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John, N. B.

Messenger and Visitor.
WEDNESDAY, AUGUST 10, 1907.

GOOD POLICY.

The Examiner tells of a church which was declining under its pastor. The members had been accustomed to criticize his sermons, and make the worst of his failings, instead of the best of his excellencies. Instead, however, of asking their pastor to resign, they determined to see what a reversal of their practice would do. They all agreed to talk their pastor up and not down, from that time onward. The effect was well nigh magical. The congregation began to enlarge, the work to grow in interest, and for the best part of a lifetime, the church and pastor have held on their way of evergrowing prosperity together.

There is no occasion for wonder in all this. Had even Spurgeon, at the beginning of his ministry, had a few of his own people to follow him with detraction and depreciation, it is doubtful whether he could have won the position he has, or have developed the wonderful power he possesses. For most pastors, it needs but that their people speak no word of appreciation of their best efforts, and refer, even mildly, to any slight defects, to effectually destroy all hope of a successful pastorate. It is what the members of his church say of their pastor which usually makes or unmakes him in the community, where he labors. The conduct of our Methodist brethren is to be commended. They are ready to speak well of their pastors, and in this way, they give them a standing on their fields of labor, which ministers of other denominations, of at least equal ability and devotion, do not gain, simply because the people of these latter do not pursue a policy equally wise and kindly. Many church members do not show as much wisdom and consideration in their references to their pastor as they do in references to their horses. They would not think of being silent about the good qualities of the latter, while they made the most of the defects; but this is just what is done in the case of God's servant.

The church that makes the best of the pastor will encourage him to make the best of himself. All the very best children, in this respect. Let the best efforts be followed by silence, as a matter of course, and only faults be seen and referred to, and all courage and inspiration will be lost. Let the pastor but know that all the good there is in him and his effort will be taken at full value, and he will be ready to tax his best energies joyfully, and he will be able to do very much more without injury to himself. There are many men to-day, who might have made a high mark, but have been working on, almost painfully, because they have never had the kindly encouragement which would have drawn out their best resources, as the warm sunshine does that of tree and flower.

Then, again, if a people get in the habit of making the best of their pastor, it will cultivate in them a kindliness which will not only manifest itself in a warmer love to him; but will be seen in a general goodwill to all. This will make the most earnest and general co-operation in the Lord's work a pleasure.

May we not, therefore, urge upon our churches the exercise of greater care in the tender and sensitive relationship in which they stand to their pastors. Half the want of success of many of our churches is due to the want of a perfect understanding between pastor and people. How easy this could be remedied, were all to adopt the course of the church referred to by the Examiner. Shall there not be an improvement here?

DR. HAGUE DEAD.

Many of our readers know or have heard of Dr. Hague. They will read the following account of his death, on the 1st of August, which we have received from Dr. McKennie, with a sad interest.

The venerable, and justly venerated, Rev. Dr. William Hague, dropped dead on the sidewalk in front of Tremont Temple yesterday, about 12.30 p. m. His lifeless form was taken up and laid on the floor in the hallway leading into the Mezzanine, and there it laid for some hours before being removed by an undertaker. When I came into the Temple a little while after, and found Dr. Macdonald, our Secretary, Drs. Olmstead and Foster, of the Watchmen, with Dr. Lorimer, of Chicago, Dr. Blackburn, of Indiana, with two or three others, standing about the dead body of the great and good man, I was greatly shocked. Dr. Hague was passing along the Temple when he met Dr. Blackburn. The two shook hands, when suddenly Dr. Hague put his hand to his breast, and said, "I am having a bad spell just now," and began to sink to the ground. Dr.

