

For the Christian Messenger.

"Behold how good and how pleasant it is, for brethren to dwell together in unity," "Peace be within thy walls, and prosperity within thy palaces."

If Bro. Day—with whose views on the Home Mission question, I am almost entirely in harmony—had read my article, "Pray for the peace of Jerusalem," with a little more attention to its title, aim, and spirit—as I conceive,—he would have certainly spared himself the spice of his criticism.

With the momentous interests at issue between the Christian Church and the world, it is certainly no time for brethren of the same faith to be expending their energies in mutual contest.

If discussion on points of common interest and difference, be necessary,—as it often is,—let it be, not in the spirit of "indolence," "insensibility," "sleep," and "death," but simply in the spirit of the passage, "Endeavouring to keep the unity of the Spirit, in the bonds of peace"; remembering Him who hath said, "Blessed are the peacemakers, for they shall be called the children of God."

To quote from the preface of Robt. Hall's "Sermon on Modern Infidelity," "May it please God so to dispose our minds, that the only rivalry in the future may be, who shall most advance the interests of our common Christianity; and the only provocation sustained, that of provoking each other to love and to good works."

For, "while Christians are more occupied in the controversy of points on which they differ, than in the strengthening and promotion of those on which they are agreed, Christianity will inevitably suffer."

Yours truly,

PAX.

For the Christian Messenger.

Dear Editor.—Months of sickness and absence from the province have prevented me following the controversy on Home Missions, which has been going on in the Messenger for a long time.

I have however in mind the realities and facts of the important movement, as they stood at the close of our Associations last year. The most extended and able discussions could not have made any change in the facts of the case. My memory serves me in calling to mind the following particulars:—

The Eastern Association had pronounced in favour of union and consolidation; the Central and Western Associations had also declared themselves in favour of the principle of union, and of the Union as now formed; but the Eastern Association and Home Missionary Society, at their last meeting, deferred giving their final approval to the Union organization.

This withheld sanction will, no doubt, be given at their Annual meetings, now about to be held.

Having, after years of thought and deliberation, decided that consolidation and Union would be progress, and the Union organization having grown up out of these expressions and initiatory movements, the Eastern Association and the members of the Home Missionary Society cannot stultify themselves by settling back upon their sectional Societies which have not met the wants nor fully done the work of the day.

Truly yours,

E. M. SAUNDERS.

A SINGULAR STORY.

The Rev. J. W. Brooks, rector of great Ponton, and late vicar of St. Mary's, Nottingham, England, in a long letter to the *London Record*, vouches for the accuracy of the following facts. A certain clergyman died in a certain diocese, toward the end of the year 1871—(I do not deem it expedient to mention names at present.) This clergyman had appointed as his executors a brother who is an Admiral in the British Navy, together with a friend of this brother, who also is an Admiral, well known at this time, and of high standing. The executors were prevented from meeting together to wind up the affairs of the deceased until the middle of last year, when upon examining his papers, they found a parcel as it were hermetically closed and endorsed "Inviolably sacred; to be destroyed." A question arose about opening it, but they soon decided that it was their duty as executors so to do when the parcel was found to contain two documents, one a dispensation from the Pope, permitting the deceased

to retain his position as a clergyman of the Church of England, though actually a priest of the church of Rome, the other, a list of such of the clergy of his diocese, or near him, who are likewise possessed of dispensations, and upon whom he might therefore rely for friendly co-operation and sympathy.

No doubt there are numerous cases like the above—you will please give it a place in the *Christian Messenger*.

Yours,

J. H. C.

The Christian Messenger.

Halifax, N. S., June 4, 1873.

DEATH OF THE LIEUTENANT GOVERNOR.

THE HONORABLE JOSEPH HOWE, Lieutenant Governor of the Province of Nova Scotia, died at Government House on Sunday last at about 2 past 4 o'clock in the morning, of disease of the liver. Although he had been seriously ill for some time past, and has since his inauguration showed evident signs of not being destined to remain long in this world, yet he was able to go out occasionally, and as late as Thursday last drove himself and Mrs. Howe for a ride of several miles to Preston. We need scarcely say that the community was taken by surprise to learn on Sunday morning of his sudden removal, after enjoying the office of Lieutenant Governor of his native province but three weeks.

