time being, leads their devotions? Is there not rather much reason to fear, that in this particular, there is a lamentable deficiency?

4. *Our prayer meetings should be highly prized.* Has not the Lord said that where two or three are gathered together in his name, there he is in the midst of them? And can we suppose that he will fail in regard to his promise? It is then, a matter of little moment; whether we meet with the Lord or not? Is it not a privilege to meet with our christian brethren, and to join with them in devotional exercisises on such occasions? But how much more to meet with our blessed Master himself? Were he to come amongst us bodily and visibly,—where is the christian who would slight the opportunity of being present? Yet he is as truly present as if he were thus visibly in our midst. Do we realize this important, this solemn, this cheering truth, as we ought to do? If so surely we must highly value our prayer meetings, and with reference to them, be in the spirit of him who said, "I was glad when they said unto me, let us go into the house of the Lord.

5. *They should be numerously and regularly attended.* Nothing more decidedly marks the low estimation in which they are held than a poor and irregular attendance upon them. Mankind never,—needlessly are absent from assemblies in which they feel a deep interest, or to which they attract much importance. Judging by this criterion, what shall we say of many professing christians in regard to the stated meetings for social prayer? How irregularly do some attend; and how seldom if at all, are some others present. Hence the smallness of attendance, as a whole and the great discouragement which the few who regularly attend are called to encounter. In such circumstances who can believe that Jesus is much loved, or his word believed, or the interests of his kingdom regarded? Alas, alas! surely such things ought not to be.

6. *Our Prayer meetings ought to be deeply solemn and reverential.*

True, we are not to cherish slavish dread in approaching our heavenly Father. This is totally inconsistent with christian privilege. But while, through Christ, we may come "boldly to the throne of grace" our boldness is not to be exercised at the expense of suitable reverence and solemnity, God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that come nigh unto him. Is it too much to say that this is often practically disregarded? How frequently is great want of reference manifest in the external deportment of worshippers generally? How often is it apparent in the voice, the manner, and the expressions of those who lead the worship? But how different is all this from the conduct of the redeemed in glory! Surely, if these holy and happy beings manifest the deepest reverence in approaching the eternal throne, it becomes us to do so too. Let us then, imitating their example seek to "have grace whereby we may, serve God acceptably with reverence and Godly fear, for our God is a consuming fire.

PASTOR JOHN.

For the Christian Messenger.

DEATH OF REV. ROBERT WALKER.

Mr. Editor,—

In addition to a number of Baptist Ministers in these Provinces who have been recently called to their rest above, it seems to devolve on me to record the decease of Brother Robt. Walker. He had long been a serious Christian man, for many years a Licentiate, and latterly an ordained Minister. He had labored in various parts of this Province; and, though enfeebled by age and infirmities, he continued to preach the gospel almost till the close of his life. His power of utterance was impaired; but he continued steadfast in the faith, and delivered sound truth to the last.

About six weeks before his departure his last illness attacked him at the house of his son-in-law, Mr. Charles Dodge, in Upper Aylesford. While sinking under disease he remained calm and composed, with an unwavering reliance on his adored Redeemer. His last remark to the writer, two days before his exit, was, pointing upwards, "I trust we shall meet up there."

On Saturday, September 21st, when within a month and one day of the age of 78 years, he quietly resigned his departing spirit into the hand of his faithful Saviour.

At his burial—the writer was absent—an appropriate discourse was delivered by Rev. J. L. Read, from John xiv. 2. "I go to prepare a place for you." Rev. Henry Saunders, who had been long acquainted with the deceased, made some suitable remarks with reference to his life and labors.

Brother Walker's wife, whose maiden name was "LOVE SMITH, had long been a decidedly pious woman; and for many years a great sufferer, from rheumatism and general *paralysis*. She died August 18th, wanting one day of four weeks before her husband. Their bodies are laid side by side in the burial ground in Upper Aylesford; we trust to be raised strong and fair "at the resurrection of the just."

Com. by Rev. C. Tupper.

For the Christian Messenger.

FIGURES AND FACTS.

Dear Editor,—

Probably Nemo is *hyper*-critical. Certainly he confesses to a decided liking for exactness in the use of terms and the narration of events, especially when matters of importance are concerned. And, whatever may suit the taste of others, he much prefers that fact and "figures" always be made to occupy their own places, and be presented in such a way as never to be mistaken for each other.

Now, if it be true that "the organizers" of a church cannot be "the materials also," then it is as incorrect to say that churches organize themselves, as it would be to suppose that "placing themselves in a position to be formed or organized into one body" is, or can be the act of organization.