Blackburn caught the sinking man in his arms and gently lowered him to the sidewalk. Death, I believe, was instantaneous. You, I presume, are familiar with the name and the fame of Dr. Hague. He was born January 4, 1808; was a graduate of Hamilton College, New York, in the class of 1826; studied theology at Newton, graduated in the class of 1829, and was ordained the same year, October 20, was for some years pastor of the First Baptist Church in Boston; afterwards pastor of the First Baptist Church in Providence, the oldest Baptist church in America; subsequently pastor in Boston again, in the Federal Street Church. He has been in other pastorate, in Jamaica Plain, now within the city limits of Boston; in Newark, N. J.; in Albany, N. Y. Dr. Hague received the degree of D. D. from Brown University, in 1849, and the same degree from Harvard University, in 1863. His name is always associated with the names of the late President Francis Wayland, Dr. Sharp, Dr. Neale, Dr. Baron Stowe, Dr. George B. Ide, and others, who in former days were the recognized leaders in all our great denominational enterprises, missionary and educational. Dr. Hague was a man of uncommon intellectual vigor, and retained that vigor in large measure up to the end of his earthly career. He has given some valuable work to the press. Among the volumes from his masterly pen are: "The Baptist Church Transplanted from the Old World to the New"; "Guide to Conversation on the Gospel of John"; "Reviews of Drs. Fuller and Wayland on Slavery"; "Christianity and Statesmanship"; "Home Life." He has been a copious contributor to standard Reviews, and the periodical press. He was, I think, at one time editorially connected with the Watchman in its early history. Dr. Hague has been writing, as the closing service of his life, a book of an autobiographical character, the title of which is "Fifty Years Life Notes, or A Fifty Years Outlook." This, I think, is completed, and is about to be issued by a prominent publishing house, Loeb & Shepard.

THE BAPTIST QUARTERLY REVIEW.

The Baptist Quarterly Review for July has two notable articles. The first is by Dr. Hovey, on the expression "Fruit of the Vine" as used in connection with the Lord's Supper. He argues powerfully, many will think convincingly, that "Fruit of the Vine" does not mean unfermented grape juice; but fermented wine diluted with water. Neither this article nor its predecessor on the Wines of the Bible will settle the controversy over these vexed questions.

Dr. Osgood's article on "Jesus Christ, the Final Test of Biblical Criticism," is a wholesome reading in these times when the "higher criticism," so called, is pressing its claims. The essential principle of the "scientific enterprise," so called, is that "a natural development alone accounts for all the phenomena" of the Bible. On this which is assumed as an axiom, all the supernatural and miraculous are ruled out, and what appears to partake of this character is relegated to the realm of myth and explained away. Worst of all, it is denied that Jesus Christ is a supernatural being or his word worthy of authority. Either, then, this system of interpretation must fall, or our Lord be reduced to the standing of a fallible man. There is ground here for a life and death issue between the old system of interpretation and the new. Dr. Osgood accepts this issue and argues ably. We have always thought the life of Christ the central position of the argument for the divine authority of the Bible. No such life as his, towering high above the highest moral development of any age, can be explained on any other ground than that it was a real life. The gospels containing the highest ideal life of the ages, could not have been fabricated by illiterate men in a disolute age. They evidently only record a life which was heavenly high above their own unaided ideas. But whence came this life, into the midst of the world's pollution and degradation? His own testimony must be taken; for one who lived as he did could not be a deceiver. He himself gives the explanation which is sufficient—that he was from God, the Son of God. Thus there is to support the claims of Christ to be a supernatural being, the inherent probability and his own testimony, which is all sufficient, considering the life he led and the teachings he gave. But if Christ was such a being his attitude toward the Old Testament must be conclusive. He sanctioned it as God's word. He quotes passages which the "higher criticism" declares to be spurious. The question is, which are we to believe?

And these German critics, each having a separate modification of the general theory, and all assuming that they can detect documents and revisions of a score or more in the make up of the Pentateuch, and all assuming that there can be nothing supernatural in the scripture narratives, are their assumptions and the open theories to be accepted, when to accept them is to refuse to the life of Christ which alone seems sufficient to explain it, and which would rob his word of all authority? Is it not more probable that our Lord is what he declares himself to be, what his life, which must have been real, as recorded. Because there were none who could have invented it, prove him to have been, and that their lies upon themselves, so far as they conflict with his word and testimony, are false?

THE WEEK.

There are several items of interest in English news. The contest in the Bridgeport district, Glasgow, between Ashley, Unionist, and Trevelyan, who has lately returned to the Gladstone party, was looked upon as a sure test of the sweep of public sentiment. The Conservatives and Unionists put forth all their power. Trevelyan was elected by a majority of 1,801, being 504 in excess of the majority for the candidate on the same side at the last election. This victory for the Gladstonians has had a very depressing effect upon the Conservative party.

The Unionists have had a banquet, presided over by John Bright. There was a vein of bitterness in the speeches. Hartington hinted that he might take office in the government. It is supposed that he is forced to this course to see if it will not stem the tide of reaction in favor of Gladstone and his policy, which it plainly has set in.

