

Verney Lovett Cameron, C. B.; D. C. L., has written a work in two vols. entitled "Across Africa."

It fell to the lot of the author to conduct the expedition which was brought to a stand by the intelligence of 1871 that Stanley had found Livingstone. Cameron found himself in Africa in 1873 with an unfaithful retinue. Unfaithfulness and desertions were the rule. He was joined by Moffat, the nephew of Livingstone. He had sold his sugar estate in Natal to go and search for his uncle. He fell a victim to fever. He and his uncle passed away about the same time. Noble spirit—worthy nephew of a worthy uncle!

When 450 miles from the coast, at the place where Stanley found Livingstone, Cameron received much kindness from the Arab Governor, when he and his companions were suffering from fever. While labouring in delirium, Cameron received intelligence that Livingstone was dead and that his mortal remains were not far away.

One of the party, Dillon, took his own life, but Cameron decided to carry on the work from the point where it had been laid down by Livingstone. Through many vicissitudes he gained the coast by taking a north-westerly course from the southern interior of Africa. He saw the horrors of slave-hunting and the abominations of idolatry and savage life.

Samuel Smiles has written the life of Thomas Edward—a Scotch Naturalist.

Edward was born in 1814. His father lived in Aberdeen. His first love of animals was evinced when he was just able to walk. He was found sleeping with a ferocious sow and litter of pigs. He began to collect tadpoles, beetles, frogs and crabs: as he grew older he collected horse-leeches, newts, rats, hedgehogs, moles and birds. He was a great nuisance to the neighbours. His "venomous beasts" gave great trouble. The parents scolded and flogged him for his love of "beasts"; but he was incorrigible. They tied him to the table to keep him in, but he burnt the cord off and escaped. He was a sore trial to his parents. He learned the shoemaker's trade. He entered the militia and ran out of the ranks after a butterfly. He married at 23; worked at his trade in the day time to support his family, and searched the country at night for birds, insects and animals. He was despised in Banff, where he brought up his family, for being a shoemaker. He struggled on and came into notice. He learned to read after he was 23 years old. His powers of observation were remarkable. After he gained public notice the Queen requested that he should have fifty pounds a year from the civil list. This enables him to pass a comfortable old age, after having supported his family on nine shillings and sixpence per week for many years. Merit is at last recognized.

We regret to learn that the N. B. Legislature have decreased the grant to the Halifax Deaf and Dumb Institution by \$250.

The appropriation of \$250 to our Blind Asylum is a very judicious application of funds to provide for persons so afflicted in that province who may be better provided for in our Asylum than in any institution at present existing there.

QUESTION DEPARTMENT.

"What are the grounds on which the Government Grants to Colleges are justified?"

We believe that the view generally accepted by the Baptists of this Province is, that if the Government aids the institutions of one portion of the people, it should aid all sections impartially. The Government from the first gave assistance to the College of the Church of England, and subsequently to the Presbyterian School at Pictou. When the Baptists opened their Academy in 1829, they asked for an equitable share of the public grants, and to that they have ever thought themselves entitled.

It may be added that the Baptists of this Province have generally held that the Baptists of this Province have generally held that the object of the Academy and College is such, that state aid may be accepted by them without interfering with the independence of the church in her proper work. It should be understood that the term, *College*, is here taken, not in the sense in which it is used by English Baptists, but as equivalent to the Arts Course of a University.

EDUCATIONAL RECORD.

A correspondent suggests that some statistical notes which have from time to time appeared in this department, might seem to show that an efficient system of public education may be inimical to the interests of morality. From our point of view, such an influence would be quite unnatural, and it would seem to us that if any one judged that the paragraphs referred to were designed to lead to any such conclusion, he could not have been a very constant reader of the *Messenger*. The facts were given on the authority of men, eminent in the ranks of educators. These men and many more of the present day, are anxiously studying the problem, How shall this vast and expensive machinery of public education produce something more valuable than a high development of intelligence, namely, the development of sterling moral character? It is quite probable that in these days, when so much is said, and rightly said, in praise of an efficient system of public schools, parents may expect from these schools what they are not designed to produce, and therefore neglect of most important duties may be followed by results that every good citizen should deprecate. And it is, also, equally probable, that in these days of competitive examinations, payment by results, banner schools and prize scholars, teachers may not be careful to cultivate the right moral sensibilities of their pupils, as they might. Intellectual culture and the acquisition of knowledge are worth all that we are spending for them; but moral worthiness is more valuable. If the schools cannot be depended on for this product, (and most writers on the subject seem to think they cannot), then parents and philanthropists must seek it by other means; for without it neither the individual, nor society is safe.

