

For reasons that need not be explained to Christian women, the first half-hour of every session is spent in devotional exercises, in which the prayers should be short, earnest, pointed, voluntary. Sanctified by such an influence, the hour that follows will surely be interesting and profitable. At the appointed time the secretary reads her minutes of the last meeting having been careful to write *all* and *only* that which is of interest. Then committees report. At the first meeting two have been appointed. One of these, the Committee on New Members, has transferred from the church register a full list of all women and girls who are there enrolled. A certain number of these are visited monthly by one or more of this committee, who explain to them the object and pain of the society, and invite them to become members. The other committee is that of the *Macedonian and Helping Hand*, which receives from the same source a list of all the families represented in the church. It is expected that by this means a copy of an excellent monthly will be introduced into every household, and that the papers will be promptly and correctly distributed.

The necessity of the first committee, will be apparent when you remember how many there are—mothers sometimes, and delicate and aged persons—who cannot attend the meetings, but who would be glad of an opportunity to express their interest, to give sympathy and money, and to join with you at the "sweet hour of prayer." So too, of your *Helping Hand* committee. But I can not enlarge. Only let me assure you that your circle will increase in numbers and interest as missionary intelligence is disseminated.

After reports are read, a short time is devoted to hearing answers to such questions as were proposed, and then assigned to certain ladies, at the last meeting. Next may come anything of general missionary interest. It is best to make appointments at a previous meeting for this hour; and yet encourage all, especially your younger members, to preserve for reading aloud at this time any item of history, biography, or sentiment they may have found during the month, that relates to missions, and is of special interest.

A very fine missionary map is now published at the Rooms in Boston; and the purchase of a copy will prove a profitable investment to any local society. It can be used to locate incidents when letters are read, customs described, or topics discussed. By its use, the ideas of some concerning the countries of the Karens and the Teloo-gos will be wonderfully cleared. When this is before your ladies, no one will be embarrassed by such questions as, "In what part of China is Bangkok?" or, "Is Gwahati occupied by Karens?"

Next follows the introduction of such members as, having been reported by the committee, are present.

In some places public meetings are held quarterly, to the delight of the audience, and the joy of the treasurer. At such times a short recess is devoted to hand-shaking and conversation. Occasionally, or when the meeting is held in private parlors, one or more tables provided with simple refreshments and fancy articles, are managed by the young ladies. The income from this source is not inconsiderable.

Another means of promoting local interest is to keep a Life-membership always before the society. This requires the payment of twenty-five dollars at one time, and is ever a graceful compliment to her upon whom it is conferred. She will doubtless be one whom you particularly wish to honor, and may be some aged saint, or invalid one; some one who gives largely of time, money and influence; or perhaps one who, in giving her mite, "casts into the treasury more than they all." And, while it is a tribute of respect to her who shall receive it, it is also an object to which you can appropriate the proceeds of fancy or refreshment tables, the collections at public meetings, the mite of visitors, and the extra sums that many of the members will feel like giving as "thank offerings" for averted dangers, travelling mercies, answered prayers, or special blessings.

But after all, dear sisters, while we labor as societies, and enjoy the success of our circles, let us not forget that we are responsible as individuals. While we can only be known to the parent Board as a *band of workers*, and our weekly mite must be absorbed in one grand sum, let us remember that we shall not be rewarded as or-

ganizations, or judged jointly. The question will be personal: "What hast thou done for Me?"

The Christian Messenger.

HALIFAX, N. S., NOVEMBER 24, 1875.

POLITICAL.—The *Reporter* of Saturday evening informed us that the Hon. D. McDonald had resigned his position as Attorney General, but would retain his seat in the Executive Government; and that OTTO S. WEEKS, Esq., had that day been sworn in Attorney General of Nova Scotia.

Further, that W. H. Wyld, Esq., had resigned his seat in the Assembly as one of the members for the county of Guys-bors. This vacancy Mr. Weeks will seek to fill by securing his election for that county.

