# The Christian Visitor.

"Hold fast the form of sound words."—2d Timothy, i. 13.

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LIVERPOOL AND LONDON AND GLOBE
*FIRE AND LIFE*
INSURANCE COMPANY!

Fund paid up and invested......£3,212,343 5s. 1d. stg.
Premiums received in Fire Risks, 1864, £743,674 stg.
Losses paid in Fire Risks, 1864, 520,459 "
Premiums in Life Risks, in 1864, 235,248 "
Losses paid in Life Risks, in 1864, 143,797 "
In addition to the above large paid up capital, the Shareholders of the Company are personally responsible for all Policies issued.
EDWARD ALLISON,
Agent for New Brunswick,
ted 1. (Commercial Bank Building.)

PHOTOGRAPHS!
SPECIAL NOTICE.
*Right on the Corner King and Germain Streets.*

MR. MARSTERS thanks the public for their very liberal patronage in the past, and begs to say that having just thoroughly Renovated, Enlarged and Improved his Establishment, and increased his facilities for producing First Class Work, he is determined to merit a largely increased patronage.
He has now the finest rooms and best skylights in the City, and is enabled, by long experience and practic, to promise his patrons a style of work that is not surpassed anywhere, with perfect confidence.
Notwithstanding the present low prices, he will use only the Best Materials, having made ample arrangements to procure them.
A newly fitted up Ladies' Dressing Room, which is entirely private, has been added for the convenience of his Lady customers.
All kinds of work furnished at short notice.
Miniature, Magascopic and Stereoscopic in Photograph, Ambrotype or Oil.
N. B.—Having in possession the Negatives of his predecessor, Mr. J. N. Durland, copies can be furnished.
Remember, right on the Corner King and Germain Sts
May 30. J. D. MARSTERS.

L. W. WILLIAMS, teacher of Piano-Forte and Vocal Music, St. John, N. B. Orders left at J. Chaloner's, King Street, will be promptly attended to.
Oct. 20. L. W. W.

A. CHRISTIE & CO.,
MANUFACTURERS AND BUILDERS.

WE would intimate to our friends and the public that we have within the last three months fi ted up the large Brick Building in the rear of the Workshop, in Waterloo Street, with a Powerful Engine and all the Machinery necessary for carrying on extensively the manufacture of
DOORS, SASHES, BLINDS, MOULDINGS, TURNING, JIG SAWING,
and all that may be required for BUILDING PURPOSES.
A large assortment of DOORS and SASHES, of various sizes, constantly on hand, or got up to order.
NEWEL POSTS and BALUSTERS on hand.
All kinds of TURNING done at the shortest notice.
Parties in want of the above-mentioned will find it to their advantage to give us a call.
☞ Particular attention given to BUILDING and JOBBING. Feb. 21

L. L. SHARPE,
WATCHMAKER AND JEWELLER,
13 King Street, - - - - - St. John, N. B.
—DEALER IN—
ENGLISH AND SWISS WATCHES;
ENGLISH GOLD CHAINS;
ENGLISH AND AMERICAN JEWELRY;
AMERICAN CLOCKS.
Just received—A choice assortment of Silver Hunting Patent Lever Watches, which will be sold very low for Cash. A good variety of Fancy Jewelry, Finger Rings, Hair Chains, Spectacles, &c., &c.
Intending purchasers will please call and examine for themselves. Nov. 4

NORTH BRITISH AND MERCANTILE
INSURANCE COMPANY,
OF EDINBURGH AND LONDON.
ESTABLISHED IN 1809.
CAPITAL, - - £2,000,000 Sterling.
Invested Funds (1864),..........£2,804,512 7 10 Stg.
Annual Revenue,.................. 564,463 16 2 Stg.
*FIRE DEPARTMENT.*
THIS COMPANY Insures against loss or damage by Fire—Dwellings, Household Furniture, Farm Property, Stores, Merchandise, Vessels on Stocks or in Harbour, and other Insurable Property, on the most favorable terms.
Claims settled promptly without reference to the Head Office.
*LIFE DEPARTMENT.*
Ninety per cent. of the Profits are allocated to those Assured on the Participating Scale.
*INDISPUTABILITY.*
After a Policy has been five years in existence it shall be held to be indisputable and free from extra premiums, even if the assured should remove to an unhealthy climate after that time.
For Rates and other information apply at the Office of the Company, on the corner of Princess and Canterbury streets. HENRY JACK,
March 26. General Agent.

