

is certainly important to have a healthy body, but it is still more important to be a healthy soul. However much a man may possess to make him admired, honored or envied of his fellowmen, if withal it has to be said of him, as is recorded of so many of the kings of Israel and Judah, that he did evil in the sight of the Lord and that his life was out of harmony with God, then it is after all a dark picture.

The little Hebrew maid in the household of Naaman is also an interesting person. She plays a humble part, it is true, but not an unimportant one. She is a captive and a bondmaid, far away from home and kindred, but her troubles have not driven all the sweetness and helpfulness out of her nature. She would do good to her master, and she bears her testimony to the gracious power of God according to her knowledge. She felt sure that the prophet could heal her master. Perhaps she had known the boy whom the prophet brought back to life. At all events she had a conviction and she uttered it. Her life, too, must have been such as to commend her faith, else she could not have won the ear of her mistress, and Naaman would not have been so strongly impressed by her story. If anyone has a real conviction of a truth it is always worth while to declare it, and no one is too humble or obscure to live a good life, to cultivate a helpful spirit and to be the means of accomplishing much good.

The great lesson of this story of Naaman seems to be that a humble spirit is a necessary condition of finding favor with God. This most important lesson, which men find so difficult to learn, the Bible is constantly teaching. Naaman greatly desired to be healed of his leprosy, and he had some hope that the prophet in Israel, of whom he had heard, might be able to heal him. But Naaman had his own ideas as to how the desired boon should be obtained. First, he would secure a letter from his master, the king of Syria, to the king of Israel. If Elisha had any power to heal leprosy, the king would certainly know about it, Naaman thought, and the prophet would certainly obey the king's command. So Naaman took a letter to the king. He also took much gold and silver and ten changes of raiment—a very costly present; for he did not intend to accept a favor from the king of Israel or his prophet for nothing; he would make it worth the prophet's while to heal him. And, then, would it not add greatly to the prophet's reputation if he could heal the leprosy of the great Syrian captain? But when Naaman presented his master's letter to king Joram, the king fell into a panic and rent his clothes, to think that the king of Syria should send to him with such a request. And when Naaman went to see Elisha, and with his grand equipage stood at the door of the prophet's house, the man of God would not deign to see or speak with him, but simply sent his servant to tell Naaman to go and wash in Jordan, and he should be healed. Then the great man was astonished and indignant. His proud heart swelled in wrath that he, the greatest man in Syria, with all his equipage and costly gifts, should receive at the hands of Jehovah's prophet no more consideration than might have been accorded to a beggar. And as for the muddy Jordan, was there any virtue in its waters more than in the beautiful rivers of his own land, that he should wash in them? So, like many another proud man, Naaman turned away from God's prophet and the humbling word of grace, and would have gone home to rot and die in his leprosy and unbelief. But the great general had some wise servants who ventured to intimate to their master that it was not well to thus treat the prophet's direction and promise with contempt and cast away all hope of healing. The condition required was easily fulfilled. It was the wise thing to test the prophet's word and see what virtue there might be in it. Naaman listened, and remembered that he was a leper, doomed, unless some miracle of healing came, to die of a lingering and horrible disease. And the proud man put his pride beneath his feet and went and obeyed the prophet's word, just as many another proud heart, impelled by the sense of its sin and helplessness, has humbled itself to accept the grace of God in Jesus Christ, and has bathed in the fountain opened in the house of David for sin and uncleanness. It was a happily decisive moment in the life of Naaman that day when he put away his pride and turned his chariot toward the Jordan. It is a like happy moment in the life of any soul when

in its extremity it turns to make proof of the grace of God revealed in Jesus Christ.

Convention Debates.

For the most our debates in Convention are conducted with due regard to order, decorum and despatch. Sometimes when perplexing subjects are being considered, brethren lose self-control and words are spoken that would better be omitted. Generally the Convention listens well, but occasionally a speaker gets into controversy with his audience. At one meeting which I remember well a brother wished to make some statement, but he could not get his ideas before the body owing to interruptions. In his embarrassment the brother appealed to the President asking why the Convention would not listen to him (the brother) as well as to others. The President did not answer, but I could have given some reasons why the brother's remarks would not be received. There were several things that made him an unwelcome speaker. He speaks at least five times when he ought to speak once, apparently thinks no motion ought to pass without a speech from him. He speaks about five times too long considering what he has to say, for after the first few sentences every one knows what he is going to say, but still he goes on with endless words. He speaks in a querulous tone, determined to find everything wrong, and ordinary people will not endure unlimited scolding. He speaks with a superior sort of air, as much as to say, I know all about this and the rest of you are very stupid. Then there is not very much in what the brother says. Besides all this he has no sense of the fitness of things. If the Convention has reached the last session and it is between midnight and five o'clock in the morning and the report on Sunday Schools or on Temperance has to be finally passed on, when every one is tired beyond measure and speeches despised, still this brother must make a long speech on the abstract ideas connected with the reports, and seek to advance all the news that has done service ten thousand times, ideas good enough in a general congregation on Sunday but which are thoroughly useless when forced on the 25 or 30 brethren who conscientiously stay to see Convention through its business. For these reasons the brother has made himself a great bore, and some one ought to labor with him and urge him to keep his mouth closed for, say ten years. This brother is one of a number. Some ministers are bad, but some lawyers are intolerable. Yes, pray for the Convention. Pray that the brethren may know when to speak, and especially that they may know when to refrain from speaking.