The burial of Guibord's remains in the Roman Catholic Cemetery at Montreal may be regarded as a grand triumph of law and order over Ultramontane ecclesiastical power. But the whole proceedings shew clearly that it was only by thorough preparation for a resistance of lawless interference that the angry passions of the rabble were held in check. We learn from a friend who was present at the funeral and stood at the grave whilst the burial took place, that curses not loud, but deep, after the example of their ecclesiastical superior, were muttered by hundreds of the roughest and most dangerous part of the population of Montreal. There were about 1300 volunteers of all arms—the entire military strength of the city under the command of Lieut-Colonel Fletcher marching four deep up St. Lawrence Main Street. The police, too, were armed with rifles. The Mayor and Judge Coursol were present on horseback, having a copy of the riot act ready to read in case of necessity. When the cortege arrived at the grave at 11.30 a. m., the Rev. Curé Rousselot came up and asked, "Who is the witness?" Mr. Boisseau said, "I am, Curé." "Have you identified this as the coffin containing the remains of the late Joseph Guibord?" Mr. Boisseau, "I have, Curé." "Has this grave been dug four feet deep?" Boisseau, "It has according to regulations of the Fabrique." The Curé was asked to perform the usual burial service but he refused to do so. He said he was there as a civil officer. The usual fees had been tendered to Mr. Choquette, who had declined to receive them, declaring he was not authorized to receive any fees for the burial of Guibord. Cement was now poured rapidly in over the coffin and mixed with the iron and tin shavings, forming a perfect defence against any attempt to remove the body.

When the grave was filled up the police under chief Penton, left the ground, except a detachment of six men and a sergeant, who had been detained to guard the grave for a short time at the expense of the Canadian Institut.

A lead plate, with the following inscription, was dug up by the grave diggers from Madame Guibord's coffin:—"Henriette Brown, veuve de Joseph Guibord. Decedee le 24 Mars, 1873. A l'age de 45ans."

A son of Judge Coursol enlisted on the previous day in the Prince of Wales' Rifles, being anxious to take part in the ceremony of the burying of Guibord, and in assisting the civil power.

A guard was placed at the grave and continued night and day till Friday last.

The reply of the Curé of Notre Dame, Rev. M. Rousselot, to the Counsel for the Institut Canadien, who demanded ecclesiastical rites over the remains of Guibord, under pain of damages, is published. The latter refuses the demands made and a suit for damages will probably follow.

All the cemetery rioters on the previous attempt to bury Guibord, have been discharged but one, on promising not to prosecute for illegal imprisonment. Dumas Provencher refused to promise, and prosecution was continued against him.

A telegram on Sunday says the Curé of Notre Dame has given notice that the grave of Guibord, in the cemetery, was dug over the coffin of his late wife, and has only a depth of two feet and a few inches. In consequence the grave has not the depth required by law. What is to be done the Curé does not say.

JACOB ALLEN

died at his residence on the Guysboro Road on the 7th of October last, probably about 85 years of age. He was born a slave, in the United States and professed to have been converted there. In 1814 he came with many others to Halifax and united with the Baptist Church under the pastoral care of the Rev. John Burton. Father Burton, as he was generally called, and because of his kind consideration for the colored people of his day, he was well worthy of the name, was not only incessant and untiring in labor himself on their behalf, but he encouraged suitable brethren to use their gifts and go forth preaching the gospel to their fellow-men as well as they were able. He recognized in Brother Allen abilities of doing good in this way and gave him license and ordination for this purpose, under his direction so long as said license remained unrevoked. Under this arrangement Mr. Allen continued to labor in conducting the public worship of God amongst his brethren, and in other ways, till Father Burton's death and for many years afterwards, with but little remuneration or reward. His abilities were of a superior order and his preaching was at times quite powerful. He was a good man and exerted a beneficial influence over the church—the Burton church—which was formed near where he lived. A few years since in consequence of an attack of apoplexy, Mr. Allen's mental powers became greatly impaired, and his advanced years rendered him unable to provide for his physical necessities. Under these circumstances some assistance has been given, from time to time, from the Infirm Ministers' Fund of the Nova Scotia Central Association. His son-in-law took charge of, and provided for him. It is matter of much regret that there are not more men of the African race raised up to take the place of such men as Jacob Allen, now gone to his reward.

The Supreme Court has been enlivened during the past week by a sort of state trial—the cause of Woodworth vs Troop et al, an action brought against the Speaker of the House of Assembly and others, for the expulsion of the plaintiff, M. P. P. for King's County during the session of 1874. The examination and cross-examination of the witnesses and officials of the Legislative Assembly took several days. Mr. Weatherbe addressed the jury on behalf of the defendants, and Mr. Jas. McDonald on behalf of the plaintiff. The jury were out about an hour and returned with a verdict of \$500 for the plaintiff. The case will, however, be up again for argument, the Judge having granted a rule for a new trial.

