

in and says, "Let me help you. You have rocked the cradle of the body right lovingly and right faithfully; let me watch by the cradle of the slumbering mind—not that I may rock it to a deeper sleep, but that I may watch the first lifting of its waking lids, and lead it, and show it worthy objects upon which to look." And so the glory of God, the gratitude of the parent, and the good of the child are secured. The method is to bring true pictures to the mind, so that the earliest recollections of the grown-up man or woman may be recollections of human kindness and Divine love. The machinery which is used is simple. In some schools they seem literally to teach by machinery. [Laughter.] I went over a model school in Londonderry, and they seem to use more ropes, pulleys, and apparatus than books. It was a regular teaching factory, and I expected every minute to hear the hissing of the engine when the steam went up. [Laughter.] If they were at arithmetic, a cloud of black boards seemed to come down from the ceiling to darken the horizon, followed by a little hail-storm of bits of chalk. If they were at geography, maps came starting from the wall as soon as the master touched a spring. Whole dynasties of kings and queens flocked into the room when the history class assembled; and I trembled lest Guy Fawkes should be laying his train to blow us all up sky-high together. If they were teaching the use of the globes, not only did the globes come bowling in at the "open sesame" of the teacher, but all the solar and sidereal system was created by a word.

The biggest boy was told to fetch in a firmanet as though it had been a fire-shovel—[laughter]—and in a moment Jupiter was coquetting with his moons, and Saturn was amorously spooning with his satellites, till I was fain to cry "my stars!" If they had begun a Scripture lesson I should have confidently expected to see the twelve apostles walk in arm-in-arm—all salt and fishing from their nets—and a Pharisee and Jew come in at the other to throw stones at them and abuse them. [Laughter.] But the Sunday-school is not full of preceptorial pulleys and educational trap-doors. The machinery is very simple. It is only a Bible and a hymn-book. Yes, it is though—I forgot. That would not be enough. A great deal of may be done with a Bible and a hymn-book. I know I have often had my head bumped about with a well-bound Bagster's Bible—[laughter]—and I believe I have been pelted with every edition of Sternhold and Hopkins—to say nothing of Dr. Watts and the Bristol Tune-book. [Laughter.] So there is something more than a Bible and hymn-book. The rest of the machinery is a kindly smile, a tender tone, and a loving look. [Cheers.] That is all the visible machinery. But there is a secret spring which has to be touched. There is a brass clasp upon that Bible, and it must be undone. There is an iron lock on that child's heart, and it must be shot back. I don't mean such clasps as the thumb and finger can undo. But before he or she comes to the work, the Sunday-school teacher touches a secret spring, and the doctrines, and the promises, and the love in the Bible come into his mind and heart, and he can carry them to the minds and hearts of the children. That secret spring is prayer. It is a hidden lesson without prayer. But prayer is the wing of wisdom, the torch of teaching, the lamp of learning, the sun of service. [Applause.] The reward of this work—What is it? Why, the back-ache after a long walk, and a longer sitting. The head-ache after a two hours' jargon and noise. The heart-ache after seeing listless faces, hearing thoughtless words, and meeting stupid children. Yes, that's part of the reward. It is all the reward of the careless, prayerless teacher. [Hear, hear.] But you know this work is a battle; you enlisted in it as a soldier, and you knew it was a fight. The erudite and accomplished Sir James Stephen, speaking nearly twenty years ago from the spot where your lordship now sits, concluded an address to young men thus—"If I might presume to speak as the monitor of those whom I address, my whole exhortation to them would be comprised in a single word, and that one word would be 'Aspire!' " As counsel to young men with prospect and opportunity opening before them, this might be intended simply as a legitimate appeal to a wise and honourable emulation for usefulness and progress. But it seems to me, my lord, that the devout and devoted Sunday-school

