

torate at New Glasgow. His work is being blessed. There have been twenty or more additions to the church. Some conversions have taken place recently. The attendance at the meetings is increasing a good feeling of Christian fellowship prevails in the body. The church and parsonage have been painted and repaired and the expenses paid. The debt on the property has been reduced by more than two thousand dollars. We rejoice with our brethren in New Glasgow in all the good they receive.

—Last week, in Toronto, Professor Moulton of Chicago delivered an address before the Ontario Educational Association on the subject, "The Study of the Bible as distinct from Theology and Criticism." In the course of his address Professor Moulton emphasized the importance of giving attention to the exact literary form of the Scriptures. There was, he said, a tendency to take objection to this view as dealing with technicalities. But without attention to the technicalities of grammar, how woefully inaccurate would be our translations of the Book, and how many errors in theology would follow! So, to read any portion of the Bible without regard to its literary form; is to lay ourselves open to mistakes of interpretation. The plain, straight forward Christian, for example, who sits down to read in a devotional spirit and who tries to treat the words before him as God's message is not always as safe as he thinks. Suppose he is reading Job and has neglected to note that it is Bildad, the Shuhite, who speaks and of who God says that he has not spoken the thing that is right; the reader mistakes for the divine message the very utterance which God has expressly repudiated. Or, it may be a great historical student comes across a passage in Micah VI., which records a marvellous change from woe to joy. He determines that the different verses must have been found in different ages, that a century yawns between. In reality it is only a change of speakers. The dramatic personae of the chapter are a city and a man of wisdom on whose behalf God is interposing. There is no flaw in the text.

Methods of Christian Labor.

The very great kindness and help received, in my rather unique method of Christian work, has reconciled me to its hardships. Now and then, however, I have been harshly censured by brethren who had not the kindness or candour to enquire into causes. This indicates that quite a number of persons may be accusing me of leaving the ministry for a more lucrative or easier way of getting along. Now the truth is, I have never left the ministry at all, have to work quite as hard, with no more pay than the average pastor. It is painful to write in self-defence. My career shows that I have wished to do the most work in the quietest manner. But is it kind or wise, because a man is somewhat retiring in disposition that anybody should ignore his labors? Is this the way to use what ability we have to build up the cause of Christ in these Provinces? No. Some will go away to parts where their services are better appreciated; and others will stay here and do Christian work as best they can, or do nothing at all.

I suppose no strange thing has happened, after all. If I could afford to stay at home in idleness, few could complain; but whether a man be in the pastorate or not, in going forth to scatter the seed of the kingdom, he will be made to feel the chilly blasts, and of he be very fervent, somebody will meet him with a wet blanket. Also the smallest defects of an active person will appear glaring to the eyes of indolence.

After a Sunday service, in a very kind manner, the question is often asked, "Why are you not in the regular pastorate?" This question may be answered, first, by asking another. Why are so many elderly ministers allowed to drop out of the ministry, and so few capable young men in training to take their place? Before I started on my lecture tours, I made all the effort, to get a pastorate, that common self-respect would allow. From that time to the present I have held myself ready to assume the pastorate on the most reasonable conditions. But one of these conditions simply required that a church wishing a visit with a view to the pastorate should kindly let me know it. Though aware that the expenses of educating a family would be great, yet it is not true that I ever asked or expected a large salary. Circumstances are easier now. But for the minister himself, alas, "Gray hairs are here and there upon him," and he knoweth it.

Had there been an opportunity, when the last pastorate was resigned, I would gladly have continued to labor with the same constancy, zeal, and love known to characterize eighteen years of pastoral efforts in England and Nova Scotia. The greatest care has been taken that the work, in which I am now engaged, should as far as possible meet the approval of all interested in the spiritual and intellectual interests of the people. Methods have been adopted which enable me to preach soul saving truth every day. I have no envy of the applause of the reaper, everybody should know that it is no use to go for a harvest, to fields where there has been no ploughing or seed sowing. Souls can never be saved unless truth be lodged in the mind some how and the life after conversion, will be according to the

Christian culture that precedes and succeeds. It is better to be doing something, than to be talking too much about the ways and means. Why is the seed sown so much slighted in his work. It never occurs to the minds of some persons that a professor in a Christian College may in the long run, be a more successful soul-winner than the most enthusiastic evangelist. He is preparing for harvests in broader fields; usually with as much love, zeal and anxiety as any other worker in whatever capacity.