The Pall Mall Gazette has published what purports to be a modified home rule scheme agreeable to the Liberal leaders. This scheme gives Ireland a national legislature and executive. There is to be no separation of Ulster. Irish members will continue to sit in the Imperial Parliament in their present numbers. The powers of the Irish parliament shall be delegated, matters to be controlled in Dublin being clearly defined, and also subject to revision by the imperial Parliament. The appointment of judges, to remain in office 15 years, is to be vested in the imperial government, and afterward vested in the Irish government. The police are to be similarly treated. Outcasts and exiles are to remain under imperial control. The proportion of the Irish quota to the imperial expenditure shall not be more than one-fiftieth. The land question is left to the Irish Parliament.

The Amir of Afghanistan is hard pressed by the insurgent tribes. He states that a large British force is ready to march to his aid, should it be necessary.

Germany and France continue to growl at each other, because of the treatment accorded the subjects of each in the territory of the other.

Sir John A. McDonald is on a visit to the Maritime provinces. He has gone to St. Andrews to rest for a season. He expects to stop over in St. John and Fredericton on his return.

The prohibition amendment to the Constitution in Texas was "rotted" upon the 14th and defeated. At the last moment, J. D. Davis, who was on the side of the liquor party, and his numerous influence, turned the tide.

far as they conflict with his word and testimony, are false?

There was a direct attack more than a generation ago, upon the New Testament, and particularly upon the life of Christ as given in the fourth gospel. It was waged with all the varied skill and subtleties of German rationalistic thought and learning. It has been beaten off, and the gospel stand, buttressed by arguments which have stood the severest test possible. Now a similar attack is being made upon the Old Testament, and we have no fears as to the issue. Truth will stand; for there is still left in human nature truth to which it will appeal, and find an instinctive response which sceptical cavils cannot silence.

The article of G. Dana Boardman, on the Lord's Supper, admits, on some points, more than the majority of Baptists will be prepared to concede. The various departments are fairly well sustained.

THE MORMON LEADER DEAD.

John Taylor, the Mormon leader, is dead. He has been in hiding for some time, for violation of the Edmunds Anti-Mormon law. His remains were taken to the Tabernacle at Salt Lake, where the funeral was attended by about nine thousand people, mostly women and children. At the funeral services but little grief was manifested, even by his large family. Like his predecessor in the leadership of the Mormon church, John Taylor began his public life as a Methodist minister. At the age of twenty-four he came to Canada, and became quite noted as a preacher at Toronto. Here he became a convert to Mormonism through the blandishments of P. P. Pratt. He was with Joseph Smith when assassinated and came near sharing his fate, receiving four wounds. He was an active leader in the migration to Utah. He has been a missionary in Europe for twenty years. Three years after Brigham Young's death, he was appointed to succeed him. He believed in polygamy and practiced it.

The question of the future of Mormonism is yet to be answered. The leaders are doing their best, by lobbying and otherwise, to get the repeal of the Edmunds law, which has been pressing them to the wall. Their latest attempt is to get state rights on condition of putting an anti-polygamy provision in the constitution. This is considered an artifice by the far-sighted, it being said that the Mormons could soon repeal the provision or make it non-effective, were state powers once in their hands. The whole history of the movement shows that there is nothing too absurd to be believed, or too immoral to be practiced, under the name of religion, by a certain class of people, if it is backed by inclination.

AN APPEAL.

The following circulars have been sent to the Associated Alumni and to those that have attended our institutions, and whose addresses could be ascertained. There are doubtless many to whom circulars have not been sent. To them the directors have asked through the columns of the MESSENGER AND VISITOR, and trust that all will respond.

The directors would like to double the membership this year. This can be done if each member of the Associated Alumni will interest himself in the good work and seek to add one or more members to the society. Will not every member do this and do it at once? The directors will do their part, but cannot hope to accomplish their undertaking without the hearty sympathy and active support of their associates. Let us all do what we can for the good of the college and the academies.

And it is also the hope and desire of the directors that each member of the Associated Alumni will make an immediate and hearty response to their appeal for generous contributions to the \$500 fund for the chair of modern languages. It is safe to say that the directors will contribute at least one tenth of the \$500. Now brothers, just send along your names and how much you will contribute. "He gives twice who gives quickly."