teacher has adopted such advice, but has put upon it a subtler and far nobler construction than that which takes cognisance of merely personal distinction. He has recognised a stewardship, and aimed at fidelity in its discharge. And it has always seemed to me, my lord, that is the truest and the sublimest aspiration which strives after fidelity rather than success. [Cheers.] The truest heroes are the heroes of sacrifice—men and women who give up what is conspicuous and productive of applause in their consecration to the call of obscure duty in the rank and file of Christian toil. You Sunday-school teachers have not stirring and exciting tales to tell us. Our missionary platforms ring with adventure, and seem warm with a tropic glow, and fragrant with the spices of "Araby the blest." A halo of romance seems to rest over the speaker and invest him with a charm. But the associations we connect with you and with your work are the prosaic schoolroom, the jargon and the noise, and the hard back bench of a church or chapel gallery, while the awful service is got through. We like to come to Exeter Hall to hear of discovery, and adventure, and of exciting scenes. I trust the time may even yet come round when the feet of David Livingstone—[loud applause]—shall stand upon these boards, and we shall hear of new tracts discovered in the wilds of Africa. But it is not given to you to tell of hair-breadth escapes, and of deeds of heroism by flood and field. You have, it must be owned, a dullish budget to rehearse. You could talk of blank spaces, of listless classes, of unruly children. But there's nothing romantic about that. The poetry of the nursery is too homely to be popular. But you can tell that which, if it fail to evoke wonder and applause, must call forth from Christian hearts the better answer of gratitude to God. For you can tell of how the work, at first so heavy, grew gradually lighter. You can tell of how you watched the lamp of intelligence gently sparkling and beaming in eyes which had been dull. You can trace the spreading of a twilight over the prospect, and its mellowing into morning, through your class. And you can say that it was because you went home and prayed for them. [Cheers.] You can tell of how one and another came to call Jesus, Saviour, all because you prayed for them—because, in the words of the resolution I hold, you "united fervent prayer with earnest labour." Yours may be a tame tale, but it is more credible and real for all that. There was a party of adventurers climbed up Mont Blanc at a late and stormy season of the year, and fearing that the exploit would not be credited, they brought down with them the flag which a party had planted on the top a month before, and the handkerchief of a hapless climber who had been lost among the snow. They felt that simple credentials such as these would be more convincing, if less exciting, than thrilling accounts of dangers escaped and difficulties conquered. And so with you. You can point to simple proof of your ascent into the mount of achievement and prayer, for it is a climb, and a noble one. May God grant you to gather many a trophy of success, till you come with your charge into His presence with rejoicing, bringing your sheaves with you. It is small enough applause that shall greet you here; but it is something to look forward to the Master's smile, and to toil meanwhile amidst a shade which is still light enough to read the motto—

"I live for all who love me,
For all who know me true,
For the heaven that shines above me,
For the good that I can do."

For the Christian Messenger.

OUR ASSOCIATION.

Mr. Editor,—

The communication in your last issue, under the above title, was timely. Let us continue the course of thought therein opened up. Is it not time for a reform in the mode of conducting the meetings—particularly in the kind of business introduced? What we want is to make these gatherings practically useful, by means of Christian intercourse, united devotional exercises, free discussion, well-considered action, and careful collection of denominational statistics. Believing that a large portion of the time given to the Association is occupied with matter that had better be omitted, I beg to offer the following propositions.

1. That the reading of the letters from the churches be dispensed with. How much time this usually occupies is known. But few of the delegates care to hear all these letters read. The statistics cannot be remembered, and should simply be compiled by the Committee on Letters, or by the Secretaries, for publication in full in the Minutes, and partially in the denominational paper. The most interesting and important parts of the letters are usually abstracted by a Committee, and published in the same way. Why not let this suffice? Let the letters be placed in the hands of a Committee, who shall prepare such an abstract as may seem desirable, and shall report to the Association the totals of the various statistics, together with all questions or other matters contained in the letters that may require the action of the body.

2. Let the Associational Sermon be preached on the Sunday instead of Monday. The "ministers and messengers" do not go to the Association to hear sermons, but to transact business, and exchange Christian greetings &c. with their brethren. As many persons can hear the sermon, if there must be an Associational Sermon, on Sunday as on Monday. A whole session would thus be gained for business. Such a course is not without precedent or example, as those conversant with Associations and Conventions in the United States are aware. Enough for the present from

LUKE.

June 7th, 1872.

The Christian Messenger.

Halifax, N. S., June 12, 1872.

UNIVERSITY OF SYDNEY, N.S.W.

The Sydney (New South Wales) *Morning Herald* of March 25th brings us an account of the proceedings at the "Annual Commemoration" or "Encenia" of the University of Sydney, a brief abstract of which can hardly fail to be of interest to our readers. Taking place in a city of 100,000 inhabitants, the attendance was of course numerous and brilliant—all heads of departments and distinguished scholars, and other classes being represented. Degrees were conferred on a large number of Students, nine received the degree of B. A., seven that of M. A., three of LL. B., and two that of M. B., a total of twenty-one; and prizes were distributed—great enthusiasm prevailed throughout the proceedings. After the degrees had been conferred, the Chancellor of the University delivered an excellent speech, embracing various subjects and furnishing information as to the prosperity and work of the institution. The total number of degrees already conferred was stated to be 239, though the number of graduates was less—many having taken two or more degrees. It is also stated that female students are beginning to press into the University. The Chancellor discusses at some length the question of making the Greek language an optional study.