It may be presumed that every one has not a clear or correct conception of just what constitutes the formation of a church. It would hardly do, however, to suppose that this accounts for all the vague and various terms used in attempting to describe or record such acts. On this point—which is certainly a matter wanting neither in interest nor importance,—will not *somebody* consent to enlighten us?

NEMO.

September 16th, 1872.

The Christian Messenger.

Halifax, N. S., October 2, 1872.

CHRISTIAN CHURCH DISCIPLINE.

Our correspondent "Evangelist" has taken hold of a subject of first importance, and one that for all the purposes for which the christian church has been instituted cannot be neglected with impunity. The preaching of the gospel, the ordinance of public worship; and the institutions of Baptism and the Lord's Supper, may exert the influence that it is intended they should on the heart and life of the believer, and serve as means to strengthen his faith, to restrain from evil and and restore him from occasional wanderings in heart and life. But when these all cease to operate, and the appeals of the preached word and the voice of the Divine Spirit are alike unheeded, and the cause of Christ is being dishonored by those who have been called by his name, then it is time for the brethren to take disciplinary action, having always in view the restoration of the delinquent, and the salvation of his soul. There may be cases bad as "Evangelist" describes, but we should hope for the credit of the churches, and the honor of Christ that they are exceedingly rare. The reluctance with which this work is generally undertaken in our churches may possibly, in some instances, arise from 'want of courage,' as our correspondent suggests, but we think it as often arises from kind motives, yet like the one who fails to rescue his friend from impending danger, it is unquestionably mistaken kindness. Cases of absenteeism and forsaking the fellowship of the Church demand equal vigilance with those of immoral conduct. The believer within the church and resting on Christ is safe. No harm can befall him. But when he begins to linger around the outside of the fold, and does not care to be within, and join her solemn assemblies, or to be recognized by his brethren and the world as one of Christ's disciples, he is at least in a dangerous position, and should be looked after and cared for.

The dead branches of the vine are to be pruned away as much for not bringing forth good fruit as if they brought forth evil fruit. Vigor and life in a church are promoted by proper discipline as much as in the tree by a wise and proper application of the process of excision of its useless members.

The true principles of Christianity teach that fellowship with a church without fellowship with Christ is even more destructive than being wholly in the world; and there is perhaps more hope of the restoration and even salvation of one living away from God when out of the church, than if occupying the false position of a member of the household.

Every humble devoted christian should be in the church. It is the most blessed safe place for such an one to occupy, but to have the name of being alive and yet to be dead is of all positions the most hopeless. The number of members in a church is of no account if it be at the sacrifice of gospel order and discipline. Every loving disciple of the Lord Jesus must be concerned to know that his Master's name is being honored by all his brethren.

ABSTRACT OF PROFESSOR JONES' ADDRESS DELIVERED AT WOLFVILLE, SEPT. 12TH.—Our view of the Scheme of the Divine Purposes is but *partial*, yet sufficient to give us exalted conceptions of its Author. We patiently wait for time to illumine much that is dark, believing that all God's plans move on without jar or discord towards that consummation which "shall assert eternal Providence and justify the ways of God to man."

Man occupies an all-important position in this scheme. For him God manifested His power in creation and in redemption. It is man's intellect that gives him over all the lower orders of created beings an unchallengeable surpremacy. God's plan is so shaped as to involve the necessity of the creation of man—of man designed to be the occupant of a home whose construction he was to study. God imprinted his thoughts on his creation for man to read them. Some men read aright, some misread those thoughts. It is man's high and exalted work to translate the story of creation. There is the Inspirer and source of thought and the thinking being.

Scientists are *proud* when they should be *humble*. Man for ages walked over a dark and unexplored world—all was wrapped in the darkness of primeval night.

Gradually light broke upon the human mind. Gradually fossil and rock told the wonderful story. God is opening up the treasure-house of his wisdom, and knowledge is rapidly advancing. But all is the under the control of the Divine mind who will raise man just so high as it pleases Him.

But God not only manifests Himself in the work of creation, but also in time. History is a great means of human culture, much in the study of our race is dark and mysterious. Notwithstanding all the cross seas of misguided fury exhibited in bloody wars, the main current flows in one direction. Above the din of battle and the consuming fire of passion there is a Power in whose hands are the destinies of all men. History is also a record of the human *mind*. There is an intellectual empire that can never pass away. We have an inestimable treasure in the thought of the mighty dead. These thoughts are ours and they link us indissolubly to the great Past.