DISSOLUTION OF CO-PARTNERSHIP.
NOTICE is hereby given that the Co-Partnership heretofore existing between the subscribers, under the name and style of J. R. Currey & Co., St. John, is this day dissolved by mutual consent. All just claims against said firm will be paid by J. R. Currey, to whom all debts due said firm must be paid within thirty days from this date. J. R. CURREY,
St. John, June 1, 1870. J. H. FENWICK.

NOTICE.
The subscriber in returning thanks to the public for the liberal patronage bestowed upon him during the three and a half years he has been in business in this City, would respectfully inform his friends and the public that he will continue the Flour Business at the Old Stand, under the name of J. R. Currey & Co., and hopes by strict attention to business and low prices to secure a liberal share of public patronage. J. R. CURREY.
St. John, June 1, 1870. June 9

M. FRANCIS & SONS,
New Brunswick Boot and Shoe Manufactory,
88 *Prince William Street.*
WE have been manufacturing very extensively during the winter, and are now prepared to meet our Wholesale and Retail customers with an assortment not to be surpassed. We now offer THREE HUNDRED and FIFTY CASES of the usual assortment, embracing all qualities and styles made.
Ladies', Misses' and Childrens' Serge, Kid, Goat, Calf, Pebled Calf and Grain, in Balmoral, Congress, Imitation Balmoral, Imitation Button and all the newest styles made.
Men's, Boys' and Youths Welling on BOOTS; Balmoral, Congress, Oxford Ties and Brogans, suitable for Spring and Summer wear, made of the best English, French and Domestic manufacture.
The above Stock will be sold as low as any other establishment in this City.
Wholesale and retail buyers will please call and judge for themselves in regard to quality and prices.
The Goods recommended in this establishment can be relied on—strict orders being given to the salesmen not to misrepresent goods. Terms *CASH.*
April 18. M. FRANCIS & SONS.

GRAND PRE SEMINARY,
WOLFVILLE.
THE First Term will commence AUGUST 9th, and end DECEMBER 25th.
Principal,..............................Miss M. R. Eaton.
Assistant,..............................Miss H. M. Norris.
French Drawing and Painting,......Mr. F. Crawley.
Music,...........................................
Matron,.........................................
☞ Board and Tuition in all the ordinary branches, $25 per quarter. Music, $8 per quarter. French, $3 per quarter.
☞ Pupils furnish Bedding, Towels, Fuel and Light.—Bills payable quarterly in advance.
Committee—Revs. Dr. Cramp, L. W. P. Blois, and F. A. Higgins.
☞ Miss Eaton, the Principal, has consented, at the risk of her own salary, to make the charges less for the present year than they have been heretofore, and also, until other arrangements can be made, to take charge of the Music department. It is therefore hoped that her willingness to make sacrifice for the benefit of the School will meet with a hearty response, and that a full attendance may be secured. [July 22.

THOMAS R. JONES,
10, King Street, - - St. John, N. B.
IMPORTER OF EVERY DESCRIPTION OF
DRY GOODS,
(Staple and Fancy,)
READY-MADE CLOTHING, HATS, CAPS
And every requisite for City and Country Trade, Lumberers, Mining Companies, and Ship Builders' use in the above line.
TWINES, FISHING THREADS, LINES, &c. &c.
☞ For sale Wholesale, on Liberal Terms.
[June 11.—v1y.]

DR. J. R. FITCH informs his friends that he has removed to Carleton, Saint John, where he intends to practice his profession, in its different branches. Office and residence:—King Street, opposite Saint George's Church, Carleton. Nov. 11


## SCIENTIFIC EDUCATION.

BY PROFESSOR ELDER.

Delivered before the Associated Alumni of Acadia College, June 8th, 1870.

[Concluded.]