If science and art have placed into my hands a further means of broadcasting Christian truths, brethren should give a reason before they forbid its use. Large numbers of Ministers and Missionaries have adopted this method of instructing the people, including some of the most prominent gospel preachers. Over four thousand instruments, of the very same make as my own, have been sold by the inventor; and these are mostly in use for Christian purposes. When I sought advice on the matter, at the College where I was educated, in London, my only intention was to get means of greater usefulness in pastoral labor.

I usually succeed in the suppression of supercilious feeling against any and whether the appreciation be smaller or great, have been willing to assist in Christian work either at home or on tour preaching nearly every Sabbath, usually gratuitously. We may often find something of which to complain in the work of others, and kind criticism should be more frequent than ever. Let it however be given in apostolic spirit. "Christ is preached and I therein do rejoice, yea, and I will rejoice."

HENRY ROOL.

Home Missions.

Dear Editor:—I am sure that every member of the H. M. Board, as well as all others interested in this branch of our work, will thank Brother Snelling for his letter in the MESSENGER AND VISITOR this week. It is a little puzzling to decide whether Brother S. has failed to see the articles that have appeared in the MESSENGER AND VISITOR since last Convention, or whether he regards them as not having a direct bearing on the subject.

The last of these letters dealing with the financial situation appeared on the first day of last month, and until I read Brother S.'s letter I thought it had a pretty direct bearing on the subject in question, as also had those which preceded it. Bro. S. then asks the reason for this seeming lack of interest, and expresses the conviction that it is, "not because H. M. S. among us are in such a healthy condition."

It might be inferred from this that the cause is languishing. This as I endeavored to show in my last letter, is not the fact, unless we are prepared to admit that Home Missions among us never were in any other than a languishing condition, for it is doubtful if the cause was ever in a more healthy or hopeful condition than at present. An unusually large number of these mission churches have had continuous pastoral care, and all of them with one possible exception, will have more or less pastoral labor during the year, and best of all many of them have had and are now having revivals and ingatherings, so that we think the present condition and future outlook of this cause are such as to fill us all with thanksgiving to God, and with greater zeal and hopefulness in pressing it forward.

There is one discouraging feature. We have received from regular sources \$652.89 less than had been received at this time last year. This is probably due in part to the exceptionally severe winter interfering with the regular monthly or quarterly offerings, but in a still larger measure perhaps, to the fact that other claims are being so strongly pressed. We prefer to think that it is due to some cause other than lack of interest in Home Missions.

It does not seem to us possible that Baptist churches could lack interest in missions, and least of all in Home missions. That we are not, as a body, giving as largely as we are able to give, must be evident to all who give thought to the matter and who compare what is being done by some of the churches with what others are doing.

We are strongly of the conviction that when we make provision for presenting the claims of our missionary enterprises in a proper way, that the churches will respond. We have our notions, too, as to how this matter of bringing the work before the churches in a way to secure a response is to be done, but this is perhaps not the time to discuss the matter.

There are two or three places in Cape Breton where there is likely to be large increase of population in the near future. One place especially where the H. M. Board may decide any day, that a hall should be built and a man placed in charge. But that would mean that the Board must furnish most of the money to build the hall, and pay most of the man's salary for a time. This is work that the Board should be in a position to engage in just as soon as the local conditions warrant the undertaking. But the question that confronts the Board is, whether with a constantly diminishing annual income from regular sources, it would be justified in launching such an enterprise in the local conditions ever so favorable? There is not the slightest doubt but that in the near future, there will be wide-open doors into which we should enter at short notice.

