

face. 'If I lost you and Matthew I should feel alone in the world. Miss Marner talks sometimes about going away to the south of France for the master's health; and if she does, then I shall have nobody.'

'But we shall be looking after you now and then, Lisa,' answered Hugh cheerily. 'I dare say I shall often run up to London on business, and to see Mr. Hartlebury, who lives at Westminster; and though that's a long way from here, still Mr. Pedder and I won't think it too far to go and see you. He will be sure to want to come with me whenever I come, to see the old familiar place that he has lived amongst all his life.'

'Ah, well, that'll be something to look forward to,' said Lisa, trying to look on the bright side of the affair.

Then Hugh told her of his success with the northern homes, and of the order for the flower design which he had not yet been able to accomplish. 'I only wish I'd got some primroses and violets and anemones!' exclaimed Lisa, flushed and eager; 'I'm sure I could put them together to make you a lovely pattern for a lace curtain; and they're such delicate flowers: they'd be just the thing.'

'I wish you had, Lisa,' answered Hugh. 'But it isn't the time for such flowers, now, late in September. I was thinking what I could do with autumn leaves; but they would make too heavy a design for what they want, I fear. However, I'll see what I can do from memory with the flowers you mention.'

A few steps more brought them to Miss Marner's house. Hugh wished her good bye, with a warm shake of the hand, and opened the garden-gate for her with as much respect as if she had been a princess. Then he walked away homeward with quick and eager steps, to relieve Matthew of all further consideration about the future.

(To be continued.)

The Art of Listening.

The art of listening is a delicate and difficult art, and one that is seldom practiced. It is delicate, because it demands, if not sympathy, a show of sympathy, and continuous attention as well as an air of interest. It is difficult, because self-assertion is natural, and a state of passiveness without manifestation of weariness is irksome to maintain. On account of its delicacy and difficulty, not less than from want of knowing how to manage it, it is the rare art in society. The few listeners that understand listening are invariably liked, even admired, and not infrequently charm the talkers to whom they give ear. The nice listener is pretty sure to get a name for intellect, culture, wit, readiness,—for any sort of quality, indeed, which he or she does not reveal, and may not possess. The person fond of talking usually endows the person who listens with whatever attributes he thinks he has himself; and his good opinion of the listener grows steadily, until sometimes it amounts to positive worship. It is not enough to listen merely in a negative manner; for this appears like resignation, like silent suffering, like uncomplaining martyrdom, and, besides, may be mistaken for stupidity, which is fatal to the listener's hope and object. One may be as stupid as an owl in society, but his listeners must disguise his stupidity if they would be accepted; and, above all, never indicate or intimate to anybody else that the speaker has any possibility of stupidity. We can be dullness and commonplace itself with impunity, provided we seem to think well of our acquaintances.—*Harper's Bazar.*

Poor Girls.

The poorest girls in the world are those who have never been taught to work. There are thousands of them. Rich parents have petted them; they have been taught to despise labor, and depend upon others for a living, and are perfectly helpless. If misfortune comes upon their friends, as it often does, their case is hopeless. The most forlorn and miserable women upon earth belong to this class. It belongs to parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter ought to be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are very likely to become poor, and the poor rich. Skill to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their children to work. No reform is more imperative than this.

The Antiquity of Man.