But what renders scientific study especially valuable as a means of mental discipline, is its excellence as a cultivater of judgment and reason. This is sufficiently evident from the fact that they employ the mind constantly in forming judgments and in the work of reasoning; and it is incontrovertible that an organ or power is best developed by performing the work which is its function. The student is here exercised in the observation of appearances, which he is required to explain, in the collection of facts from which he may proceed to the discovery of laws, and these he is again led to apply to particulars. Thus he may be made to use and to understand the two great processes of induction and deduction, at a time when he might find it difficult to remember the definitions of them usually given in books. Examples of pure induction, of induction and deduction combined, and of pure deduction, are afforded by these subjects, rising in gradation from a simplicity to a complexity unrivalled by any others; and it is worthy of remark that the great questions of life, whose correct decision is to add to our knowledge, require the act of reason in these three forms.

Another excellence of scientific training is that it dignifies the student by throwing upon him the great burden of the work. The dignity of his employment can be recognized in no other way. The great danger of optional courses is that passing from old circumstances to new, leaving behind the lower motives, he may fail to recognize the higher, and make it his only question how the course may be completed with the least work; not how it may be made to yield the most enduring benefits. No worthy results can come to anyone who looks upon a course of study as so much unpleasant labor to be got through with as easily as possible. As with the body, so with the mind, it is the exercise which delights that invigorates. Study, to be profitable, requires to be engaged in with the whole heart. If the true nature of knowledge, and the high purpose for which it is acquired, are ever kept in mind, the means of intellectual improvement become prized as the source of a keener pleasure than that vigorous joy which comes from the bat or the oar.

The study of science is eminently humanizing—humanizing as no study can be which cuts man off from sympathy with the humanity of his time. It is constantly dealing with the questions which are of greatest interest to man, and in education it supplies that without which all education is imperfect—a topic of present and absorbing interest, a branch of knowledge not dead, but green with the life of to-day, and beautiful with the promise of the morrow, studies which strengthen rather than weaken the bond between man and his kind. That in which every lover of man must take greatest interest is the uprising of the people. Whether we incline to the opinion that such elevation may be most successfully sought by jealously preserving a *Best*, or by eliminating all radical distinctions, we must yet be desirous that the limits of the Best may be rapidly extended to embrace all, that the mass may be elevated without the degradation of any part. Education is the great means of elevation. The sciences afford the best subjects for popular instruction; the information they give most surely promote popular improvement; many of the most efficient laborers in the great work of popularizing knowledge have been scientific men. Science teaches her follower to labor ambitiously and hopefully. The foundation of her faith is a belief in the beneficient purpose of an Allwise Originator, which by the labors of man bequeathed to man through ages of uncertain light, led by the rugged empyrical method of nature to examine a seeming truth till he proved it false, to follow an errant fancy till he found it true, laying alike in failure and success the sure foundations of knowledge, doubting much and vexing himself with the wherefore, till there dawned upon his uncertainty that splendid truth which makes dim genesis and toiling servitude worthy parts of a worthy plan—the truth of human progress. This is her reading of that part of the plan of the Maker which it is hers to study, and she gives it as an inspiration for those who would be cheerful laborers in the world and for the world.

It will not be denied that in æsthetics nature is the final appeal. Great artists were correct because they were true to nature. Science will not make an artist any more than grammar will a poet, but as it is an investigation of the methods of nature, science is the foundation of all true art. It is remarkable, however, that while it is generally considered that persons of correct taste admire natural scenery, it is still thought by some that science, the minute acquaintance with nature, is very unpoetical. Such persons pay a very doubtful compliment to the Framer of the Universe, and know little of the care he has taken to make every part of it very good. It is as though one should think himself an intelligent admirer of Shakespeare, because he praises the gay covers with which a publisher has adorned his works, or deem that he comprehends Milton's masterpiece, because he re-echoes conventional praises. If the study of science is so barren in nobler results, how was it that geology gave Hugh Miller so splendid a culture? or if you prefer the other ground, how was it that a mind so original and poetical as Milton's found such congenial employment in that study? Still finer examples are not wanting for one of the first of modern poets takes rank as a first class scientist. Even that rugged son of Thor, Thos. Carlyle, is won by the beauty of Nature to lay down his banner at her feet, and wish that in his youth some one had taught him to understand the music of her many voices.