At the close of his address Dr. Budham, Professor of Classics and Logic, delivered an address upon the subject above mentioned. Insisting upon the absolute necessity of retaining Latin in the Curriculum, he inclines to give the student the option of studying Greek or quitting it. Not because he undervalued Greek, or supposes that if made optional it would cease to be studied, for "he did not believe that any one who had once set his foot within the magic circle wherein he can call up the glories of the Attic stage or the burning harangues of those who wielded at will that fierce democracy, where he can bid Homer be his minstrel and Aristophanes his jester, where he can confer with Plato on all the questions presented by man, by nature, and by Deity, will skulk away into some by-path, because it offers an easier access to his degree." But because there were so many other studies pressing for admission into the Curriculum—because there was such a wide spread prejudice against Greek—because it was so difficult to master. For these and other reasons he inclined to leave it with the student to choose or reject the study, and not to make it compulsory as at present. He suggests, however, that the study of the Greek should be a prerequisite to the degree of Master of Arts—permitting the B. A. degree to be conferred without Greek, but insisting upon it in the case of those who aspired to a higher

degree. The administrator of the Government closed the proceedings with a short and highly appropriate address.

The point discussed by Dr. Budham might well be considered by our own college authorities. We can easily believe that Greek is a difficult study and that at best our students obtain a very imperfect knowledge of it. Could not their time be better devoted to studies more adapted to this age. If Greek were dropped and Latin, (the key to the modern languages) were studied more thoroughly, together with the modern languages, might it not be better. But there are two sides to the question—students for the ministry certainly ought to have a knowledge of the language in which the New Testament was written, and a large proportion of our students are of this number. But then why not as Dr. Budham suggested, make Greek optional to a B. A., but compulsory to an M.A.? Our graduates now become Masters of Arts by mere efflux of time. Would it not be better if they had to work for that degree? However, these are matters for mature reflection, and it would not be well to alter our College Curriculum without due consideration.

The New England States have been suffering from drought. The following is from the Boston *Watchman* of May 30th:—

WANTED—rain.

WANTED—a little more rain!

WANTED—a great deal of rain!! and still there would be a scarcity of water. We refer to this subject frequently because of its vital importance; the want is not merely temporary, to be met by a heavy rain storm, but it is now an almost world-wide complaint, and is attracting the attention of the wisest and most scientific men. If there is a cause, and of course there is, it should be ascertained, and a remedy found. If the destruction, wanton and enormous, and without any regard for future wants, of forests, has any thing to do with the lack let us know it. At present this seems the most probable solution of the mystery.

The rain appears to have concentrated over Nova Scotia, as we have had but little else for the past five or six weeks. We should have been glad to exchange about every other day we have had for the dry ones enjoyed by our U. S. neighbours. It is however all ordered in infinite wisdom and we must not complain. Our farmers have been luxuriating in the pleasures of hope for a good while now. The suggestion respecting the destruction of trees is not too late in our Province, and should be heeded in time.

The note from Rev. Dr. Cramp in another column should have appeared last week, by a press of other matters it was overlooked. Our reader's attention is again called to the matter. We noticed the subject of the Home Mission Convention four or five weeks since, so that the churches might, if they thought well so to do, appoint their delegates to form such Convention. The change of hour suggested by Dr. Cramp we think would be quite desirable, and it will probably be found necessary to adjourn to that hour, when the brethren meet at the time first named.

The U. S. Baptist Missionary Union at its late Anniversary conferred the honor of its presidency upon Dr. Weston, President of Crozer Theological Seminary. The honorable position Dr. W. has held at the head of the Baptist Publication Society for some time past will be a guarantee that he will bring honor to the office. His versatile talents, and genial disposition will have a wide field of operation in this new office. May he long flourish under the weight of the responsibility.

We are requested to insert the following respecting the action of the Hantsport Church, for the information of the brethren and all concerned.

On the 22nd of May, at a regular meeting of the church, Rev. S. T. Rand was by the unanimous voice of all present, excluded from our fellowship on the charge of "Slander and embracing false doctrine."

By order of the church,
W. E. WEST,
Church Clerk.

Attention is invited to the notice in another column of an offer of a Prize for the best Temperance Essay on the subject named. As we understand the matter it should treat specially on the proper attitude of Christian Ministers towards the Temperance cause.

We are glad to learn that the Rev. D. A. Steele has returned to his home improved in health. We trust he may soon be wholly recovered and able to resume his labors.