Mr. Howe's name has been linked with the political history of Nova Scotia for the last forty or fifty years. He was born Dec. 13th, 1804. His father Mr. John Howe was for many years the Postmaster of this province, and King's Printer; and was much respected as a conscientious upright Christian. Mr. Howe learned the art of printing in his father's office and received his education also pretty much from him. He gave indications of literary talent at quite an early age. When only 13 years of age he wrote a poem entitled "Melville Island" having reference to the prison in which the French and American prisoners were confined during the war.

In 1827 when Mr. Howe was but 23 years old he commenced business by purchasing a literary newspaper called the "Weekly Chronicle," and changed the name to "The Acadian." It is said to have been a well conducted paper. In 1828 he sold out this paper and purchased "The Nova-Scotian" from Mr. George R. Young, brother of the present Chief Justice.

In conducting this paper he boldly expressed sentiments in opposition to the existing government, and sought to effect a change in its form. Being an advocate of popular rights he met with strong antagonism from the parties in power, and soon became involved in a lawsuit under a charge of libel. He undertook against the advice of his legal friends to conduct his defence himself, and succeeded in obtaining a verdict of acquittal from the jury. This however brought him into personal hostility with many prominent men in the country and especially in the city of Halifax; yet he was sustained by a large proportion of the people. In 1835 he entered Parliament as the representative of Halifax. He retained the proprietorship of the Nova-Scotian till 1841, when he disposed of it to Mr. Wm. Annand.

The history of the province has been intimately connected with Mr. Howe. The opinions he has expressed either by public speaking or by his pen, have entered largely into the formation of the institutions of the country, and have been more or less instrumental in giving them their present shape.

Many of our readers are as well acquainted with Mr. Howe's life as we are, and quite a number have known him much more intimately—some to agree with his opinions and approve of his course, whilst others have regarded him and his acts with but little favor. The following are given in the *Chronicle* as the dates of the official changes of his lifetime.

He was Speaker of the House of Assembly from 1840 to 41; Indian Commissioner 1841-2; Col. of Excise at Halifax 1842-3; a member of the Executive Council from 1841 to 1843, from 1848 to 1854, and again from 1860 to 1863; Provincial Secretary from 1848 to 1854 and from 1860 to 1863; Chairman of the Railway Board from 1854 to 1856; British Fisher Commissioner from 1863 to the abrogation of the Reciprocity Treaty in 1866; British Commissioner with the Hon. Messrs Gray and Ritchie to enquire into the tenure of lands in Prince Edward Island, 1860-61; dele-

gate to England and Canada at various times on the subject of the Intercolonial Railway and other important public questions; became leader of the Anti-Confederate party in 1865, and was twice a delegate to England to oppose Confederation. Then came his withdrawal from that party; his appointment as a member of the Dominion Government in 1869, which he held until a few weeks ago, filling first the office of President of the Privy Council, and next that of Secretary of State for the Provinces; and lastly his elevation to the Lieutenant Governorship, into which he was sworn on the 10th of May.

It will not be expected of us that any larger amount of space shall be occupied by tracing Mr. Howe's character and life. For a few years at the commencement of this journal, the *Christian Messenger*, it was printed at Mr. Howe's office. The termination of that arrangement was not altogether satisfactory. There are, however, but few now remaining who were parties concerned, and time is fast diminishing the number.

Mr. Howe doubtless had failings and like many other public men, made mistakes, yet it will be always allowed that he was one of Nova Scotia's greatest statesmen, and as an orator not surpassed by any.

His death occurring on Sunday morning was referred to in many of the churches of our city, which circumstance produced an unusual degree of solemnity in the congregations—many persons not having heard of it previous to its announcement from the pulpit.

THE SANDWICH ISLANDS.

Those who are acquainted with the state of morals in the Sandwich Islands before the introduction of Christianity, will read with surprise and thankfulness the following passage from a paper by the Rev. Dr. Anderson, secretary of the American Board of Commissioners for Foreign Missions:—"There are now fifty-eight churches on the Islands, with a membership of 14,850. There are thirty-nine native ordained ministers, all but three of whom sustain the pastoral relation, and five native licentiates with the care of churches. Besides these, nine ordained native ministers and seven licentiates are employed in the foreign missions on Micronesia and the Marquesas Islands. The whole number of ordained native ministers, therefore, is forty-eight, and of licentiates twelve; making a total of sixty. The cost of this native ministry, wherever labouring, is defrayed wholly by the Hawaiian people. This native ministry, as a whole, is gaining in the estimation of their flocks, and of the missionaries. Discipline is faithfully administered in most of the churches; the interests of education are cared for, and there is an increasing sense of responsibility for the advancement of Christ's cause. The amount contributed by the native churches for Christian objects, in the year ending May, 1870, was \$1,070 dollars in gold, which would average a little more than two dollars from each church member on the Islands."

