

From Halifax.

At the meeting of the District Committee on Monday afternoon, the 8th of July, a survey of the Home Mission field was made, especially that part of it which lies nearest to Halifax. A general feeling of dissatisfaction was expressed with the condition of the work for the past year or more, as well as for the present. A careful examination was made as to the root of the cause of the depressed condition of the work in this department of the denomination's general labors. A meeting of the committee is to be held at Black Point, St. Margaret's Bay, on the 30th of this month. The secretary will ask the churches around the Bay to send delegates to this meeting with a view to co-operation in securing the services of an efficient man for that field. The demand for this is very urgent. It is to be hoped that success will attend these efforts.

Rev. W. E. Hall reported from Fall River where he spent the previous Sabbath. The outlook there is hopeful, and calls for special labor. The Rev. W. A. Snelling reported from his extensive field. Rev. Richard Kemp was present at this meeting. He began his pastorate at the West End on Sunday, the 7th. Mr. Kemp came from England to Rhode Island about six years ago. He has spent one year at Cozier and three at Newton. He is a young man, and enters hopefully and courageously on his work in Halifax.

Reporter has had the pleasure and profit of reading in manuscript a sermon preached by Dr. Chute at Wolfville, not many weeks ago. The reading of this excellent discourse awakened and emphasized a growing belief in respect to the ministerial labors of the Professors of Acadia College who are ministers of the gospel as well. On the staff, the denomination now has four able ministers—Rev. A. W. Sawyer, D. D., LL. D., Rev. Thomas Trotter, D. D., the Rev. E. M. Kierstead, D. D., and the Rev. A. C. Chute, D. D. These four men are highly endowed, thoroughly trained, and each possesses a large experience gained in pastoral labor. It is true that Dr. Sawyer got his knowledge of the pastor's work in the early part of his life; but it has not been forgotten, and, during all these years, he has been a careful student of divine truth, its propagation by the pulpit and the special work of the pastor.

The long experience in pastoral work of the other three is of recent date. They all are rich in their knowledge gained in this way. They possess the art of preaching with which they were well endowed, and which has been made effective by long and zealous practice. Look at the four men—Each one represents a distinct order of talent which he possesses in a very high degree. The clear and carefully harmonized conceptions of Dr. Sawyer, when presented from the pulpit are both an intellectual and a spiritual feast—an exercise, a most profitable exercise, for both the heart and the head. Dr. Trotter then comes into view. Here is a talent of another kind—distinct and obviously different. Poetic sentiment blended with native sympathy, refined by Christian experience, a ringing voice, the happy vehicle of thought, forceful utterance, tact and skill in timing his deliverances, always full and sound, are some of his peculiar qualifications for pulpit ministrations. Next in vision is Dr. Kierstead, the strong and highly endowed preacher; but in talent unlike either Dr. Sawyer or Dr. Trotter. He looks for the hidden sources and relations of truth. Ruts have no charm for him. Imitation is abhorrent to his nature and gifts. Centered in Christ, orthodox and assured, he goes abroad into the realm of revelation and all truth—goes fearlessly and comes back with the fruit of his excursions. In his soul there is a burning desire to deliver his message to his fellow men. Students who might hear Dr. Sawyer discuss some distinct fact or feature of a fact of revelation, would be conscious of a great benefit. That is a sermon to be remembered, they would say. The same students hear Dr. Trotter deliver one of his messages, and other views of truth strike their minds, other sympathies are awakened, and a distinct result follows. After this the same young men and young women sit down to listen to Dr. Kierstead herald his burden obtained in his own way. Views not presented by Dr. Sawyer or Dr. Trotter are held up before the minds of those young people. Another effect comes by hearing the message of life from the lips of Dr. Kierstead. Following them Dr. Chute is heard. In him is a blending of the literary, philosophical and sympathetic. How clear all his thoughts! How assured his beliefs! What loyalty to Jesus and his doctrines. What a beautiful supplement his discourse is to the discussions of the other three preachers.