The *Morning Chronicle* is dissatisfied with the Judge's ruling and charge to the jury, and with the result of the trial; and opens up a discussion of the verdict as follows:

"We presume that to many of our readers the verdict of the jury in this case will be a surprise. Indeed, to most people the spectacle of nine ordinary petit jurors of the City of Halifax undertaking to revise, and at their pleasure to reverse, the solemn decision of the representatives of the people of Nova Scotia, assembled in the House of Assembly, as to the conduct of a member in that House, seems absurdly at variance with the generally received ideas as to the power and dignity of our Provincial Legislature."

Not that we wish to find any fault with the jury, who acted under the instructions of the judge, and whose verdict—awarding Mr. Woodworth five hundred dollars damages—was not, perhaps,—if he were entitled to recover at all—unreasonable. Our intention is this morning to call public attention to the law as laid down by Judge McDonald in his charge to the jury."

The *Morning Herald* however takes quite a different view of the matter, and says:

"It is with peculiar satisfaction that we have to announce to our readers the result of this somewhat celebrated trial. The jury on Saturday last found that Mr. Woodworth had been illegally expelled from the Legislature (such finding being in accordance with Mr. Justice McDonald's charge,) and they gave him a verdict for \$500. The expulsion of Mr. Woodworth from Parliament at the close of the session of 1874 created almost universal indignation throughout the Province. . . . We congratulate him, we congratulate the people of Nova Scotia, upon the result of what may be considered as a state trial, and we have no doubt the moral effect of the verdict will not be lost upon men who, in order to hide their corruption, may again desire to expel from the House those who have the daring to expose it, and to let in the light of day upon their malfeasance and wrong."

With these differing judgments on the decision of both judge and jury, and especially after the re-election of

Mr. Woodworth, our readers may form their own opinion as to the justice of the verdict.

Chief Justice Sir William Young has obtained six months leave of absence, and is now on a visit to Europe. He and Mrs. Young left in the steamer *Caspian*, on Tuesday of last week. On leaving, he received an address from the members of the bar, another from the City Council and one from the Faculty and Students of Dalhousie College, in the latter an attempt was made to call that institution "the Provincial University." Sir William in his reply very significantly administered a reproof to that assumption, by saying, when he commended the desire for intellectual distinction:

"I do not confine this to the students of our own college, but extend it to all."

He proceeded further to say:

"Whether this province shall see a Provincial University in my day is doubtful, so strong is the attachment of the different denominations, each to its own seminary."

If the gentlemen who were present on the occasion are able to take the hint, given them by Sir William, they may perhaps save themselves from receiving more direct information on the point than that given by their patron, the Chief Justice.

The *Christian Era* has passed from the hands of Rev. Dr. Webster—who has had it in charge from its commencement in 1856—into the hands of the Rev. Thos. L. Rogers, who had been a partner in the concern for some time past.

The *National Baptist* says the *Era* and the *Watchman and Reflector* are to be combined in one paper under the title *The Watchman*, to be conducted by Dr. Olmstead, Dr. Lorimer and Rev. T. L. Rogers. The above announcement of the *Era*, however, does not seem like an amalgamation. What does it mean?

Baptist Messenger is the title of a new paper published at West Union, devoted to the interests of the Baptist Church (Churches?) in West Virginia, about the size of our own. No. 1, of Vol. 1, is a well filled sheet and promises to be a power in furthering the cause of truth.

A circular on the arrangements for the Centennial Exhibition at Philadelphia shews the large expectations of the promoters of that grand idea. There will be from 200 to 250 buildings, which will cover upwards of 48 acres. Four hundred and fifty acres of Fairmount Park have been enclosed for the Exhibition. It will continue from May 10, 1876, every day, except Sundays, till Nov. 10th.

We regret to see that Mr. Varley is going into some vagaries respecting his own experience of christian perfection which have no good scriptural warrant. A very unpleasant controversy has sprung up in relation to this matter in the *London Christian World*, which paper Mr. Varley denounces with great bitterness.

The following startling despatch came from London to the *Halifax Reporter* on Saturday evening:

A report is in circulation, and has been published, to the effect that the Turkish Ambassador at St. Petersburg has been suddenly summoned to Constantinople. There is much excitement over the news.