A. J. DENTON, Secy.

CIRCULAR TO THE ASSOCIATED ALUMNI OF ACADIA COLLEGE.

HALIFAX, July 7, 1907.

Dear Sir:—At the last annual meeting the Associated Alumni of Acadia College, having learned of the intention of the Board of Governors to establish a Chair of Modern Languages, resolved to contribute, for the academic year of 1907-8 the sum of \$500 towards the salary of the Professor of the new Chair.

This resolution was received by the Associated Alumni with the greatest favor; for the following reasons: A Chair of Modern Languages at Acadia has been a long felt want. On account of this want, the standing and prestige of the College have severely suffered. Only a short time ago, the fact that Acadia had no such chair was attested at by one of our daily papers, and is being continually used by the friends and supporters of rival institutions as an argument against us. It is believed by the Associated Alumni that the Alumni of our institutions of learning, could, in a most effective way, help to remove all such causes of destructive criticism, and at the same time show, in a very tangible manner, their interest in their Alma Mater and the education of our young men of the future by helping to establish a Chair of Modern Languages. A rival institution assumes that "the law of the survival of the fittest" holds true among Maritime Colleges, and that all must, at no distant day, gravitate towards her and become absorbed by her.

But because there have been no available funds, the Governors have hesitated to establish this chair. The Associated Alumni, seeing the urgent necessity of its immediate establishment, resolved to aid the Governors in order that it might be founded at once.

Each Alumnus is under special obligations to our institutions. Not only have they been mighty factors in the progress of provincial education and Christianity, but they have also conferred upon their alumni a personal benefit and advantage for which suitable returns may be made. The Alumni are numerous. The College and the Baptist Academies and Seminaries must look more and more to their Alumni for support and advancement. The earnest, determined, enthusiastic united help of all can keep our institutions in the van of Maritime Colleges. This should be the aim of every one.

The Associated Alumni calls upon each Alumni to assist in this effort to organize, develop and utilize its latent powers and possibilities; and its Executive are confident of a generous response. You are requested to send in your pledge at the earliest possible date to S. W. CUMMINGS, Secy-Treas., 21 George Street, Halifax, N. S.

The amount required from each one has not been fixed, you are left free to say what you think is your just contribution to this very important undertaking, but you will bear in mind, in determining the amount you wish to contribute, that \$500 is the amount to be raised and there are about 125 members in the Associated Alumni. We hope there will be a goodly number of \$10 and \$5 subscriptions.

We would suggest for obvious reasons that the whole amount should be in the hands of the Treasurer by the end of this year, and further that every one contribute something. Signed,

J. B. HALL, President.
A. J. DENTON, Vice-President.
S. W. CUMMINGS, Secretary.

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CIRCULAR TO ALUMNI, FORMER STUDENTS AND FRIENDS OF THE INSTITUTIONS.

HALIFAX, July 10th, 1907.

Dear Sir: The Board of Directors of the Associated Alumni of Acadia College, beg to direct your attention to the following facts:—

The grand total population of these villages reaches the astonishing figure of 683,929 souls! Of these, so far as our knowledge

for a period of over fifty years have been accomplishing for the cause of higher education in the Maritime Provinces a work second to that of no other institution in the same field, and the Academy in New Brunswick beginning its labors subsequently to those of the Institutions at Horton, has during the period of its active service co-operated with Horton Academy in the course of Academic education. The graduates and former students of these Institutions are found as useful members of society the world over, and are making the influence of the Institutions world-wide. In the past academic year these Institutions have surpassed all previous years in the number of their students and in general efficiency and usefulness.

In proportion to the growth and developments of the Institutions the financial and general responsibilities of their constituency increase, and the demands upon the sons and supporters of the Institutions were never so great as at the present time. The Associated Alumni of Acadia College constitute a most important element in such constituency. The object of this Society is the promotion of the interests of Acadia College, Horton Academy and the Union Baptist Seminary of New Brunswick, and the advancement of higher education.