Increased *responsibilities* belong to those who live in the light of the present age. God makes it obligatory on us to know much of what he has done. It is ours to expose the sepulchres of primeval death, to trace the finger of God in the Heavens—to subordinate everything that has been thought and done, to our culture.

These responsibilities have been recognized. College curricula are formed so as to secure well balanced culture. The cultivation of some faculties to the neglect of others would fail to produce that harmonious unfolding of the powers which is the prime object of study. The cultivation of the sensibilities is most important. Too much stress cannot be laid upon this.

That *man* should be made the subject of this culture is readily conceded, that *woman* should, does not meet with the same ready acquiescence. Woman's abililty to master and appreciate different subjects of study, to the same degree as man, has been questioned by many and doubts have been expressed as to whether the same satisfactory and permanent result can be secured in her case. This estimate of the nature of woman's faculties is radically wrong and most baneful results have followed therefrom.

The results of the attempt made to educate woman have been most satisfactory, and all should hail with joy this movement to lay an enduring basis of moral and national prosperity. These results speak to us in loud tones of the necessity of devising more liberal measures to meet the clamant needs of the age.

There is a difference between the talent that can trace processes evolved by master minds, and the power to *create*. It is probable that the Creator designed not only that the manifestations of man's and woman's minds should be different, but also that those things which require the highest exercise of the human faculties should be entrusted to man alone. But that woman is capable of broad and high cultivation and fully competent to master the curricula of our most efficient seminaries of learning is clear enough to any reasonable mind.

Should woman be a trained, educated being? She *should for her own sake*. There are weighty reasons why she should be subjected to the moulding hand of culture. She gives character to our youth, and youth is the lifeblood of nations, or as Disraeli says the "*trustees of posterity*. Napoleon's remark was that "*everything in the future man depends upon his mother*." Woman, at home, influences character for time with results which reach into eternity. The immortal spirit is confided to her keeping. All other education is subordinate to home training and woman is the *great educator*.

While holding to the necessity of both sexes gaining the greatest possible mental power, we believe the manifestations of this power are radically different. Mind manifests itself through human *media* and these manifestations are affected by the character of the media. The man is as the sun shining in meridian splendor, the woman as the moon shedding a soft and mellow light. The analogy between the mental and physical world illustrates this point, Woman and man are the two parts of a splendid harmony.

Home is woman's proper sphere. It is field sufficiently large for the employment of her best and most cultivated powers. Home is the earthly Eden of her existence. Over it the tide of her life must be poured, the beauty of her spirit should beam through its duties, It is the Paradise of many of her most precious joys and hopes, the training school for life's battles—the nursery of Heaven.

In accordance with Brother McKenzie's request we give the following from the *Visitor* a place in our columns.

The statements contained in the article are an important addition to our brother's History.

OUR FOREIGN MISSION ENTERPRISE.

I am indebted to the kindness of Rev. Dr. Tupper for the following, and with pleasure give the readers of the published lecture on the History of our Foreign Mission the benefit of what Dr. Tupper here communicates. My opportunities and means of securing facts for the Lecture were very limited, and it is fortunate if errors of statement do not frequently occur in the progress of the narrative. Dr. Tupper writes:

"Most of your Lecture appears to me correct; but on some points you seem to need fuller information. I will, therefore, furnish you with some particulars, especially of things which I know personally.

1. The contributing of funds in these Provinces towards the Burman Mission originated with me, February 24, 1827. I formed a Missionary Society in Sackville, N. B., and at my suggestion 'It was agreed that a portion of the funds might be devoted to aid the Burman Mission.' This was subsequently done. (See Bap. Miss. Mag. vol. i. p. 61). Having collected $18.00 for this object in Amherst, on August 6th, 1827, I remitted it to Dr. Bolles, the Secretary. He gratefully acknowledged the receipt of it, and remarked, 'The success which has attended your exertions, shows what might be done, were all engaged in the work.' (Ibid. p. 150, 178). While editor of the Magazine I kept the subject before our people; and the work thus commenced was continued and increased. At p. 372 there are acknowledged in aid of the Burman Mission, from Amherst, $22.30; Sackville, N. B., $9.00; Salisbury, $23.17. In the N. S. Minutes of Association for 1832, are acknowledged as received for this Mission over $150.00.