The Editor of *Nature* says:—"The conference on the antiquity of man lately held by the Anthropological Institute has led to a result by no means unsatisfactory, when all the conditions of the problem are duly weighed. The result is merely negative, but in arriving at it several misconceptions and errors of fact seem to us to have been swept away. The chief interest of the debate turned upon the question as to whether there was any evidence in this country of man in the caves or river deposits older than post-glacial times. The readers of the works of Messrs. Croll and James Geikie will remember that they ascribe all the traces of paleolithic man in this country either to a pre- or inter-glacial age, basing their conclusions principally upon the fact that in the river deposits and caves some of the associated animals, such as the hyena, lion, and hippopotamus, are now only to be found in hot climates; and seeing that no traces of a warm climate are presented by any post-glacial deposit in Britain, they infer that those in question are of a much higher antiquity. They account for the association of Southern and Northern animals by the supposition that they occupied the country at different times, during glacial or inter-glacial eras of from five to twelve thousand years in length. To this it was objected that the intimate association of form prove that both sets of animals inhabited the country at the same time, and were the result of the overlapping of different faunas during seasonal changes. The reindeer formed a large portion of the prey of the hyena, and must therefore have been a contemporary. It was also pointed out by one of the speakers that there is no evidence from the animals that there ever was anything like "the perpetual summer" advocated by Mr. Geikie at any time in the pleistocene age. The hippopotamus in Regent's-park takes his tub regularly in spite of the east winds so prevalent in the spring, which remind one of the glacial period; and the tiger crosses the frost-bound rivers of the Amoor to prey upon the reindeer. The lion, now found only in the South, lived in the days of Herodotus in the inclement mountains of Thrace. It seems, therefore, to us, that any argument based upon fossil animals as to a warm inter-glacial period is worthless. And further, it is obviously unfair, in treating of the fauna associated with man, to adopt the forensic device of choosing some witnesses to the exclusion of others. It would be as easy to prove the climate in question to have been temperate from the associated remains of bison, stag, and horse, as it would be to prove it to have been arctic from the associated musk sheep, lemmings, and reindeer. It was probably a varying climate, with great extremes, similar to that in Central Siberia, in which the summer heat and winter cold are very severe. The asserted inter-glacial age of the river gravels containing paleolithic implements proved equally unsatisfactory with that of the caves. The cases supposed to be decisive of the question in the neighbourhood of Brandon and Thetford were considered by Prof. Hughes to throw no light upon it, since the deposits above them, supposed to be boulder clay, are not boulder clay *in situ*. It was forcibly urged by several speakers, and especially by Prof. Prestwich, that the flint implement-bearing strata are proved by their position in the valleys to be later than the glaciation of the district, in every case where it has been glaciated, or, in other words, that they are decidedly of post-glacial age. The general question of the antiquity of man in Europe was not discussed, although we gathered that the evidence of the presence of man in the Italian pleistocenes was not considered satisfactory. The general impression left upon our minds is that in Britain there is no evidence of any paleolithic men, either in caves or the river-deposits of an age older than post-glacial, and that the discoveries of the last fourteen years have merely given us interesting details as to the paleolithic savage, without telling us anything of his relation to the glacial period."

Knife wounds heal, but not so those produced by a word.

Correspondence.

For the Christian Messenger.
About "Investigation."

Mr. Editor,—

The Editor of the *Westleyan* and his readers are to be congratulated that they seem to be coming to the light on the subject of baptism. "Truth will out," and we had an illustration of it in the *Westleyan*, to which I called attention a short time ago, viz., that that only was Christian baptism wherein the person baptized had a full knowledge of its meaning. I repeat it, they are to be congratulated, although the Editor seems to kick at it, and hope that now, having gone thus far, they will go on unto perfection.

In referring to Infant Sprinkling he says:—"Our side of the question can stand any amount of investigation." On reading that sentence I was reminded of a sportsman who asked a countryman if he knew of a good place for hunting. 'Yes,' said he, 'down in that wood at the bottom of the hill is the best place around here. Away went the sportsman in high hope; after searching nearly all day and finding nothing, he went to the countryman and said, 'I thought you told me that wood was a good place for hunting; I have searched it through and through and have not found a single thing.' 'Didn't expect you would,' was the reply, 'for I always reckon that where the least is you get the most hunting.' On the same principle the Bible 'will stand any amount of investigation.' It has been ransacked through and through for Infant Sprinkling, but the hunters have to return home empty handed. The Editor also says 'the *Westleyan* cannot be given to the discussion of a single non-saving ordinance.' Indeed the less it says the better, unless it be of the nature already referred to. Baptists and Pedobaptists agree that it is not necessary to salvation; but suppose we should all be wrong together. The following words were spoken by the Lord Jesus Christ himself, and were almost the last words spoken by Him before His ascension, "He that believeth and is baptized shall be saved;" and the words of Jesus Christ are not to be trifled with. I would repeat here what I once heard Mr. Spurgeon say in referring to this subject, "Don't you be too sure of that, the Lord Jesus says, 'He that believeth and is baptized shall be saved,' and I would not be the man to risk the omission of either." Happy are the people who are on the safe side.