Now in the over-rulings of God's providence these four ministers of the gospel are on the staff of the College professors.

Here now is a question. Have or have not arrangements been made for them to do all they reasonably can do, and are willing to do, for the three or four hundred young men and young women who attend the Horton schools? Have they done all they ought to do, when their duties in the class room are faithfully discharged? To the answering of this question, I will, if I feel so inclined, give a few lines when I take up my pen again.

Others will have the opportunity, if they feel disposed to give their views.

Theology at Acadia.

The report on education at the Southern N. B. Baptist Association, was presented on Saturday evening, by Dr. S. McC. Black, and after excellent addresses by Mr. Brittain, principle of Horton Academy and Dr. Trotter, president of Acadia University, was adopted. In his address the President of the University spoke of the theological work now being done at Acadia, but as the hour was late no further discussion on the report took place. This we regretted as we would very much like to have obtained further information on this important subject.

As we understand the matter, the University has now in its curriculum the regular study of the Bible. All the students at Acadia are expected to attend to this study, the freshmen, the sophomores, the juniors and the seniors, each class once a week. This makes the University a Christian school. Beside these classes, there is taught at Acadia for ministerial students theology, by the President and at the opening of the school he will be assisted by the recently appointed professor, Dr. Chute. These classes can be attended not only by those who are taking the Arts course but by any ministerial student. This is a good opportunity for any to study theology who may now be or who may be expecting to preach the Gospel.

The gift of the late Mr. Payzant of Windsor, N. S., made it possible to establish in an enlarged degree theology at Acadia. One half of this Trust Fund is given by that thoughtful man to these studying for the ministry at the University, the other half for theological study. This gift will not only perpetuate his name but be of lasting good.

July 15th, 1901.

J. COOMBS

The Lateness of Christian Liberty.

BY GEORGE MATHESON, D. D.

"Then had thy peace been as a river, and thy righteousness as the waves of the sea."—Isaiah xlviii, 18.

Is my religion, then, to have a widening process as I go? I am told that my piece is to be only as a river, but that my righteousness is to be as the waves of the sea. I should have expected the reverse. I should have thought that the widest stage would be the opening stage—that the waves of the sea would have come first, and the river afterwards. I should have judged that many things would be permitted to the beginner which would not be allowed to the adult. I should have deemed that liberty would have been greatest in the morning and most curtailed in the afternoon. The prophet says it is just the opposite—in the morning I have fetters on; in the afternoon I am free. The simile of my afternoon freedom is the broad sea with its bounding waves and its buoyant breezes. It is generally the simile for youth. We think of the ship of life as being launched into an element where care is not yet known, where nothing is seen but the expanse, where the waters seem to touch the sky. We look to the banks of the river as something which will come afterwards, something which will break our dream. But here the expanse is for old age—Christian old age. Here the boundlessness is, for the adult—not the youth. Here the ocean breezes are for the autumn—not the spring. Here the wonders of the deep are for the grey—not the gold. Here the freedom of the wave is for the man of the setting sun, not the child of the dawn.—Christian World.

The Ministry of Sorrow.

BY PHILLIPS BROOKS.

"Ye soul be sorrowful, but your sorrow shall be turned into joy."—John xvi. 20.

It must be somewhere in the grief that the help of the grief is hidden. It must be in some discovery of the divine side of the sorrow that the consolation of the sorrow will be found. It is a wondrous change when a man stops asking of his distress, "How can I throw this off?" and asks instead, "What did God mean by sending this?" Then, he may well believe that time and work will help him. Time, with its necessary calming of the first wild surface—tumult, will let him look deeper and ever deeper into the divine purpose of the sorrow, will let its deepest and most precious meanings gradually come forth so that he may see them. Work, done in the sorrow, will bring him into ever new relations to the God in whom alone the full interpretation and relief of the sorrow lies. Time and work, not as means of escape from distress, but as the hands in which distress shall be turned hither and thither that the light of God may freely play upon it; time and work, so acting as servants of God, not as substitutes for God, are full of unspeakably precious ministries to the suffering soul. But the real relief, the only final comfort, is God; and He relieves the soul always in its suffering, not from his sufferings; nay, He relieves the soul by its suffering, by the new knowledge and possession of himself which could come only through that atmosphere of pain.