In literature, both ancient and modern, you will find grand thoughts grandly expressed, but if you would know aught truly of beauty, and glory, and grandeur, if you would comprehend the mystery of creation, finished yet begun forever, if you would gather any worthy share of the lavish wealth of the Creator, go hand in hand with Her, the only guide. Mark the never-failing action of cause and effect which from the sowings of the past ripen the harvests of the future, study the intricacies of the interwoven laws which hold the universe within the grasp of Deity, read the unfading character He has traced on all that is His wherever the telescope can reach it or the microscope discover it, wherever the sea yield it up or the quarry discloses it. Go back, millions of ages ago, to the nebulous birthtime of systems and stars—when the earth, a reeking mass of molten rock, was whirled from the bosom of the parent sun—where the hot currents of the swathing seas began to furrow the channels of the deep, and lay broad the foundations of the future home of man—when a wierd life peopled ocean, earth and air—when the glacier ground and smashed the rock beneath its giant sheet of ice—till the world became beautiful in river and forest, and fertile in mountain and plain, and man came forth in the image of his Maker—a worker like him.

From harmony, from heavenly harmony
This universal frame began;
From harmony, to harmony
Through all the compass of the notes it ran,
The diapazene closing full in man.

Go forward till time shall have run through one changeless cycle of change, and the end shall come,—when the planets staggering blindly in space shall together fall again back to the fiery votex that flung them forth, to be once more the chaos from which once more a cosmos shall arise.

Science does not teach religion any more than the other branches of a liberal course, but it has a moral effect peculiarly its own. Indeed, it could hardly be otherwise. Nature is the handiwork of God. Through all its frame there is evidence unmistakeable of designing power and unerring wisdom. Everywhere it tells of rule and care presiding over the minute as well as the mighty, feeding the sun's unfailing fountain of light, guiding the silent currents that renew the beauty of a blade of grass. Science tells nothing of a careless duty, a teus subservient to the fates, for from the creation of the world the invisible things of Him are clearly seen. It tells us of a God infinite in resources and yet of infinite economy, to whom nothing of his creation is gross, or vile, or trivial—a God who loveth every atom of his universe.

Nor does the minute study of nature fail to exercise active moral qualities. All truth requires to be sought with patient and persevering energy. Often what is discovered is found not to accord with preconceived opinion, and so after carefully examining and testing his results, the student is forced to confess that he had been in error. There is no more important part of education than the formation of a habit of unhesitating submission to truth, accepting the results of valid proof no matter how unwelcome. There are not wanting examples of the exercise of this high virtue. In one case a master in science gives up an opinion he had held for more than half a life time, though during all that time all researches had tended to confirm it, and the evidences against it were of his own discovery. In one hour a theory propounded forty years before, which he had established in the face of the scientific world, and seen adopted by rivals after violent opposition, was given up, because nature showed him one piece of her work not made according to his conception of her plan. I know of nothing more sublime. As the business of life is largely a search for truth, that training which sharpens the perceptions, stimulates observation, exercises the reason, teaches humility and self renunciation, is worthy of the attention of man if it had no other claims.

A remarkable unity of purpose and harmony of plan is everywhere noticeable in the workings of the divine government. There is no jarring—the laws which regulate the increase of wealth do not interfere with the rule of morals; when the individual is most industriously seeking his own true interests he is most truly promoting the prosperity of the community. The same harmony obtains in educational affairs. The studies which, when pursued as pure knowledge, are most peculiarly fitted to the early and rapid cultivation of mind, those yielding a culture most important in its bearings upon the pursuit of knowledge, and the business of life, are the studies which, when rendered practical, most intimately concern human progress. It is not contended that the trade of the individual should influence his education, but that man should be trained for the employment of man. If at every step in life he will have occasion to use his reason, let his education be a constant use of reason in a way which will fit him to decide the questions of life; not make his mind the stronghold of bigotry, or the sport of every new doctrine claiming to be liberal—over cautious respecting processes, and credulous respecting first principles.

It is the decree of science that, whenever her votary leaves the pursuit of truth alone, to turn his discoveries to practical account, he drops from her first rank, it is her pride as well that from these discoveries practical benefit must necessarily flow. She claims to furnish a splendid mental culture, and to provide that which renders culture possible.