The Constitution of the Society provides that all graduates of Acadia College, and those who have studied for the period of not less than one year at Acadia College, Horton Academy or the New Brunswick Baptist Seminary, and also all friends of the Institutions who are vouched for by two members as "fit and proper persons," are eligible for membership in the Society. Although under the provisions of the Constitution you are not a member of the Society, the accomplishment of the purposes for which the Society exists depends to a very large extent upon securing the interest and co-operation of all the sons and friends of these Institutions in their behalf. Such interest and co-operation can be best secured by all Alumni, former students and friends of the Institutions identifying themselves with the Society and becoming members of it. It is of the utmost importance that the membership of this Society should be largely increased now. The Directors are therefore now making special efforts for this purpose.

The financial work of the Society for the present year will be to donate from its funds to Acadia College fifty dollars or more for scholarships, and five hundred dollars towards payment of the salary of the Professor of Modern Languages. The Society also has in hand other work tending to promote the best interests of the Institutions and of the cause of higher education generally.

The membership fee is but one dollar per annum, payable in advance to the Secretary, S. W. Cummings, care of Henry, Ritchie & Weston, Barristers, Halifax, N. S.

On these facts the Directors confidently appeal to you to communicate at once to the Secretary your willingness to become a member on the above terms, to forward to the Secretary with the fee a copy of the annexed blank, properly filled out, and to give the Directors your earnest sympathy and co-operation in their work.

Signed,
J. B. HALL, President.
A. J. DENTON, Vice-President.
S. W. CUMMINGS, Secretary.

F. H. EATON, J. E. HOPPER, C. GOODFRIEND, A. E. COLDWELL, E. W. SAWYER, W. F. PARKER, H. T. ROSE, Directors.

I agree to become a member of the "Associated Alumni of Acadia College," upon the terms expressed in the Constitution of the Society.

(Signed),
(P. O. address),

From Mrs. Mathiasen.

To the Baptists of Nova Scotia, New Brunswick, and P. E. Island.

DEAR BROTHERS,—I have long been desirous of bringing more clearly to your notice the extent, present condition, and urgent needs of the heathen population at what you are accustomed to hear called in our reports "the Chisacoile field." I say "heathen population" advisedly; for as yet only one in every eight thousand nine hundred and twenty-eight (8,928) of the population of this field is a professed Christian. In our reports we tell you a good deal about this one; but we say very little about the remaining thousands. I want to say something about them now; and I begin the task with confidence, born of the wide-spread interest manifested in my poor communications in the past, that what I am about to write will move your hearts as it moves mine and my co-workers on the distant foreign field.

And first let me give you some idea of the extent of the Chisacoile field. Its annual report fills but four pages of last year's Year Book; and yet the field comprises three large or civil divisions, having a total area of 1273 square miles and a hill region with an area of 354 square miles more, making a grand total of 1627 square miles. In this great tract of country there are upwards of one thousand villages and towns with populations ranging from a few hundred to 15,000 people. The grand total population of these villages reaches the astonishing figure of 683,929 souls! Of these, so far as our knowledge

extends, only 56 are Christians! Surely facts like these would arouse a heart of stone and awaken sympathy in the very dead.

"But," you protest, seeing a reproof in that last sentence, "we are innocent of the condemnation of these myriads: we have given them a 'missionary'—we have done what we could." Brethren, such words are unworthy any Christian people—and especially a Christian people who may almost be said to be famous for missionary enthusiasm. You have given them a missionary—one man to 1627 square miles of fiery heat, copious rains, deadly malaria, wearing travel; one man to 1627 square miles of revolting idolatry, sensual Hinduism, bestial degradation; one man to preach Christ to a half million of his perishing fellow creatures! Good God, think of what it means for the man and of what it means, with a deeper and more terrible meaning, for the half million! Do not fold your hands so complacently and say "We have done what we could." Ah, that "have done," which means present inaction and, future indifference. We do not want you to have done; we want you to keep doing.

Look for a moment at the field. Take the Year Book of '75 if you have no map of the Mission, and there you will find one. Upon it find Chisacoile. Notice that all the "Chisacoile field" extending away to Kimsdy and beyond, lies to the north and east of the station. The station is on the very lower edge of the field. The hub is on the felloe. Distant towns and centres of interest (too interesting to be abandoned) are difficult of access. Touring is laborious and expensive. Besides, there is but one man to do it all.

