessary accommodation, even if they had a direct line of steamers, which, strange to say has not yet been established, we plain country folks are now determined to stop these leaks and drawbacks to our trade, and place ourselves in an independent and direct communication with our largest and best markets, thus stimulating and developing the resources of Kings and Annapolis—the richest and most fertile districts in the Maritime Provinces.

THOS. S. WHITMAN. Annapolis, March, 1881. Journal.

The following is one of a series of Letters to Young Christians in the United Presbyterian.

Unlawful Societies.

DEAR FRIENDS,—I have already written you concerning your duties in society, and explained pretty fully the law of Christ defining them. But there are many organized societies in existence which you may be invited to join. Very soon you may be called on to determine what societies are lawful and what unlawful; of what associations you may become members, and of what not. What does the law of Christ teach us on this subject? I shall try to answer this question, and thus help you to determine what are unlawful societies.

The following general principles, I think, may be regarded as axioms. I do not think any man can be found who will dispute one of them:

- 1. No society is lawful which contemplates unlawful ends.
2. No society is lawful which prescribes unlawful means or methods of securing its ends, even though lawful.
3. No society is lawful which imposes unlawful conditions of membership.
4. No man should become a member of an unlawful society. If he finds himself connected with such an association, no matter for what purpose organized, and no matter how many excellent features may belong to it, he should at once withdraw from it.
5. Membership in an unlawful society is a matter of such a serious nature that every Christian should carefully guard against it, lest he offend his Master, suffer hurt in his own spiritual interests, and do damage to the cause of Christ.
So much in general. There are, however, certain more specific principles the consideration of which will help you to determine in what societies you may lawfully become members. They are as follows:

No man can lawfully promise, and much less swear, to do any of the following things.

1. To keep secret anything whatever before he knows what that thing is. It may be such that it would be his imperative duty to reveal it. If, therefore, you are invited to become a member of a society, and find that at the outset you are required to guard sacredly secrets not yet made known to you, stop at once. You cannot make such a promise without sin. You need ask no additional questions concerning its principles, aims, or methods. The door is shut against you. You cannot enter.

2. To obey an order before he knows what the order will be, or indeed to do anything of which he may be ignorant when the order is made. If, therefore, you find a clause in the pledge or oath required of you in order to membership binding you to do something as yet unknown to you, you need go no farther. You cannot make such a promise or take such an oath without sin. The door is shut against you.

3. To obey a code of laws before he knows what the laws require or forbid. They may be such that they cannot be obeyed without sin. If, therefore, you find that you will be required to take such an obligation in order to enter any society, you need inquire no farther. Such an oath or promise is unlawful. The door is shut against you.

You may be assured that such an obligation will bind you to nothing wrong; but this is not sufficient. Men differ as to what is right. A society may decide that there is not wrong in keeping a secret or obeying an order or law in which you may see a heinous sin. You have no right to transfer the keeping of your conscience to another. You yourself must judge of the moral character of your own acts. Thus to judge and decide is your inalienable right and imperative duty. For any society to assume this right is the height of presumption; for you to tamely surrender it is to betray a solemn, God-given trust. You cannot give up to any manner set of men the right of private judgment. In addition to all this the law of the oath requires you to swear in truth, in judgment and in righteousness, and you cannot swear thus without knowing the secret you are expected to swear to keep, or the law you are expected to swear to obey beforehand, so that you may have an opportunity to examine and determine its moral quality. The same principle applies to a promise.

Now, if these things be true, then no society can lawfully require such a promise or oath as a condition of membership. Making such a requisition renders it an unlawful society. No man or woman can lawfully enter such a society. Whenever any man or woman finds himself or herself in such a society, it is his or her immediate duty to withdraw from it.

In addition to all this, I think I may safely affirm that such an oath or promise is unnecessary as a condition of membership in any society organized for right ends and seeking them by right means. I think no man can show that such a society cannot exist or do its work successfully without such obligations. If unnecessary, this is an additional reason why you should not enter a society which requires such an oath or promise. It is certainly wise for you to scrupulously avoid binding your conscience with any such obligations.