A rumor prevails that the Prince of Wales has been officially advised by the Government to curtail his visit to India on account of the threatening state of public affairs in Europe, and because the Queen has intimated her intention of abdicating the throne in the event of a general European war.

It is strange that such a report should just now obtain currency. It is not for us to say that it is got up for the purpose of a sensation, but it seems very much like it, after one of quite contrary character from Petersburg on the previous Monday. That read as follows:

The official "Gazette" has the following: "Europe was never in a more favorable position than now for the peaceful settlement of any difficult question."

Three powerful Emperors are striving, assisted by other powers, to arrive at a pacific solution of the Herzegovinian troubles. The peace of Europe is firmly established in the good understanding of the powers. No danger of its disturbance exists.

We know that in times of trouble the effort is to keep all tranquil until the breaking forth of actual hostilities, yet we see no cause for any such alarm as might be supposed to exist by the former of the above despatches.

Serious distress is anticipated in Cape Breton this winter. A memorial on behalf of the coal miners has been forwarded by T. Moseley, Esq., M. P. P., to the Local Government. Mr. M. recommends its favorable consideration. It purports to be signed by duly authorized persons on behalf of two hundred and thirty seven miners, with their families residing at Little Glace Bay; one hundred and eighty-one residing at the Gardener Mines; ninety-eight residing at the Ontario Mines, Big Glace Bay; two hundred and eighty residing at the Reserve; one hundred and seventy-two residing at the Emery; one hundred and eighty-seven residing at the Caledonia, and three hundred and forty-two residing at the Bridgeport Collieries. This memorial is, therefore, signed on behalf of fifteen hundred and fifty people, comprising miners, their wives and children, but not including those living at Cow Bay.

The *Dalhousie Gazette* commences a new volume by a New Series in a somewhat improved form. We have in this issue, what we presume is a correct copy of Professor Macdonald's Inaugural. His reference to the success of Mr. J. G. Schurman—a student of Acadia College—in taking the Gilchrist Scholarship might have been a little more distinct as to the name of the Collegiate Institution in which Mr. Schurman was a student. It would not then have misled some of his hearers into the erroneous idea that Mr. S. was a Dalhousie student, which was stated in one of the Halifax papers, without any subsequent correction!

It would be unfair to suppose that the learned Professor intended to leave his audience in any doubt on this point, but it will be seen that it is not easy for a stranger to ascertain, even by reading the document, that he (Mr. S.) was a student of Acadia College, and not of Dalhousie. There is not a word in the Professor's paper to lead one to suppose that Mr. S. was a student of Acadia College when he took the prize, and that he had gone back after the summer vacation, to take his fourth year, when he was informed of his success.

Having spoken a few commendatory sentences respecting the Prince of Wales College in P. E. Island, where Mr. Schurman took his Academical course, Professor Macdonald notices Acadia College, where he had three years of his Collegiate Course, by saying, "Of Acadia College I am, through inacquaintance with both its methods of instruction and their results, disqualified for saying anything."

How generous and encouraging to the Professors of a sister College!

The narrative under "Anecdotes of the Queen" on another page, was given by the Rev. Dr. Brock on a recent visit to the Castlehold Baptist Church at Newport, Isle of Wight. Mr. Treatrail, the pastor, on introducing Dr. Brock, made some very appropriate remarks in reference to Dr. B., saying that "it seemed to him that Dr. Brock had acted wisely in retiring from his onerous occupation—as the minister of one of the largest congregations in London—while yet in the full vigor of his intellectual and spiritual life, and with a good measure of physical strength—retiring from one church to be as it were, the visitor, the bishop, the helper and the teacher of almost all their churches."

There have been during the past week some very encouraging missionary meetings in the Halifax and Dartmouth Methodist Churches. A deputation from Ontario was present and addressed the meetings, and large collections were taken up in aid of the cause.

EDUCATIONAL RECORD.

The Elementary schools of Holland are public and private. Private sectarian schools are permitted; but they receive no aid from government. But private Schools may receive a subsidy, provided they are open to children of all denominations, and refrain from teaching or doing anything that would tend to interfere with that respect which is due to the opinions of all sects. But this needs interpretation, and the same school may be called sectarian by one and unsectarian by another. Attendance at school is not compulsory.

The Educational department of the International Exhibition to be held in Philadelphia, will be interesting and useful. Series of books prescribed for the schools of various countries will be exhibited, also a great variety of