

2. That a temperance department such as that adopted by the Provincial Sunday-school Association be introduced into all our Sunday schools.

3. That pastors be requested to preach at least one sermon to their respective congregations during the year on the relation of the church to the prohibition of the liquor traffic, or a kindred subject.

4. That strenuous effort be made to secure every possible advantage through existing laws and political agencies for the further suppression of the traffic in strong drink and the ultimate triumph of the Temperance cause.

The report called forth a rather lively discussion principally in reference to the first recommendation to which objection was taken by some because, as it was held, it seemed to intimate that at least some Baptist churches now received into membership persons who were known to be addicted to drink. Others objected to it because, as they held, it seemed to imply an illogical distinction between the conditions of receiving persons into the church and of retaining in church fellowship. The report was, however, finally adopted without amendment.

At the afternoon session Rev. J. H. Hughes from the Committee on Church Incorporation reported that progress was being made in the matter, that it was the opinion of some of the legal minds connected with the denomination that in order to avoid the churches being drawn into litigation under certain contingencies it was better that the act should name the trustees rather than the church as the body to be incorporated. This view had been endorsed by the Western Association and he moved that this Association take similar action. After some discussion this motion was adopted and Rev. J. H. Hughes and A. A. Wilson, Esq., appointed a Committee on Church Incorporation.

A communication from the Clerk of the Western Association was read stating that that body had appointed twelve brethren to act on the H. M. Board for the Province, but had provided that if the other Associations should prefer to appoint some smaller number than twelve, then the first named of these brethren to the number chosen by the other Associations should constitute the Western Association's representation on the Board. After some discussion a resolution was adopted providing for a representation of nine from the Association on the Provincial Board, but, in view of the uncertainty of the action of the Eastern Association in the matter, making the first six named of the nine the Committee of the Southern Association, if the Eastern should appoint only six. It was also voted that, in case the Eastern Association should appoint twelve, the Committee of the Southern Association should be empowered to add three to their number.

The names of the nine brethren named by the Nominating Committee and appointed for this work are: Rev. B. N. Nobles, Rev. J. H. Hughes, R. G. Haley, Rev. J. D. Freeman, Rev. W. C. Goucher, Rev. W. M. Field, Jacob Titus, Samuel Flewelling and Rev. W. Camp.

The following named were appointed committees in their respective counties for pressing forward the work of the Twentieth Century Fund on behalf of missions. Kings County, Revs. W. Camp and N. A. McNeill; St. John County, Revs. B. N. Nobles and S. H. Cornwall; Charlotte County, Revs. W. C. Goucher and H. D. Worden.

In accordance with an arrangement made at the Association of last year two excellent papers were presented on subjects outside the ordinary routine of Association work. The first was by Rev. B. N. Nobles on "The Place of the Holy Spirit in the Prayer Meeting"; the second was by Rev. H. F. Waring (read by Rev. P. J. Stackhouse, entitled, "The Lord's Supper as a Consecrating Ordinance." It is to be regretted that these papers could not have been presented before a large audience.

The circular letter of the Association, prepared we believe by Rev. A. H. Lavers, was read by the clerk of the Association. This letter contains some statistical statements from which it appears that the present number of churches in connection with the Association is 46, which is a reduction of two as compared with the published statement of last year. But last year's number is incorrect. The "1st St. Andrews" church (which is the same as Bayside) should be omitted and "2nd St. Andrews" should be "St. Andrews" simply. Of this number 34 only have sent letters to the Association this year as compared with 36 last year. A number of the churches reported pastorless last year are now supplied, while some others are about to become pastorless. Baptisms are reported from 22 of the churches making 207 in all as compared with 220 last year. The net increase for the year is 124. In the Association there are 15 parsonages valued at \$20,200. There are 56 houses of worship with accommodation for 14,366 worshippers and valued at \$168,900. Last year 5,395 church members were reported, which would make the present membership 5,523. The oldest church is that of Norton, organized in 1800, reporting last year a membership of 609. Last year 39 Sunday schools were reported, with 3,679 scholars, 449 teachers and 5,620 volumes in the libraries. Twenty-nine of the churches report their non-resident members, aggregating 1102. From the following churches no letters were received: Ballie, Bartlett's Mills, Bayside, Bocabec, 2nd Johnston, Peakahagan, Second Falls, Smithtown, 3rd Springfield, St. Andrews, Titusville, Upham, Willow Grove.