I have no doubt the worthy Editor of the *Westleyan* is thoroughly conscientious in his belief in Infant Sprinkling, but the good man is thoroughly mistaken for all that, as are each, all, and every, who believe like him. They may think that by teaching and practising the ordinance of man's invention they are doing God service; but are they? nay indeed; and it will be well for all who practice Infant Sprinkling (they call it baptism, but it is not, and never will be) that before they perform, they will prepare an answer to this question, 'Who hath required this at your hand?' Isaiah i. 12; and then prepare themselves for the word of the Lord in the 16th verse, "Put away the evil of your doings from before mine eyes." It is gratifying to observe that many are beginning to put it away as far as infants are concerned, as shown in the *Messenger*, Oct. 24, quoting from the *Westleyan*, and as seen in the "interesting articles occasionally appearing in the *Messenger*, entitled, 'Decline of Infant Baptism.'" We must be patient, and by-and-by our Pedobaptist brethren will come right, both as to mode and subject. There is rapid progress in the direction of adult sprinkling (and baptism, too, for all that). In 1876, in the Yarmouth district, there were 63 infant baptisms (so-called), and 30 adults, over twice as many infants as adults; in 1877 there are 56 infants and 56 adults; and this state of things is not found only in Yarmouth. The Editor does not like anonymous writers; neither do I; and if he had any reference to my communication I will say I did not intend to write anonymously; when I put 'J. B.' I thought he would perhaps know. I think that all communications on controversial subjects should be signed by the writer, or at least his initials and residence. Henceforth if I

have anything to say on this subject I will take care that the Editor of the *Westleyan*, and any others who may care to know, shall know where to direct their shafts: that is, if they choose to notice any communication from
Paradise. JOHN BROWN.

For the Christian Messenger.

Valedictory Address from the 2nd Cornwallis Baptist Church to
Rev. Isaiah Wallace, A. M.

Reverend and Dear Brother,—

Your pastoral relation with us being mutually dissolved, you having already entered another sphere of Christian labor, we embrace this as a befitting opportunity of giving to you some token in expression of our appreciation of valued services rendered us in a time of need, as well as for your faithfulness in the cause of truth.

We think of the past; when the candle of the Lord seemed to have ceased to shine; when we, as sheep having no shepherd, were scattered and torn; and we must regard the event of your coming to our aid and identifying yourself with us at a time so opportune as a kind interposition of an overruling Providence. In thus reviewing the past our hearts swell with gratitude to our Heavenly Father who guides and doeth all things well.

In view of the urgent calls from destitute portions of our fair land, and of the importance of the work that had been committed to your charge, for which you seemed so well adapted, it was with many misgivings we extended to you a call to come to our aid. Even though professedly leaving the Home Mission work, prompted by motives and desires which characterize your history in the past, you sought the destitute and the neglected in our midst, ever ready to impart consolation to the sorrowing and afflicted; and we experience the sweet assurance that your labor has not been in vain in the Lord. We cannot but exclaim what hath God wrought! Gracious seasons, experienced during the three short years of your pastorate now crowd fast upon our thoughts; the remembrance of which we will ever most fondly cherish.

However, dear brother, as duty bids you leave us, you have our best wishes for your success, and in behalf of yourself, Mrs. Wallace and family, you will please accept our kind Christian regards. Be assured that in whatever sphere of Christian work you may engage, or wherever your lot may be cast, you will be remembered by us at a throne of grace. And may the God of peace guide us all, that when our labors here are ended, we may be reunited where meeting and parting are no more, and where sorrows never come.

In behalf of the Church,
JOHN LYONS, Pastor,
T. H. PARKER, Secy.,
A. F. CHIPMAN, Committee.

Berwick, N. S., Aug. 25, 1877.

REPLY.

Dear Brethren,—

Your friendly address excites in my heart mingled emotions of sadness and pleasure—sadness, in view of the fact that the sacred tie that has bound us so happily for the last three years is severed—pleasure, arising from the consciousness that my imperfect labours have had your appreciation and have been accompanied with the Divine blessing.