Another standard-bearer in Christ's army has fallen. The ranks of faithful men have been invaded by the enemy. Death has come suddenly, but not altogether unexpectedly, and has taken from earth our beloved brother. Rev. JAMES E. BALCOM. He died at Hantsport, on Thursday morning last, where he was stopping on his way from his native place, Paradise, to Great Village his late residence; aged 46 years.

He was buried on Saturday afternoon. After devotional exercises at the house, the body was taken to the meeting-house, and placed in front of the pulpit, which was covered with black cloth. The following was the order of the solemn service:

Rev. David Freeman read the Scriptures, Rev. G. M. Barratt (Wesleyan) offered prayer. Rev. Joseph Murray preached from 2 Timothy iv. 7, a text chosen by the deceased. Addresses then followed from Revs. Dr. Cramp, Jas. Parker, D. Freeman and D. M. Welton, on the character and labors of the departed.

Prayer was then offered by Rev. T. A. Higgins, and the benediction by Rev. Dr. Cramp.

The friends present then proceeded to the cemetery and after prayer by Rev. D. M. Welton the remains were interred, there to remain till the morning of the glorious resurrection.

We offer our affectionate sympathy to the family, and the church at Great Village who are thus deprived of an earnest devoted pastor and who with ourselves have lost a warm friend and beloved brother.

MRS. MORSE,

the beloved consort of the Rev. J. C. Morse, died at Sandy Cove, May the 15th, in the 55th year of her age. She was the youngest daughter of the late Abner and Hannah Woodworth, of West Cornwallis, and was the mother of nine children, four sons and five daughters. For upwards of 30 years she gave a blessed testimony of the grace and mercy of her covenant Lord and Saviour. Amid darkness and light, Summer and Winter, sickness and health she continued to recommend to her dear household, the church, and the world, the blessedness of Christ and salvation. For some years past she was subject to severe indisposition which she bore as coming from her covenant God and Father, with cheerfulness and resignation. Our dear brother has lost an affectionate wife, the children an excellent mother, and the church and community a valued member. Her funeral was attended by her special request by the Revs. N. Vidito, Cox, and Cogswell. We trust the services will long be remembered.—*Cum. by Rev. N. Vidito.*

Dr. Cramp in a note just received writes from Wolfville on the 9th:

"Mrs. Best died at 4 this morning. James L. Armstrong, Father Harding's son-in-law died at 3 this afternoon. Capt. Curry died to-day on Long Island. So 'Death's shafts fly thick.'"

Notices, &c.

N. S. BAPTIST ANNIVERSARIES.

THE WESTERN ASSOCIATION will hold its 22nd Annual Session at North Brookfield, Queens County, commencing on Saturday the 15th of June, at 10 o'clock, A. M.

THE CENTRAL ASSOCIATION will hold its 22nd Annual Session at Berwick, Kings County, commencing on Saturday the 22nd of June, at 10 o'clock, A. M.

THE EASTERN ASSOCIATION will hold its 22nd Annual Session at Truro, Colchester County, commencing on Saturday the 6th of July, at 10 o'clock, A. M.

The next Session of the WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION, will be held at Fredericton, York County, on Thursday, 27th June.

PRINCE EDWARD ISLAND ASSOCIATION. Please notice in the *Christian Messenger* the Prince Edward Island Association will hold its 5th Annual Session at Beque, commencing on Saturday 13th of July, prox. at 10 o'clock, and not on the 10th as incorrectly stated in the Minutes of last year.

Yours truly,
J. B. McDONALD.

We omitted to say in our last issue that the blanks for letters had been sent to the clerks of all the churches in the Western and Central Association. If they have in any case failed to reach the proper person, on being apprised thereof by postal card or letter, we can send on another copy. The Eastern will be sent this week.

The managers of the Annual Session of the Central Association, tickets, on the same to be evening following Association to

THE ANNIVERSARIES will be held at 10 o'clock, when the graduates, friends of the Association to

WESTERN ASSOCIATION The Memorial Session of the Baptist Missionary Association of the 11th of June action of bu

THE COLCHESTER will meet in River, on F two P. M. A sermon ning of the

Truro, J. Delegates requested to the subscribers the names are to lodgian Messen

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The fol Secretary Missionary interest: Mrs. M. CENTRA AID SO ISLAND Dear S to hear issued by sketch of hoping it good wor which m Clerk's p Pastor's This C the powe These ha responde house to truthful in our cl following On th men met "The B ary Ad fifty five Christian adopted cumstan dollar a vance. We a to main feel a d Norris church, assist t Master, "Phebe Cenebra Pleas \$14.00

Bedeque June

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