LIBERTY OF EDUCATION IN SPAIN.—In a debate that lately occurred in the Spanish Cortes on the subject of education, the Minister of Grace and Justice took occasion to declare that "those who were not members of the Roman Catholic Church could not be professors in any of the State Universities." The eminent statesman and orator, Emilio Castelar, thus replied to the above decision.

"Does not the minister comprehend, does not the committee understand that if you make science subordinate to theology, you lose completely all the intellectual progress made by the Spanish nation during the last century? The object of science is the same as that of religion—the soul, the universe, God; only that science studies these things with the eye of reason, and religion penetrates into other and inaccessible regions, thanks to the potent wings of faith. I shall not say whether religion and science must necessarily come to be reconciled in a future more or less distant; but what I do affirm is, that they never will be reconciled unless you leave to each its respective orbit."

After stating that the idea that professors must all belong to the Catholic religion was entirely opposed to the sentiment and practice of Europe, and giving numerous instances in proof of his assertion, he added:

"You don't wish for professors, those who dissent from the State religion! Then, I ask you, will you submit your civil laws to the judgment of the Church? Are you going to suppress the liberty of the press? Are you going to submit books to ecclesiastical censure? To restore the power of coercion to the Church? . . . And if you will not submit to the Church the transitory civil laws, how can you be willing to submit to it the eternal laws and properties of science?"

An example of one of the methods used at times to quicken the moral sensibilities of children, we subjoin an extract from a speech recently delivered by a gentleman who has devoted much time and money to works of benevolence.

"The French Minister of Public Instruction ordered the publications of the French Society for the Prevention of Cruelty to Animals to be circulated in the French schools, and called the attention of all the teachers in France to the importance of educating the children humanely. The Ladies' Humane Education Committee of the Royal Society of England, and several societies in the United States, have adopted the plan of giving prizes to pupils in the schools who write the best compositions on kindness to animals. These prizes were given last year to one

pupil from each of about 500 London schools, in the great hall of St. James, by the Baroness Burdett Coutts. The three previous years they were distributed by the Queen's daughters.

The French Society, instead of prizes, gives medals of gold, silver, and bronze to those who have shown the greatest kindness to animals. The Archbishop of Bordeaux, Monsiegnr Donnet, in a recent address, states that in a number of the dioceses of France, it is the custom of the pastors of the churches, when preparing children for their first communion, to require from them a promise never to ill-treat any dumb creature.

In one American Kindergarten School the children have been taught to save all the crumbs of their luncheon, which are put daily into what they call the "contribution box," and given to the birds. In many of the schools at Portsmouth, N. H., they have adopted the practice of having humane stories, or other humane selections, read daily to the pupils in each school. And I am pleased to know that publishers of children's school and story books are now introducing this literature very largely into their publications. The Hon. J. C. Dore, former president of the board of education, also of the board of trade of Chicago, and who has perhaps done as much for dumb animals as any man in the West, assured me that he attributed all his interest in the subject to verses which his teacher handed him when a child."

Notices.

Dear Editor,—

Our Board wish to acknowledge thankfully the receipt of the following sums:

FOR HOME MISSIONS.
Wolville Sab. School, per J. S. McDonald, Esq. \$28 00
Mrs. S. A. Webber, Ship Harbor. 1 00
Rev. W. B. Boggs & wife, Sydney 2 00

FOR FRENCH MISSION.
J. W. Barss, Esq., Wolville. \$5 00
N. A. D., Hants Co. 5 00
Mrs. S. A. Webber. 1 00
Rev. W. B. Boggs & wife. 1 00

Total. \$43 00
G. E. DAY.