There are at present in England connected with the Baptist denomination, 1,912 churches, 2,760, chapels containing 707,477 sittings, 200,713 Church members, 35,408 Sunday School teachers, 351,602 scholars, 1,404 pastors, and 2,729 Evangelists; in Wales there are 541 churches, 640 chapels, 210,448 sittings, 69,487 Church members, 7,528 teachers, 69,237 scholars, 401 pastors, 251 Evangelists; in Scotland, 86 churches, 103 chapels, 28,874 sittings, 9,446 Church members, 999 teachers, 8,425 scholars, 76 pastors, 45 Evangelists; and in Ireland 26 churches, 34 chapels, 5,430 sittings, 1,395 Church members, 113 teachers, 1,344 scholars, 21 pastors, 14 Evangelists. The total represented by the United Kingdom is as follows:—2,565 churches, 3,537 chapels, 952,279 sittings, 281,061 Church members, 44,120 teachers, 430,608 scholars, 1,902 pastors, and 3,039 Evangelists.

Boston has seven colored lawyers, six of whom are in active practice, one of them being a graduate of the Harvard Law School.

Correspondence.

For the Christian Messenger. Our Foreign Missions. No. 7.

Dear Brother,—

One of the causes of dissatisfaction on the part of our missionaries has been the manner in which their salaries have been managed.

The Report of the Foreign Mission Board submitted to the Convention at Sackville in 1876 refers to this matter of salary at considerable length, and it is perhaps deserving of some attention now. This report states specifically the terms upon which our brethren went out to the East in 1873, and which were upon the same basis as those adopted by the A. B. M. Union in 1859 in respect to their missionaries.

This agreement was that each family should be paid at the rate of \$800 a year, and house rent, medical attendance, and travelling expenses for the first three years of service, and after the expiration of that period \$1,000 a year, and medical attendance, etc., this being the smallest amount that experience had proved to be compatible with health and simple comfort.

On the 10th of March, 1874, the Union made some changes in the method of paying their missionaries, viz.: the salary was fixed at \$1,000 and \$1,200 respectively, for services and house rent for each of the above periods, not as any actual increase of salary, but merely a readjustment, the \$200 being in lieu of medicine, medical attendance, travel for health, etc., which items were legitimate mission charges before the amendment but not after. This new rule only affected subsequent appointments, it being left optional with those in the field to come into it or not as they might elect. In no case has the Union been known to change the salary, agreed upon at the time of engaging, any of their missionaries, without consulting and receiving their fullest approval.

The report then says that "we (the Board) have decided, if the Convention approve, to propose to our missionaries to pay them at the rate of 2,200 rupees, or its equivalent \$1,000, a year, exclusive of house rent."

This, it will be seen, made no provision for any expenditure for health, &c., as the original agreement based upon the custom of the "Union" had done. The "Union," from large experience, had found these items had cost each family on an average \$200, and had so fixed it in the salary. Perhaps our Board intended that our brethren should have no sickness in their families, but, even then, they knew that people going to India have to engage and pay their doctor by the year, whether they have any sickness or not; it is "the custom," a reason for many unusual things in that country where "caste" prevails. The result has, proved, however, that our missionaries have had more than their share of sickness, and their expenditures for health, etc., have been unusually large.

The proposal then made was to pay our missionaries \$200 a year for each family less than the amount originally agreed upon,—\$200 less than the "Union" paid their missionaries.

It will be remembered that the deliberations of the Sackville Convention were burdened with College matters, which consumed so much of the time that the Reports of the Foreign Mission Board were hurriedly read and passed, without being challenged or discussed, and without the fact being even hinted at, that our missionaries had not been fully consulted and were ready to give their cordial approval to the change in their salaries then proposed. By vote of the Convention the arrangement of salaries was left entirely with the Board and in their hands the proposal at once became law.

In all this matter of vital interest to our missionaries they had no voice. The proposed change had never been mentioned to them until it was put into effect, and they emphatically protested against the injustice, contending that they were living parties to the original contract, and that they should, at least, have been consulted before it was so summarily violated, that it was an indication of bad faith. To all these most just and proper remonstrances of our missionaries, our Board replied that the