Dr. Wetmore, a medical missionary, writes:—"The Sabbath-School celebration here (in Honolulu) on Saturday of last week, was a soul-cheering scene. How I wish you could have witnessed the long procession of seven hundred children, marching with their banners, and flags, and music! Their beaming faces told how much they enjoyed the various exercises of the day; the speeches were very interesting, and were listened to with close attention; and when the last address had been pronounced, the last hymn or song sung, and the benediction received, the hungry and thirsty ones dispersed quietly, to occupy their designated places for partaking of a beautiful repast provided for the occasion."

Although the Papacy has lost its ostensible possession of temporal power yet it is essentially a political organization, and still aims at controlling the governments of whatever countries it may influence, and does so more or less according to the number of votes it has at command. France had thrown off the form of abject submission under the Napoleons, and also since the revolution, while Thiers stood at the helm. He being, as we believe, a Protestant, must of course, at the earliest opportunity be deposed by some one more subservient to the church. The information comes by telegraph that "the movement for the removal of M. Thiers was organized in Rome and Florence," and further

that "the Pope has declared that he had prayed for France; but would now pray with greater confidence, for the election of Marshal McMahon to the head of the country was a guarantee of order and justice to civilization, which was menaced on all sides."

Such an opinion from the Vatican is very significant, when it is known that McMahon is a rigid Roman Catholic. A subsequent despatch says, the prevalent opinion there is that McMahon will prove similar to Gen. Monck, the restorer of the Stuarts to the English throne, and that the Legitimists' restoration is probable.

It is evidently a forward movement of the "Right" or monarchists party, and a step towards a restoration of a sovereign from one or other of the families contending for supremacy. Theirs and his friends have taken their place with the "Left," or republican party. McMahon having been one of Napoleon's favorite generals is placed in the President's chair by a combination of those who have another purpose to serve in bringing back to power those who formerly ruled in Church and State.

One of our ministering brethren has written us expressing his disappointment that the N. S. Eastern Baptist Association should be appointed to meet on the 2nd Saturday in July the same day as the P. E. Island Association, instead of having the former on the 1st Saturday, as he and probably others would like to attend both.

All that we can say on the subject is that as the Eastern Minutes, 1872, mentioned no date to which they adjourned, we wrote the Moderator before making the announcement, and were informed by him that the adjournment last year was to the second Saturday in July, 1873. We would suggest that if any change is made it might be better to make the P. E. Island gathering one week later, rather than have the N. S. Eastern any earlier,—(1) there would thus be more time for the announcement, and (2) there would then be time for delegates to go from the Central at Bridgewater to the Eastern at Pugwash.

Rev. Malcolm Ross, of West and Clyde Rivers, is the Moderator of the P. E. I. Association.

HALIFAX. *Granville Street Church.*—We have been reminded that we have not noticed in our columns the return of the Rev. E. M. SAUNDERS on the 14th ult., from his visit to the South, for the benefit of his health. His friends will be pleased to hear of his recovery from the prostration he was suffering when he left five or six weeks before. Mr. Saunders preached once on the first Lord's day after his return, and on each of the subsequent Sundays twice. Last Sunday evidently with more strength of voice and less exhaustion than before. We trust that with care his health will soon be quite established.

North Baptist Church. REV. J. E. GOUCHER preached his farewell sermon here on Sunday the 25th ult. to a large congregation. In the course of which he reviewed the nearly seven years of his pastorate, and mentioned that during that time he had baptized 185 converts, and received 102 by letter, making an addition of 287.

On Lord's Day last the Rev. J. F. AVERY, who had arrived on the previous day from England, preached morning and evening to large congregations. Mr. Avery it will be remembered wrote to Dr. Clay some time since of his intention to come to Nova Scotia. On Mr. Goucher tendering his resignation a correspondence was opened up with Mr. Avery, requesting him to spend a short time with the North Church on his arrival. Mr. Avery is a graduate of the Metropolitan Tabernacle College, and comes to this country with very satisfactory testimonials. We trust he may find it a desirable change, and that he may be made very useful and happy in his work, and become very successful in winning souls to Christ.