Observe that the Chisacoile field stops short at that irregular black line which runs inland past the town itself. That is the Chisacoile river; and all the mission work of the station is done to the north and east of it. What about the country to the west—at our very door—those numerous villages in view just across the river? Unreached, neglected, so preaching in them. Why? Stathi and Bobhill are too distant and the Chisacoile field lies all to the east and north of the town. Do not ask why this is so. The head of the Lord has hovered over that part of the land, and we work where we see His hand planned. And, observe, this untouched strip just across the river with its numerous villages and farming population, which lies at the very door of the Mission House, is not included in the 1627 square miles and 600,000 population mentioned above. Dire necessity and the impossibility of one man reaching so many hundreds of thousands, cuts it off entirely—shuts it out of our work and debars its people from hearing the gospel. One man to 800,000 and the people just across the river do not hear at all, while the 600,000 hear but little and seldom. You may ask what remedy is proposed for this state of things. I answer, "Division of the field."

Let your eyes travel north again over the map to Kimsdy. It is a town of 15,000 inhabitants, the principal or shiretown of the seminary of the same name. This seminary has a population of 227,482. The hill tract, adjacent and easily accessible from it, have an additional population of 100,000. The Chisacoile valley has a population of 206,419, and the Tekkali tract of 105,296. Half way between Kimsdy and Chisacoile you will see a range of hills running east and west. This range is the southern boundary of the Kimsdy seminary and hills, with a population of 327,482. South of it the Chisacoile valley and the Tekkali seminary, with a united population of 305,715, and a strip of country just across the river with, probably, 50,000. Here we have the two proposed divisions of the Chisacoile field. What is necessary to bring about the division?

Two things are essential to this division. The first is another station. Undoubtedly Kimsdy is the place for it. Kimsdy is central to the whole of the first division, as Chisacoile is to the second. The town is nearly as large as Chisacoile, has a considerable European population, is easily accessible from the coast, and is undoubtedly as healthy as inland stations usually are. It will cost \$4,000 to equip a station there. Will you give us the means?

The second thing necessary to the proposed division, is another man—not to open the new station in person, but to allow one of the more experienced missionaries to do so when the time is ripe. Has our Board a suitable man in view? Is there not someone of the thousands who read this, willing to consecrate himself to this great and grand work?

"The Master calls for no respite, And shall he call in vain?" Shall shivers lie there ungathered And waste upon the plain? I have not here presented you with an idea which has existence in my mind alone. True, it has been with me, not an idea, but a growing desire for years, to see the Chisacoile field divided, but I believe I am safe in saying that I express the opinion of all the missionaries in what I have written above. It only remains for me to add, that I wish to feel as sure of your co-operation in the undertaking, as I am of mine.

S. R. H. CUMMINGS.

Great Village, Aug. 5.

—What we need most is not so much to realize the ideal as to idealize the real.—

P. H. Hedges.

Prov. Sunday.

The Third held at Pictou meeting. We promised interest and were—Pastors in the discussion. Each Sunday one delegate Pastor and 8 Arrangements fares on main fare going. School at Halfway not later than provision may ment at Pictou On behalf of

Halifax, July To and

Concessions in and others Baptist Con

1. Intercolle 27th August. class tickets free, Pictou Land agent certificate returning by receive free on presenting

2. Windsor 3. Western ed to 36th Au class tickets tickets for one station agent at

4. Fishwick 26th tickets by this free on production

5. Railway to 27th August returned free of attendance, Spring Hill J

6. Bays D'or (Limited to of tickets by of production

7. St. Martin's free those who class free in go of attendance

8. Union L will return free in going on pi attendance, n they travelled

9. Bay St. Digby and St will be issued, Purchasers of a certificate from the above to attend

10. New Br ticket for one on Aug. 18, 19 27, from the Welford, Ho Frederick, B St. Stephen, Benton, Woodst St. Leonard and 11. New Br Railway.—One free on pres attendance

12. P. E. Is Chene to Bunn ing to Charl excepted

Excursion t one first class Aug. 17 to 27. Purchasers a certificate from to attend the se P. E. Island Charlottetown, class fare from town issued Aug. 19

From inter issued Aug. 19 Delegates will of Convention return

GENERAL N purchased in H Charlottetown, one full first co

Belgion

NEWS FR

Pure Halloo 31st, one was l church. The self to pres; decide to leave school this winter and much in a time. The peo give a minister leave the first of strong brother The church is Aug. 5.

Panama.—I note progress in work in this sec different Associ have now got prospect for ha tial results in al church's activi able Our Sab etailed in bich