Those who affect to despise practical results have not, it would seem, sufficiently considered the bearings of the practical. Does not material prosperity contribute to mental elevation? Where shall we look for culture? amid poverty and misrule? The nation that is first in industry, taxing her giant energies to the utmost to grasp wealth, examining every new discovery of science to see whether it can aid in rendering food cheaper or labour more productive, does not she stand first as a parent of great minds? Take from England what the Physical Sciences have given her and she falls at once from place and power; she will be no longer a queen among the nations, but the helpless mother of starving millions.

I like these "material results" well, for they show us how we have grown, and teach us how we are to grow.

Science has trained the rude hand to the cunning, which has given man ever increasing advantage in the struggle for existence. It has taught him to use the material and employ the forces of nature. It has increased the products of the soil, so that what once afforded scanty support to a few peasants now yields food for thousands. It has made war in every shape against the gaunt enemies of man—disease and want. It has cleansed cities, banishing from them pestilences which were the terror of the inhabitants, and making them a nation's glory. It gives the laborer comforts once beyond the reach of kings; tempts the natural desire for wealth by showing how it may be honorably procured, and in idleness and pauperism strikes the root of man an evil. It lengthens and invigorates man's life, by teaching him the laws of health, and builds hospitals and asylums, where the most tender care, aided by the most consummate skill, wait upon the unfortunate. Through it division of labor becomes possible; each is a worker for all, and the nation is fed by the healthy currents of national life. Through the prosperity it bestows, a way is prepared for the higher culture, and because it constantly invites to that, the transition is most sure. It has banished from the world many of those degrading superstitions which have clouded the human mind, and it spreads open before us Nature—that other Revelation—that only authorized comment on the Word of God.

Who loves not knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail!

Let her blessings be sought by us us till this our own country shall enjoy a greater measure of God's good gift—prosperity; till reward commensurate with labor shall be derived from the mine and the factory, from the farm and the fishery, from the quarry and the ship-yard; till our young men, the wealth of the land, need not seek employment abroad, and the industrious emigrant shall find a pleasant home within our borders.

Any education which takes no heed to such results as these, is an education wanting in much.

From the strictures upon science occasionally heard, one might almost be led to suppose that it is in some way antagonistic to religion. This is not so; true science can never be irreligious, neither can true religion be opposed to science. The whole matter seems to me to resolve itself into two questions: "Do we believe that an author of infinite wisdom would give us two volumes for our guidance, the one contradicting the other?" "Do we think that Christianity is afraid of the truth?" As to both of these we return an unhesitating negative; nothing remains but to favor the most thorough and impartial investigation. We must learn to do in science as we do in theology—separate men's speculations from the facts with which they deal. Science is not an enemy to the highest truth; the outcries we have heard have not been occasioned by the overthrow of Scripture authority, but from the destruction of some favorite gloss.

The discoveries which have resulted from careful research have produced many changes of belief, and still, no doubt, many of our cherished opinions must pass away as God still farther unrolls his grand scheme of the centuries. What they may be we do not know, nor need we care, confident that truth shall win.

Christianity stands upon its own sure basis, it does not need to gather up the doubtful compliments of infidels, nor to ask from scientists permission to live; yet it is a satisfaction to know that no established fact of science is calculated to weaken an intelligent faith in Christianity.

We are unworthy the name we bear if we allow a stigma to attach to the term free thought. The mind of man, pent so long within the narrow bounds of unreasoning dogmatism, comes forth at the bidding of its Maker, invigorated with a renewed life, inspired by a new purpose; if still it be bound hand and foot with the bands of doubt, to Christians now, as to those who stood around the grave of the risen Lazarus, it is the voice of the Master which sayeth, "Loose him, and let him go."

For the early cultivation of mind, then; for the exercise of its faculties in the manner which will most readily secure vigorous intellectual life, and aid it in separating the false from the true, those branches which may especially be denominated a study of nature put forth their claim, not to supersede, but to take a place beside the other studies of the curriculum.

Such an arrangement will, I believe, be most effective in making the course provided for the student in the fullest sense of the words a scientific education, a liberal education, a—christian education.

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For the Christian Visitor.