I shall ever cherish fond recollections of the "gracious seasons" to which you refer, as well as grateful feelings in view of the generous financial support you gave me, and the uniform sympathy and respect that characterized your conduct toward me. It was no waning of interest, therefore, or lack of sympathy on your part that led me to offer to you my resignation, but the conviction that I might serve our denomination and the cause of Christ more advantageously, at this crisis, by devoting myself to the Endowment work in behalf of our beloved College.

I trust that your present efforts to secure the services of a suitable pastor may be successful, and that the honored record of the 2nd Cornwallis Baptist Church may be continued until the toils, cares and conflicts incident to this militant state shall give place to the fruits of the Church triumphant.

Your good wishes and prayers for myself and family are heartily reciprocated.

Yours in Christian love,
ISA. WALLACE.

In Memoriam.

HENRY HAYDEN,

of Osborne, N. S., aged 29 years, died of consumption. Our dear brother was highly esteemed among all his acquaintances for his many noble qualities, both as a man and a Christian. He was early impressed with divine truth. Under the labors of Revd. Mr. Richan, he, with several others, about seven years ago, made a public profession by baptism. He bore the marks of a genuine child of God. His brotherly kindness, benevolence, consistency, with honest principle, was most cheering. His clearness of evidence of acceptance with God grew with the passing weeks of his precious life. His words of joyful trust in Jesus during the last few days were precious consolation to his dear relatives. He has gone to greet his father and sisters and many other dear ones above. His dear mother waits by the shore soon to cross over. O may all the bereaved family live the life that ends in a happy and eternal reunion in Heaven.—*Com. by Rev. E. N. Archibald.*

FOREIGN MISSIONS.

It was not very long ago since the prayer of all Christian bodies was for an opening to be made for the gospel to go in amongst the teeming millions of China. From recent accounts it appears that that prayer was heard and is being answered. A letter from Swatow, dated Sept. 6, 1877, appears in the *New York Examiner & Chronicle*, from which we make a few extracts:—

GREAT EVENTS AT SWATOW, CHINA.

A GREAT HARVEST.

An eventful week in the history of our Mission has just closed. It is the practice to assemble here once in two months all our native helpers, the preachers and the Bible-women, from their various stations throughout the country, to spend a week in studying some portion of Scripture, making reports of progress, examining and receiving candidates for church membership, and consulting together over the many common interests of the Mission. One of these bi-monthly gatherings has just dispersed, and the week was one long to be remembered for the large number of inquirers who came to seek admission to the church. We were expecting a great many, but our hopes were doubly realized. Saturday afternoon of "Communion Week" has always been devoted to the examination of candidates for baptism, and has hitherto been found quite sufficient; but early last week inquirers were coming in by boat-loads, and it soon became apparent that the usual half-day would be wholly inadequate for giving due attention to them all. Accordingly we began with a meeting on Thursday morning, when twenty-five candidates, all women, came before the church and were examined touching their renunciation of idolatry and their belief in Jesus. These women, and all the candidates examined, professed to have thrown away their gods of wood and earth, to have renounced the worship of their ancestors, and to have broken loose from all the life-long practices and superstitions of their neighbors.

THE EXAMINATIONS.

To find out the degree of intelligence in their faith and of sincerity in their motives, the candidates were carefully questioned by the native brethren and by the missionaries also. The native brethren conduct these examinations with such care and skill, that it is a relief and an assurance against mistake to place the matter almost unreservedly in their hands, letting them both examine the candidates and decide who of them should be received into the church. The Chinese know their own people a great deal more intimately than any foreigners can know them, and often our preachers discover good cause for rejecting or deferring an applicant whom we ourselves should incline to accept at once. I think they are seldom imposed upon by insincere or unworthy persons. Though our Chinese Christians do not often approximate the Bible standard of Christian living, it is an assurance of the sincerity and stability of those who are received into the church, that very rarely is there one of them who goes back to his idols. If the converts do not often become eminent Christians, they are at least thoroughly emancipated from idolatry.

The meeting of Thursday was followed by one on Friday forenoon, when twenty-seven men were examined; and on Saturday the examinations were begun at nine o'clock and carried on through the day, except for a brief nooning, till about five in the afternoon, when this part of the work was at last completed. In all, one hundred and four persons had offered themselves for church membership during the week, and had been examined.

BAPTISM AND THE LORD'S SUPPER.

Sunday morning, at seven o'clock, the