But what about funds? Will the churches furnish the funds to carry on such work? There can be but little doubt but that the churches could double the present income of the Board without bringing upon themselves any larger amount of self-denial than is necessary to keep up a vigorous and healthy spiritual life, and we believe, that the churches will do that, when these matters are universally and earnestly kept before them by those whose duty it is to do it. Let me close with this significant remark by the treasurer of denominational funds in his report to the Convention at Truro last August, he says, "The increase in the contributions of some of the churches in 'the valley' in the last few years, furnishes another evidence of what can be done when the work of raising these funds is taken hold of in earnest."

I hope that that statement will be pondered by every one among us whose duty it is to take hold of the work in earnest.

We sincerely hope that other pastors, and leaders in these matters, will follow the worthy example set by Brother Snelling, and talk up, and write up, and pray up the subject of Home Missions.

Sec'y Treas. H. M. B., N. S. and P. E. I.

Acadia College.

The competition for the Kerr-Loyce Tupper Medal, awarded for the best oration, took place in College Hall, Friday evening, April 28th. There were five speakers, viz., W. H. Coleman, Milton Simpson, V. L. Chittick, Frederic Porter, and Ralph K. Strong. The orations were all good. The thought was of a high order. It is believed that no better orations have been given in previous years in competition for this medal.

The judges were Hon. W. T. Pipes, M. L. C., of Amherst, J. J. Hunt, D. C. L., of Halifax, and A. E. Dunlop, Esq., L. L. B., of Kentville.

Their decision was that the medal should be given to Mr. Frederic Porter. Hon. Mr. Pipes, who pursued his literary studies at Acadia, does not lose his interest in the College. On two occasions he has acted on the committee awarding an office for which his abilities and experience fully qualify him.

Dr. J. J. Hunt was graduated at Acadia in 1867. He holds the Honorary degree of D. C. L. from Kings College, Windsor. His brother, Dr. Lewis Hunt, of Sheffield, England, was graduated in 1868, and another brother, the late Rev. Ralph M. Hunt, in 1879. The College was fortunate in securing Dr. Hunt's services as a member of the committee.

Mr. Dunlop took his degree of B. C. in 1894. His growing in popularity in his profession and will no doubt take his part in the responsibilities of public life as the years come along.

The subjects on which the orators of the evening discoursed were "The Evidences of Design in History" and "Will Russia's Redemption be by Reform or Revolution?" Mr. Chittick spoke on the latter subject, Messrs. Coleman, Simpson, Porter, and Strong chose for their subject, "The Evidences of Design in History."

Literary Notes.

The Twentieth Century Cook Book published by W. F. Hatheway and Co., contains a large number and variety of recipes which the housewife will without doubt find valuable. Any subscriber to the MESSENGER AND VISITOR may obtain a copy of the Cook Book by writing Messrs. Hatheway and Company.

The May St. Nicholas will publish the first of a series of authoritative and timely articles on "Our Friends the Trees," by Edwin V. Foster. The aim is to present to young readers clearly and interestingly, with plenty of helpful illustrations, the points of resemblance and difference of the common trees.

Alberto Santos-Dumont, the most successful experimenter with air-ships, contributes to the Fortnightly Review a sanguine article regarding the possibilities of that mode of travel. The article, which is reproduced in The Living Age for April 15, will be read with interest even by those who do not fully share the writer's anticipations.

"The Jews in Russia" is the subject of a very able article in The Missionary Review of the World for May. Rev. Samuel Wilkinson describes their characteristics, and condition and the work that is being done among them. Several photographs of Kishinef and other cities add interest to the narrative. Another feature of this number is the round table discussion of the various methods used in spreading the gospel in foreign fields. Dr. James L. Barbour, Dr. Alonzo Banker, W. G. Manless, Geo. Heber Jones, and C. C. Tracey give their views as to the part played by evangelistic, industrial, medical, educational, and other departments of mission work. There are other articles, some special, and some popular, on experiences in Central Africa, The Modern Japanese, The South African General Mission, Twenty years in Korea, and other important subjects. The editorials are becoming a feature of the Review; that on the Rockefeller gift is sane and Christian.

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