There is something very beautiful to me in the truth that suffering, rightly used, is not a cramping, binding,

restricting of the human soul, but a setting of it free. It is not a violation of the natural order, it is only a more or less violent breaking open of some abnormal state that the natural order may be resumed. It is the opening of a cage door. It is the breaking in of a prison wall. This is the thought of those fine old lines of an early English poet:

The soul's dark cottage, battered and decayed,
Lies in new light through chinks that time has made.
Stronger by weakness, wiser men become
As they draw near to their eternal home.
Oh, how many battered cottages have thus let in the light! How many broken bodies have set their souls free, and how many shattered homes have let the men and women who sat in darkness in them see the great light of a present God! "Stronger by weakness!" "Who passing through the vale of misery use it for a well"—Rx.

Soul Savers.

The report of the Italian government, describing a great shipwreck, said: "A large ship was seen coming to shore last night; we endeavored to give every assistance through the speaking trumpet, nevertheless 401 bodies were washed ashore this morning." That shows the futility of attempting to save men by speech. It is not the whole truth, but it is a part of the truth. In saving men it is very often a life for a life; you have to give your life to the men whom you are trying to better. About the least Christian act a man can do for his brother man is to talk about Christianity; the case is of a man laying down his life as Christ laid down his life.—Henry D. Hammond.

"At Evening Time It Shall be Light."

ZACHARIAH 14: 7.

In the country of my fathers, Scotia old beyond the sea,
Summer's twilight never fadeth from the mountains and the sea.
E'er its softly shining presence fails to trace the hidden sun.
Midnight passes, light increases in another day begun.
Days of life if days of Jesus, to the last are days of light,
Though the sun of mortal purpose flames no more before the sight,
Over all the westward hills, silvered with the falling dew,
There remains an after glory, memory's sweet and certain view.
Sacrifices for His honor, rainbows arching through our tears;
Little words and acts for Jesus scattered down the path of years—
Though we thought them unimportant in the gleam of no-day strife,
In the peaceful hours of evening shine they as the stars of life.
And this lustre of remembrance that reviews our best estate,
Does not fail us, rather brightens, as the evening growth late.
Beaming forth its pure reflection, always o'er the forward way;
And its final glow is blended with the first of endless day!
ADDISON F. BROWNE.

North River, July 3, 1901.

The River Song.

I.

IN THE MOUNTAINS.

'Tis a madrigal they sing to me,
Where they flow below so merrily—
The waters shoal, the waters free.
Dashing,
Splashing,
In song so strong,
They laugh, they leap, they whirl, they shout,
As they swiftly dance their laughter out.
They sing of joy, hilarious, wild,—
Song of the wayward
River Child.

II.

BY THE SEA.

'Tis a hymn the waters chant to me
Where, deep and still, they near the sea.
They sing of strength, tho' quiet reigns,
So low,
So slow,
Their solemn strains,
Sing "Life is earnest, sober, strong"—
The deep-voiced, full-grown
River Song.
—JUDSON KEMPSON, In Sports Afield.

Mr. John D. Rockefeller, who has given millions of dollars for the support of educational and Christian institutions, recently made an address to his son's Bible class in New York city, on the subject of giving, in which he related this story: When I was fourteen or fifteen years old," said Mr. Rockefeller, "I did all I could to help a little parish pay off a debt of about two thousand dollars on a church to which I belonged. It was one of the keenest pleasures of my life. It was there that I acquired the taste for giving and for influencing others to give." It is a great thing to acquire the taste for helpfulness in youth. It will grow until the great joy of life will come from bestowing blessings on others.—Sel.