Monday evening was devoted to a public meeting in the interests of missions. Rev. B. N. Nobles presided. The Scriptures were read by Rev. R. M. Bynon.

Mrs. Cox, the Provincial Secretary of the W. B. M. Union, addressed the meeting, speaking particularly of the home department of the Foreign work. She glanced briefly at the history of the work from the inception of the Woman's Aid Movement and showed the progress that had been made. She regretted, however, that there had been a decrease in the Societies of Kings County.

Miss Clarke, Missionary elect, spoke in a very interesting way of her experience in reference to missionary work, the call which she felt had come to her to go to the foreign field and her deep interest in the missionary cause. After Miss Clark had spoken prayer was offered by Rev. W. E. McIntyre for a blessing upon her in her prospective labors in the mission field.

Rev. B. N. Nobles, Secretary of the Board of Home Missions for the Province, spoke in the interests of that work, urging the reasons for home missions and calling attention to the needs and opportunities which the home mission field presented.

Education as Self-Interpretation.

BY PROFESSOR S. C. MITCHELL.

It is something for the teacher to give the student an interpretation of nature in science, of human experience in history, and of life in literature, but that by no means exhausts his duty. The essential work of the teacher is to interpret the student to himself, to bring him to consciousness, so to quicken his mind that the interpretative faculty becomes active in him. In teaching the student science, history and literature, you hold up before him, as it were, a mirror wherein he sees himself. All these—science, history and literature—are the soul objectified. It is well for the student to contemplate long that image of himself thus mirrored in institutions, in systems of thought and in religion. But the educative process must not be permitted to stop here. Education is far more than a panoramic view of man's achievements; far more than a compendium of history and science. Were this the only aim, a phonograph would be an ideal student, because it would both retain all the information imparted and give it forth upon occasion.

The beginning and end of education is self-knowledge. It was the profound realization of this fact that led Socrates to take as the motto of his schools that Delphian inscription: "Know thyself." Every true teacher is set "that the thoughts out of many hearts may be revealed." For the vision of visions to the learner is the apocalypse of himself. What use has he for telescope or microscope, if his own eye be blind? These are but to supplement the powers of the natural eye. What advantage is there to know science and history, if there be not awakened in the student that active force, that constructive principle, which can make use of these materials in expressing itself, just as I am now using letters to spell out my thought?

It is an epoch in the infant's life when it discovers that it has hands. The educative impulse has begun when the student is aroused to react upon the world without. Then only does he commence to assimilate facts and to appropriate knowledge. The germinal element, as in the egg, becomes active and feeds upon the environing substance.

How shall a man get to know himself? By action. As Napoleon in Italy dashed across that bridge swept by the Austrian fire, the thought flashed upon him, he tells us, "I, too, may become great." So with every fresh realization of inner power; it is born in the heat and agony of action. Now the office of the teacher is to summon mind to activity, to call thought into play, to set free the native energy in man. He is a challenger of the intellect. He is the midwife of ideas. He is a question mark, a suggestion, a match that sets off a train of ideas. He provokes thought by science, by history, by literature, by philosophy. He gets the student to assert himself in these various spheres of activity. These subjects are the trapeze, the bars and the rings upon which the intellectual athlete exercises his muscles. Mathematics, for instance, is a punching bag, of which the chief value consists in offering resistance to the blow and thereby developing the arm. As steel knocks fire out of the flint, so mind impinging on mind begets inspiration. Herein lies the significance of personality. It woos and courts the active expression of the student's powers, as the lover does the bashful maiden. Like the instinct of the mother-bird which prompts her to pitch the young out of the nest that they may try their own wings, the teacher ever throws the student on his own resources, asking far more questions than he answers.

What does self-knowledge involve? The realization of THE PURPOSEFULNESS OF LIFE.

What meaning shall I attach to my life? The answer to that question is the true gauge upon which my life will run. This intensity of conscious purpose characterizes every great life. Even the casual reader must be impressed by the unity of the life of our Lord. From the boy of twelve in the temple to his last sigh on the cross, one purpose engrossed his being. This purpose was not instinctive, but conscious. He stated it in the plainest words: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Paul's whole life likewise resolves itself into the statement: "This one thing I do." What was the great message of Mazzini, that prophet of the nineteenth century, who spoke to the dry bones of Italy and made them live again? "Life is a mission." With that electric idea he energized the Italian people, enslaved for three centuries, and lifted them to a pitch of moral heroism rarely equalled in the annals of mankind.