In the afternoon of last Lord's Day a very interesting meeting of the Sabbath School was held in the body of the church. The classes occupied the pews of the middle aisle, and parents and friends the pews of the side aisles. Earnest and appropriate addresses were delivered by Rev. Dr. Clay, Rev. Mr. Avery, Rev. Mr. Shepperley, Congregational minister of Pleasant River, Queens Co. and Rev. J. E. Goucher. Music and singing by the school, under the leadership of Mr. Cox, formed a pleasing feature of the afternoon exercises.

The subject of Home Missions has of late made large demands upon our space, and it should occupy the attention of Christians every where. There has been some diversity of opinion as to the organization best adapted to accomplish the work, but there is doubtless harmony of purpose underlying all. Whilst there is so much to be done it is of importance that as little strength as possible should be expended on the machinery, so that the sympathies may not be wasted, but given to the actual work of securing resources and applying them to giving the gospel to the destitute parts of our land. The writers in the discussion have employed much of sound reasoning, but the enquiries come to us, Where are we? and, What is now to be done? Our Associational gatherings are shortly to be held, and it would be well for these questions to be so asked as to receive a clear and emphatic answer. It is unquestionable that each Association has expressed itself in favor of a union of the whole province for the carrying on of this work. Whether the Berwick Convention of last year was of a sufficiently representative character to effect such a Union as is required is called in question by some. Nevertheless the Union was provisionally formed, and endorsed by the Western and Central Associations. The endorsement given to the movement by the Eastern Association was not clear and unequivocal, and it is important and desirable to secure this before carrying the matter into full and practical operation.

We could wish that the Central Association were to be held at some place where there would be a general gathering of delegates from the churches, so that, no doubt, might afterwards exist on the matters to come before the brethren. We fear the difficulty of reaching there will prevent many from attending. As the Annual Meeting of the Nova Scotia Home Missionary Society is held this year with that body, and further and more positive action will probably be taken in reference to the Union, we trust that the apparent differences of opinion will be adjusted, and the way made clear for all parties to co-operate heartily, and harmoniously, and proceed with increased energy in the good work of giving the gospel to the destitute places over the whole province.

Rev. Dr. Cramp informs us that he has received a Letter from Rev. T. Whitmarsh. He arrived at New York from England, on the 24th ult., and is now at Montreal. Any Baptist Church in Nova Scotia wishing to correspond with Mr. Whitmarsh may write to Dr. Cramp.

We are glad to receive the first installment of Rev. A. R. R. Crawley's "Notes of Travel." His vivacious and flowing style of writing combined with his ready powers of observation, and the pleasant view he takes of passing events will render these papers very acceptable to our readers.

Notices, &c.

BAPTIST ANNIVERSARIES, 1873

The Nova Scotia WESTERN ASSOCIATION will meet with the Church at Bridgetown, on Saturday the 21st day of June, at 10 o'clock, A. M.

The Nova Scotia CENTRAL ASSOCIATION will meet with the Church at Bridgewater, on Saturday the 28th day of June, at 10 o'clock, A. M.

The Nova Scotia EASTERN ASSOCIATION will meet with the Church at Pugwash on Saturday the 12th day of July, at 10 o'clock, A. M.

The New Brunswick WESTERN ASSOCIATION will meet with the Kewick Church on Thursday the 26th day of June, at 10 o'clock, A. M.

The New Brunswick EASTERN ASSOCIATION will meet with the Second Cambridge Church on Tuesday the 8th day of July, at 2 o'clock, P. M.

The Prince Edward Island Baptist Association will meet with the Church at Summerside on Saturday the 12th day of July at 10 o'clock, A. M.

GOING TO THE CENTRAL ASSOCIATION AT BRIDGEWATER.

Mr. Fishwick, the proprietor of the *M. A. Starr*, has kindly consented to take any persons wishing to attend the Association, to Lunenburg and back,—by her regular trip on Tuesday and return on Friday, for one fare—\$2.00 a head; or, as these days would be altogether unsuitable, for \$100 Mr. F. will run the *M. A. Starr* from Halifax and up the LaHave River to Bridgewater on Saturday morning, taking any number of passengers desirous of going, and return them from Lunenburg on the following Friday.