Yarmouth, Feb. 23, 1877.

RECEIVED FROM WOMEN'S MISSION-AID SOCIETIES.

Wolville, Miss Barss. \$13.50
Barrington, Mrs. M. Forbes. 2.54
M. R. Selden, Sec'y.
Halifax, Feb. 27th, 1877.

Brethren will allow us to suggest that notices of death sent without any date are valueless, and if published might lead to the supposition that the printer had made the omission.

We regret that Rev. J. F. Avery's visit to Jeddore came too late. It will appear next week.

Treasurers of Baptist Funds.

1. HOME MISSIONARY UNION—Pearl D. Kinney, Yarmouth.
2. FOREIGN MISSIONARY BOARD—Thos. P. Davies, St. John, N. B.
3. ACADIA COLLEGE AND HORTON COLLEGIATE ACADEMY—Andrew D. W. Barss, M. D., Wolville.
4. ACADIA FRENCH MISSION—Pearl D. Kinney, Yarmouth.
5. MINISTERIAL EDUCATION FUND—Jno. W. Barss, Wolville.
6. NOVA SCOTIA WOMEN'S MISSIONARY AID SOCIETY—Mrs. M. R. Selden, Halifax.
7. WESTERN ASSOCIATION INFIRM MINISTERS' FUND—Rev. Wm. H. Warren, Yarmouth.
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9. EASTERN ASSOCIATION INFIRM MINISTERS' FUND—Benj. L. Douglas, Amherst.
10. PRINCE EDWARD ISLAND ASSOCIATION INFIRM MINISTERS' FUND—James DesBrisay, Charlottetown.

Acknowledgments.

On Thursday evening, December 21st, a goodly number of my church and congregation at Bedeque, gathered at the Parsonage, presented substantial expressions of their regard for the temporal wants of Pastor and family, and after a mutually pleasant evening left the inmates of the Parsonage happy and thankful, and retired to their homes none the poorer for their thoughtful kindness. May heaven reward them, and increase our devotedness to their welfare.

A. CHIPMAN.
Bedeque, P. E. I., Jan. 20, 1877.

[The above acknowledgement came to hand two or three weeks since, but as the paper on which it was written had other matter on the other side it was not put with copy at the time of its reception, and was unfortunately overlooked. Brother Chipman and our friends at Bedeque will please excuse the apparent neglect.—Ed. C. M.]

DONATION AT WESTPORT.—A large number of the members of the Baptist Church, together with many who are friendly to the pastor and the cause, met at the parsonage in this place, on the evening of the 22nd inst., and brought with them pleasant faces, and generous gifts. The evening was very pleasant, and the occasion was much enjoyed. After a good tea, much conversation, instrumental and vocal music, remarks and prayer. We parted; our friends enjoyed the blessing of giving, and we of receiving \$75.50, in cash and useful articles. May God bless the donors, is the prayer of their pastor.

L. B. GATES.

BROOKFIELD, COLCHESTER COUNTY, Feb. 17th, 1877.—Dear Bro. Selden.—Being desirous of informing my friends, who have a deep interest in the welfare of myself and family, I have concluded to send to your valuable paper a few words respecting the kindness of the people to whom I try to tell the "Old, old story of the Cross."

God, I trust, is blessing the people, and they are comforting their pastor and family with better than words of kindness, although they do not forget to bestow them. On the 8th inst., they came in a body to the house used as a Parsonage, and after spending a very pleasant evening, they left us, together with previous offerings, about 100 dollars better off.

You may rest assured that they have our many, many thanks and good wishes. My earnest prayer is that God will bless them abundantly.

Yours, truly,

H. B. SHAFNER.

MACKNAQUACK, N. B.—In December last the people of my church and congregation provided me with a year's wood. In January a certain friend sent me a barrel of flour worth \$9.50. This is the fourth one I have received from the same christian gentleman. On the 21st of Feb., I was presented with a purse of \$70 by my church and friends in Macknaquack and other communities. My prayer is that God may richly reward the donors.