## THE MICMAC MISSION: WHAT HAS BEEN DONE?

Mr. Editor,—People are sometimes surprised to find "Mr. Rand" always cheerful, always hopeful, always pressing on in his work, though his labor seems to them to be, "alas! so fruitless." I sometimes reply to this thus: "If you knew the pastor of a church or an evangelist, who was very happy in his work, who was amply sustained, and who had every reason to believe that the gracious Lord was crowning and blessing his labors, would you not think him very unreasonable if he were otherwise than cheerful, hopeful, and pressing on?" Well, here is the ground of my encouragement in my work. I have much real enjoyment in my labors; I am amply supported, and have no doubts respecting the blessing of God upon my labors.

The following extract from our last Annual Report, gives a summary of what has been done during our existence as a Micmac Missionary Society:

1. "The Micmac language has been learned, reduced to writing, and thousands of their words have been collected, with their grammatical inflections and peculiarities."

2. "Portions of the Scriptures, comprising Genesis, Exodus, Psalms, Matthew, Mark, Luke, John, the Acts, the Epistles to the Romans, Galatians, and Hebrews, (to which may now be added 1 Corinthians and the Revelation), have been translated into Micmac. Five of these books, viz.: Genesis, Psalms, Matthew, Luke, John and Acts, have been printed, and widely circulated among the Indians, and are everywhere read *by* them, and read *to* them."

3. "The ability to read, which was a thing almost unknown among the Micmacs when we began our labors, is now by no means uncommon, and the number who can read is rapidly increasing the demand for knowledge, and the determination to obtain it, have become quite general among them, and, contrary to the generally received opinion, the people themselves are increasing in number."

4. "When we began our labors in this department it was scarcely, if at all, known among the Indians, that there was such a book as the Bible; and had they known there was such a book there was no possibility of their knowing what it contained, owing to their almost utter ignorance of English. And even at this day it may be safely affirmed that not one in twenty (and this a long way within the mark), is sufficiently acquainted with our tongue to be able to comprehend the simplest story in the Bible when read in English. (If this statement should be questioned, the experiment can be easily tried.) But now they know there is such a book, and they know that it is the Word of God, and contains, to use their own expression, "wonderful things;" they know that the Roman Catholics have it, but that while they have allowed the white people to have it, they have carefully kept it from the Indians; they have hidden it from them under the "bushel" and the "bed." This "light" has now been brought out and placed in the candlestick—"the stone has been rolled away from the door of the sepulchre;" the voice of the Omnipotent has been heard in the hollow tomb; the dead in some instances have "come forth," still, it is true, "bound hand and foot with grave clothes;" not wholly disentangled from early prejudices and errors, but we are endeavoring as fast as possible to unfasten these, to "loose him and let him go" into the full liberty and light of life.

I could name *seven heads of families* of whose real conversion I have good hopes. I think favorably of others, and besides these there are scores of Indians who will listen with deep attention to the Scriptures when read to them in "their own tongue wherein they were born;" who will greet the missionary with a cordial welcome to their huts, thank him for his visits, and urge him to repeat them as often as possible, and all this in the face and eyes of the fact that they are forbidden by bishops and priests to have anything to do with him whatever.

And I can mention the names of John Paul, Joe Michael, Harriet Christmas, Newel Christmas, Francis Jeremy, and others who are dead, but who have left us good ground to believe that they died in the Lord. Little Harriet's case was truly wonderful. She died at Truro some years ago, and the Rev. Mr. Dimock, who attended her during her sickness and at the time of her death, wrote out an account of this remarkable child, which was published in the *Christian Messenger* at the time, and was read with great interest. The Christian character of Harriet's mother, Susan Christmas, the first and only Micmac I have been yet honored to baptize, has never, so far as I have been able to learn, suffered any shade. She is one of the *seven* enumerated above, and they are all consistent examples of Christian character, so far as I have had the means of judging.

5. Everywhere the influence of the Roman priesthood is, among the Indians, rapidly waning, and the influence of the Micmac Mission is increasing. They no longer tremble in the presence of the priest; they are not afraid to dispute his claim to infallibility; they can convict him of mistakes, and inconsistencies, and sins; bullying and threatening on his part have to be followed by an apology, and the commands of the church are boldly disobeyed and neglected; auricular confession and priestly absolution are treated as a farce, and they are learning to trust alone in Christ and Him crucified. I can give instances in abundance in illustration of these facts; but it would be imprudent to publish them, and unnecessary.