2. One of the pernicious errors committed was declining, in 1846, to send out another to join Bro. Burpe. There was then one prepared, and desirous to go. I strongly urged to send him. The principal objection appeared to arise from fear that aiding him would diminish funds which otherwise might be contributed to ——. Your statement shows how important it was that Bro. Burpe's earnest entreaties for a fellow-laborer should have been duly regarded at that juncture. The neglect of this was ruinous to the cause.

3. Another error was that of running to an opposite extreme, by the passage of a resolution, not to send out one mission family alone. This afforded Bro. C. a strong pretext for going with the Union. The result of this was disastrous to our purpose of establishing an independent Mission.

4. Your idea that the late Board, by encouraging the support of native preachers, deferred the establishment of an Independent Mission, is incorrect. We were constantly aiming at this. But while no suitable man, or men, willing to go, could be found, we reasonably judged that the employment of native laborers would tend to keep up the interest; and that some of these might be very useful to our Missionary, when sent. Unquestionably there has been vastly more contributed for the Foreign Mission than otherwise would have been, and an immensely greater amount of good effected. You only incidentally refer to the support of a school in Henthada by us. It did excellent service. (See Con. Min. 1871, p. 22)."

My excellent friend, Dr. Tupper, has evidently been misled by my statement relative to the postponement of an independent mission. The responsibility of deferring that enterprise is not cast by me upon the late Board, but ascribed to the *fact*, that so long as the *people* felt they were doing a good service in the foreign field, in the way of aiding native laborers, they were content, and did not concern themselves, as they would, but for that service, with the question of an independent effort. In that opinion I may be mistaken. The *Board*, it is admitted, desired, and was aiming to secure an independent mission. If Dr. Tupper means to affirm that vastly more has been contributed for Foreign Missions than would have been if there had been no *appropriations* made from year to year, as were made to native laborers, no one will for a moment, question his statement; and that an immensely greater amount of good has been effected by such appropriations than could have been by *no appropriations* at all, will be as promptly and fully conceded. The Lecture, under consideration, commended what was done, but complained of what was left undone; and left undone, as it seemed to the Lecturer, because the other was being done. The support of a school in Henthada for some years, by funds from our Board, entirely escaped my notice when examining the documents from which the materials for my Lecture were derived. Dr. Tupper will accept my cordial thanks for calling my attention to that item. I would be obliged to him for further instructions with regard to that school.

Dr. Tupper proceeds:

"5. Arracan was, indeed, offered to us. But it was abandoned by the Union because none of their missionaries could live and labor there. In 1864 assent was given to our occupancy of a portion of the Irrawadi Valley. Whither it was intended to send brother J. F. Kempton. Whether it would have been well, or not, to send him is quite problematical. Before we had any further real prospect of having a Missionary to send out, the Union evinced decided hostility to our occupying any part of Burmah.

6. The first intimation given to our Board of the proposal of sister DeWolfe to go to Burmah was in the Summer of 1867." (The Lecture has it 1866).

"7. You justly remark, that no ratification of the Board's appointment of Brethren Armstrong and Sandford had been made by the Convention. I have not, as yet, seen any intimation that this was done at Saint Stephen."

In reply to that, I remark that these brethren are regarded by the present Board as Missionaries elect, and as they will not close their studies until next Summer, and as neither the Board nor the Convention has any definite mission field, as yet, fixed upon, to which to designete missionaries, and as that field will not be decided upon until the time of the next Convention, when these brethren will be prepared to go forth, and the Convention to send them, it was not advisable, nor necessary, nor hardly possible to take any action on the appointment of the Board at the recent Convention in Saint Stephen. It is now probable that brethren Armstrong and Sandford will sail for the foreign field soon after the next Convention. Dr. Tupper will soon have in his hands the last Annual Report of the Board, and in that Report will find matters dealt with which did not come within the scope of the Lecture before the Institute.

I for one feel grateful to Dr. Tupper for the information communicated above. Will the *Christian Messenger* please copy for the benefit of its readers?

W. S. MCKENZIE.

THE SCHOOL INSPECTOR FOR HALIFAX COUNTY.

The dismissal of Mr. Parsons from the office of Inspector of Schools for Halifax County is a very significant circumstance in the administration of our School Law. We have waited with some interest to learn what reason would be assigned for dispensing with his services. But no reason has as yet been given.

If there is one office in our School System that should be filled by highly educated and high principled men, it is that of our School Inspectorships. Perhaps even the Superintendent of Education has less demands made on him personally in all the essentials of school work. He may not be an educator and yet may fill that office. The machinery of the System having