BAPTIST.

Educational.

In the primary department of the public schools there are as many girls as boys. When the high school is reached, in almost all communities the girls outnumber the boys. But if we look to our institutions at Wolfville, we find in attendance there about twice as many young men as young women. Various reasons may be suggested for this difference. Young men see more ways in which they can turn an education to some practical account in getting on in the world. Also young men find more opportunities for earning something in the years of study by which they can, at least in part, provide for the expense of an advanced education. These two reasons will largely account for the difference of attendance; but they also make manifest a serious disadvantage under which young women must labor in seeking for an advanced education. This fact should make a strong appeal to persons of benevolent purposes who are inquiring for ways in which money may be usefully applied. Scarcely any other application of money could give more satisfaction than an investment by which a number of young women of noble purposes may be enabled to pursue a thorough course of wisely arranged studies whereby they may become fitted to be leaders in the social and religious life of our people. To equalize the conditions for the young women and the young men who desire a broader education, the indebtedness that has been incurred in equipping a first-class Seminary ought to be cancelled, and then scholarships should be created by which the tuition fees of a number of worthy and needy young women may be paid.

But there are many families whose means will permit the daughters to have educational advantages in advance of what may be open to them in the public schools. Inquiries have been made respecting a place for such studies. In some cases attention has been directed to some school at a distance, in which the expenses will range from five hundred to seven hundred dollars a year. Repeatedly, visitors in Wolfville, who were acquainted with the high-priced schools of New England, have given expression to surprise that such excellent advantages can be found in Acadia Seminary can be offered at such a low rate. It is the testimony of competent judges that the Seminary has an efficient staff of teachers. All reasonable demands in respect to the several departments will be satisfied. The home-life of the school is of

itself a precious privilege worth the yearly charge. The associations in the school are wholesome and ennobling. The religious life is genuine and pervasive. The number in attendance last year was large, and the work in the various courses and departments was prosecuted with marked success. The numbers this year should be still larger. The conditions are all favorable and promise a more successful year. Parents who are seeking for a safe home where their daughters can have the advantages of wisely arranged courses of study will, I am persuaded, find all reasonable expectations fulfilled if they send their daughters to Acadia Seminary.

A. W. SAWYER.

Evangelistic Work in Manitoba.

The need of an evangelist, whose entire time would be given to work throughout this country, has been pressing upon us with increasing urgency for several years. There are special opportunities for such work now. Most of our churches are mission churches, and are young and healthful and vigorous. These are mostly in good districts, towards which the fresh currents of immigration are setting, bearing new material for Baptist churches. If Baptists lay hold of this material at once they can have it, if not it will drift away whither who can tell? Many of these little churches could be made self-supporting in a very short time with special evangelistic help. Many districts, where simply a form of godliness, without the power, has been maintained, are thirsting for the water of life, and whoever brings it to them will have their sympathy ever after. An example is at hand which I take the liberty of citing: On settling here a year ago I visited some outlying districts where we had a few people. A monthly service was held at one of these points during last summer. This spring other convenient points were taken. The church secured a student to assist the pastor.

Bro. D. G. McDonald gave us a few weeks special services; over 70 persons professed conversion. I have baptized 24 and we expect more soon. Several of our people who have been working with other denominations have taken their place with us. At one of these points, where we had three members, a church will be established with about 25 members. At another point where we had eight members before, 13 were recently converted. These points, together with a small town where we have opened services, will make an important field, for which we are now seeking a permanent pastor. This field will be nearly self-supporting at once. This case can be repeated in many other places throughout the country if Bro. McDonald can be retained in the work. It can be seen at a glance what this kind of work now will be to our future in this growing west.

Our difficulty heretofore has been to secure a suitable evangelist and funds for his support. Now we have the man. Brother D. G. McDonald is so well known and beloved by the Maritime Baptists that the mention of his name is the signal for his praise in all the churches, and he has already endeared himself to the churches here as in the East. At our convention held in Winnipeg he was asked to give himself to evangelistic work in this country and a resolution endorsing him was passed most enthusiastically. He is now on the field doing great work. Our difficulty now is to secure the necessary funds. The greatest need for evangelistic work is amongst the weak churches and new fields, where not much money can be raised at present. The mission treasury is empty, but the amount needed for this special work is not large. About \$800 outside the field will meet all expenses. A number of the Young People's Societies of the Maritime Provinces having signified their willingness to help us, our Board appointed a committee, consisting of Pastors W. C. Vincent, H. H. Hall and H. G. Mellick, to communicate with them in the matter. These three brethren have undertaken to find the amount needed to support Brother McDonald in the work. Their field was limited to the Maritime Provinces, where Bro. McD. is so well known. We would be glad to hear from any Society or individual who would like to take a share in this great enterprise.

I consider this one of the most important moves the Baptists of the west have ever taken for the speedy evangelization of the country and establishment of the Baptist cause. Help us with a little money and much prayer.

Emerson, Manitoba.

H. G. MELICK.

—Mr. A. W. McLeod, who was formerly Secretary of the Y. M. C. Association of St. John, was ordained to the work of the Christian ministry, as pastor of the Baptist church at Pullman, Wash., on June 15. The report of the ordination services, published in the Pacific Baptist, says: "All were highly pleased with the qualifications of the candidate for the work as brought out in examination, and many expressed themselves as feeling the brother to be exceptionally good in his fitness for this work."