8. Lastly, but not least, the mutual prejudices and dislike between the two nationalities—the whites and the Indians—are yielding to the power of light and Christian sympathy. The white people are learning to look upon the Indians as "brothers" in reality, and not merely in name or mere burlesque. The Indians are learning to acknowledge and reciprocate this feeling of kindness. The result is, they are beginning to appreciate and imitate our higher civilization, and to use their own expressive word—one single word—wigŭmagaltoolteekw—*we-have-fellowship-with-one-another*."

Mr. Editor, this is a subject in which I know many of your readers are interested, and feel persuaded they will know how to appreciate this simple statement of facts. One or two more brief communications will, I trust, if you will give me room, tend to confirm the fact that our labors have not after all been *wholly* "fruitless."

S. T. Rand.

Hantsport, N. S., May 2nd.

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## DEPENDENCE UPON THE SPIRIT.

If there be one truth of paramount importance, at the present day, it is that contained in the inspired declaration, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." In view of the difficulties in the conversion of the world, whose heart would not faint within him, were the work depending upon the efficiency of human means? Who would not give up in despair? The hindrances to the conversion of a single soul are very great. What must they be in the regeneration of a world? We are not to look simply at a mass of depravity, however dark and appalling. There are systems of error and iniquity entrenched behind their defences or in the field, doing their destructive work. They are organized as if the spirits of darkness had each assigned to them a specific, a particular work, in which, with impious rivalry they had exhausted their mighty intellect of evil. How many men in Christian nations are spending their mighty intellect of evil. How many men, in Christian nations are spending their days in forming and maturing a character wholly at variance with the requisitions of God's law. How deep are the clouds of error which rest upon the mind of the great majority of educated men, in reference to moral and religious subjects. How few nations conduct any of their important measures on the principles of the Gospel of Jesus Christ. How few of our statesmen prefer the good of the whole human race to the glory and happiness of their own country. Selfishness, not benevolence, is too often the ground of their actions. And again, how few of our periodicals are *thoroughly* Christian. They may laud Christianity in general to the skies, and yet come to a particular institution, like that of the Sabbath, without which religion itself cannot exist, you find them bitter opposers.

But we need not despair; for it is not by might, nor by power, but by the spirit of the Lord of Hosts. There is a mighty agency at work in this world for its regeneration which we do not see with the natural eye. We cannot see the form thereof; we can see no image; but the same energy which operates silently in the world of matter operates as surely in the world of mind. He who formed the mind can change the mind, can scatter the thick mists of prejudice and reveal to the soul the perfect beauty of truth. He can induce men to abhor themselves, and repent in dust and ashes, and as their eyes open upon a holy Saviour, to exclaim, whom have I in heaven but Thee, and there is none on earth that I desire in comparison with Thee. He is with kings on their thrones, and can turn the hearts of princes as the rivers of water. Systems of heathenism and idolatry, and the various forms of infidelity, he can consume with the breath of his mouth and destroy with the brightness of his coming. Through all the abominations in Christian lands, he can send the healing waters of the river of life. The erroneous maxims in politics, the false themes in morals, by his almighty influence, can be made to give way to the pure and heavenly precepts of the Gospel of Christ.

Here then let us place our confidence. The good and the great of past ages have found a firm support. Out of weakness they were made strong. They went from prayer to the den of lions, from the closet to the conflict, from communion with God to the rack and stake. In themselves all weakness, but in Christ mightier than legions of enemies, visible and invisible. Here then let us ever place our trust, always abounding in the work of the Lord as knowing that our work is not in vain in the Lord. Through Christ strengthening us we can do all things.

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## ARE NEGROES WITHOUT INTELLECT?

Some say they are, and assert with more positiveness than wisdom that they have no souls; but the insinuation is a gross libel upon the race. Negro history is rich in original genius and in intellectual endowment of the highest order. Here is a case in point:—

THE BLACK BISHOP OF THE CHURCH OF ENGLAND.