Feb. 22, 1877.

J. M. MUNRO.

Allow me to record my thanks in your paper to my church and congregation for the handsome donation they have made this winter. A part of the church met at the parsonage and left with me in cash and produce, sixty-two dollars and thirty-five cents. The other part of the church met with me in the meeting-house at Torbrook and presented me a donation of forty-eight dollars in cash and presents. In all one hundred and ten dollars and thirty-five cents. Interesting speeches and good music in both places.

W. J. BLAKENEY.

Nictaux, Feb., 1877.

Letters Received.

J. P. Dodge, \$2. George Neiley, Esq., \$4. Rev. F. R. Foster—all correct—\$3. Elphaleet Read, \$4. Thos. Shipley, \$2. J. W. Frail, \$2. G. E. Layton, \$2. H. G. Freeman—all correct—\$9. J. D. Halfyard, Esq., \$9.83. James W. Simpson, \$3. Arnold Martell, \$2. Rev. C. F. Myers, \$7.50. D. F. Crowe, \$2. W. R. Doty, Esq., \$23.50. Rev. J. Brown, \$3. Rev. L. B. Gates, \$1.

TO THE WORKING CLASS.—We are prepared to furnish all classes with constant employment at home, the whole of the time, for their spare moments. Business new, light and profitable. Persons of either sex easily earn from 50 cents to \$5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business we make this unparalleled offer: To such as are not well satisfied we will send one dollar to pay for the trouble of writing. Full particulars, samples worth several dollars to commence work on, and a copy of Home and Fireside, one of the largest and best illustrated Publications, all sent free by mail. Reader, if you want permanent, profitable work, address, GEORGE STINSON & CO., Portland, Maine.

Feb. 14.

3 mths.

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Feb. 7. 6 m.

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Feb. 7. 13 ins. eow.

STAPLE AND HOUSEHOLD GOODS FOR 1877.

COTTONS.

English and Unbleached Cottons. Am. Unbleached Cottons. Unbleached Sheetings. English White Cottons. Horrockses Shirtings (full assortment). American White Cottons. Heavy Domestic Shirtings. English-White Cotton Sheetings. American White Cotton Sheetings 36, 40, 45, 54 in. Pillow Cottons.

LINENS.

Linen Sheetings. 40, 45, 54 Pillow Linens. Bleached Huckabacks. H. B. Huckabacks. Diaper Towellings. Glass Towellings. Linen Bowls. Bleached Table Damasks. H. B. Table Damasks. Damask Napkins. Damask D'Oylies, etc. These goods are all standard makes, and are offered at LOWEST MARKET PRICES.

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Jan. 31.

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From English and American Sources.

Price 8 cents

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Dec. 6. 10 ins.



JOYFUL NEWS FOR THE AFFLICTED.

DR. GATES,
DEAR SIR:—This is to certify that in the autumn of 1872 I had a severe attack of spinal disease, I applied to several physicians for medical assistance but could obtain no permanent relief from any of them. For six months I suffered day and night every thing but death. I was then advised by friends to resort to your valuable medicine, I did so and after taking seventeen bottles of your

LIFE OF MAN BITTERS, &c.
I was as well as ever. I have had no symptoms of the disease since, and can now perform my work better than before I was sick. I am thankful to God that he made your medicines an instrument in his hands of restoring my health.
Yours very respectfully,
MRS. ISRAEL CHAMBERS.

St. Croix, N. S., Dec. 4th, 1876.

Jan. 24.

GRANVILLE STREET CHAPEL

FOR SALE.

THE Granville Street Baptist Church, having it in contemplation to erect a place of worship on their property on Spring Garden Road, and being desirous of disposing of the Stone Chapel at present occupied by them—the ground connected with which measures one hundred feet or more on Granville Street, by sixty feet in depth.—Tenders for this purpose (addressed to the office of the CHRISTIAN MESSENGER,) will be received until 1st of March.

The Committee do not bind themselves to accept the highest offer or any tender.

Feb. 14.

Nova Scotia

Book Bindery,

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Jan. 31.