A young man once asked Prince Albert what he should do in life. The Prince's reply was: "Find out God's plan in your generation, and fall into line." Not only does each generation embody God's plan, but every man incarnates the divine purpose. The Saviour, referring to his disciples, said: "As thou didst send me into the world, even so sent I them into the world." Mark the parallelism here between the mission of Christ and that of the disciple. Talent is a mission. The impulse to bury the talent springs from ignorance of the use to which it can be put. Drifting is the secret of the dis-

content and inefficiency that mar our lives. The ship with a helm and in whose heaven is a polar star makes a straight course to its haven. The man in whose breast throbs a mighty purpose commands the future. "This is the victory that overcomes the world, even our faith." Witness Hannibal, William the Silent, Cobden, Garibaldi, and Washington.

Another essential element in self-knowledge is a realization of

THE PLASTICITY OF THE ENVIRONMENT.

Mind and nature are correlative. No sooner does mind become conscious of its initiative force than it discovers that the world is plastic to its purposes. At first we view the world as fixed and finished. All appears crystallized. Our business, it seems, is to fit ourselves into the all-embracing mechanism. But the moment we stretch forth the hand, we become aware that nature, society and government are as putty. So far from being solid they are in a perpetual flux. The only thing about them that is constant is—change. To the inner activity of mind, once awakened, things without send the invitation as to a King: "Come and rule over us." Confidence must be breathed into the student that he can mould institutions, laws, customs, literatures and societies as the child in the kindergarten moulds the clay into shapes to suit its will.

"In the world there is nothing great but man, In man there is nothing great but mind."

To this aphorism of Sir William Hamilton, I should add: In mind there is nothing great but creative force. That alone gives value to life. The generation of such creative force is the aim of education. A college, therefore, should stand, not for erudition, but for the spirit of truth. It should put intellectual fairness above shrewdness. It will be of service, not according to what it gives the student, but according to what it begets in him. It should enable him to live rather than to get a livelihood. The college should freight him with ideals rather than ideas. For, in the final analysis, it is the spirit that quickeneth, the flesh provideth nothing. Spinoza determined to be a philosopher, but he chose to grind glasses to earn his bread. Paul was a preacher, but his trade was tent-making. John Stuart Mill was a logician, but he got his living as a clerk in the East India office. Grote wrote the history of Greece, but London knew him as a banker. The college concerns itself not so much with one's trade as with the spirit of the man. "As a man thinketh in his heart, so is he." Education is a spiritual friendship, and in its glow character ripens in the love of truth and righteousness.—Standard.

Richmond College.

Trees as Spiritual or Moral Symbols.

The symbolic allusions to trees in the Bible surpass in number and significance those found in any ancient or modern books.

In Eden "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." The tree of the knowledge of good and evil was there also, and the tree of life in the midst of the garden. In the promised land the children of Israel were to plant all manner of trees for food. In their thanksgiving feast of seven years, celebrated in the seventh month, they were to take on the first day the boughs of goodly trees, the branches of palm trees, the boughs of thick trees, and willows of the brook for symbols of gratitude and joy.

In the inimitable drama of Job, when in deepest gloom his life seemed less than that of a tree. "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giving up the ghost, and where is he?" Again he said, "Mine hope hath he removed like a tree."

But the first Psalm declareth that the righteous "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither." And the trees of the wood are to rejoice before the Lord: for he cometh to judge the world with righteousness, and the people with his truth.

The paths of wisdom are paths of peace, for "she is a tree of life to them that lay hold upon her." "The fruit of the righteous is also a tree of life," and though hops deferred maketh the heart sick, "when the desire cometh, it is a tree of life."

John the Baptist makes a striking use of the tree: "And now also the ax is laid unto the root of the tree: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." Jesus uses the tree with wonderful appositeness of illustration and persuasiveness of allusion: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them."

The kingdom of heaven is like to a grain of mustard seed, "the least of all seeds; but when it is grown, it is the greatest among herbs;" it even rises above herbs, "and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Jude describes the gluttonous and licentious hypocrites bearing the name of Christ, as "trees whose fruit withereth without fruit, twice dead, plucked up by the roots." And in the Apocalypse the promise is given to those who overcome that they shall "eat of the tree of life, which is in the midst of the paradise of God;" the tree "which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." And as the awful but hopeful prophecy approaches its end a voice was heard in heaven saying, "I am Alpha and Omega, the beginning and the end, the first and the last."—Christian Advocate.