The Right Rev. Samuel Adjai Crowther, has a history which contains more of the marvellous and of the merciful in it than that of perhaps any living man. The quiet negro town of Oshugun, about 100 miles inland from the shores of the Bight of Benin, was, on a bright morning, in the year 1821, attacked by a neighboring tribe, which was constantly engaged in capturing and selling slaves. After a few hours' resistance, the huts were all set on fire, and Adjai's father having been killed in the conflict, the boy, with his mother and two sisters, were all seized and speedily torn from each other, and driven like cattle as the property of their captors. On the first evening this negro boy was bartered for a horse, and soon after sold by his Portuguese mistress for some rum and tobacco to the slave dealers, who brought him down to Lagos, ready for embarkation to the West Indies. After four months, he, with many others, who had been chained together, and driven from place to place, wearing the iron collar through which the chain passed, and which prevented them taking any quiet rest, were, in the darkness of the night, placed on board a slave ship, and there in the noisome hold, 187 of these unhappy beings were stowed away—a living cargo of helpless, hopeless misery. Happily, however, two English cruisers caught sight of the slaver, and attacked and captured her. The crew were discharged on the shore of Sierre Leone, and amongst the terror-stricken negroes was the future bishop of the Niger territory, a poor negro child of about 11 years old. The capacity of the boy was soon manifested in the mission school of the Rev. J. Weekes. In three days he had learned the English alphabet, and in six months he was able to read the New Testament—a strange sort of phenomenon for anthropologists, who are anxious to prove that negroes are without intellect, or are looking for the missing link between the gorilla and man. It was four years after this that, fully instructed in the Gospel of Christ, Adjai was baptized into the Church, and received the name of one of the early supporters of the Church Missionary Society—namely, Samuel Crowther. Since that date the earnest piety and high intelligence of this excellent man have fitted him for taking a prominent part in the evangelization of Western Africa, first by acting as schoolmaster, then as an ordained missionary to the negro tribes of the Yoruba country; after that as the translator of the Bible, Prayer-book, and other works into the languages of the inland tribes, until, on the 24th June, 1864, he was consecrated to the highest office in the Church, as the first Bishop of the Niger territory. Since his consecration five stations have been occupied on the coasts of that great river for establishing Christianity by means of native agency alone, without any help whatever from European teachers.

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Remarkable Testimony.—A writer in the *Standard*, "C. J. K.," gives a conversation between a Methodist minister and a class leader. The writer supplements his narration with the words: "I have personal acquaintance with the minister referred to, and know him to be a man of more than ordinary thinking talent, and can vouch for the truth of the statement." The minister said: "The Baptists are destined to be God's only representatives on earth, and I will tell you why. A long time ago the civil disabilities brought to bear upon that people were such as almost to banish them from the outside world; but now that these hindrances are removed, they may be found in every country and clime, filling many of the most important places in the society of men. A long time ago they had very few learned men in their ranks; now they have a host of the ripest scholars of this or any other age. It is not worth while for us to close our eyes against facts, or to try to hide them from others. The Baptists have the simple, unvarnished truth in their hands; it is on their side, and with these advantages there is no power on earth that can prevent their success."

Where there is no Christian Sabbath there is no Christian morality; and without this, free institutions cannot long be sustained.—*Justice McLean.*

A man who shows himself too well satisfied with himself is seldom pleased with others, and they, in return, are little disposed to like him.—*La Rochefoucauld.*

The caresses of a pleasant fortune are apt to swell into extravagances of spirit, and burst into the dissolution of manners; and unmixed joy is dangerous.—*Bishop Taylor.*

The difference between war and peace has been well defined by one of the ancients: "In time of peace the sons bury their fathers; in time of war the fathers bury their sons."

The gambling tables at Wiesbaden were opened on the 1st of April for the season. The first victim was a young Portuguese, aged 23, who lost his entire fortune of 100,000 francs during the day, together with his senses. He became insane, and was taken to the city hospital.

Chicago has a new church—The First Congregational—which has just been finished at a cost of $180,000. A peculiarity of this church is, that the reading desk, or pulpit, is provided with a copper speaking trumpet, which is connected with eleven pews, where, with rubber hose and cup attached, the deaf may enjoy a sermon as well as those not so unfortunate.