

secured the services of good men, men who have been successful leaders of Christ's flock, but a small minority was not pleased, or were determined to have their own way, regardless of right or the best interests of the church.

It is the ulcer that is eating out the life of many a church. If it cannot be cured, ought it not to be cut out? May not churches bear too long with such parties and influences within their enclosures? Do not both the honor of the Master's name, and the honor and usefulness of the church require promptness and decided action with these troublesome minorities?

There are churches that will never command the respect or influence of the communities in which they are located, until they cease to allow one man or a handful of men to settle and unsettle pastors; in short, control the church.—Watchman and Reflector.

For the Christian Messenger.

TO EACH OF THE BAPTIST CHURCHES OF THE EASTERN AND CENTRAL ASSOCIATIONS.

Dear Brethren,—

Permit me to invite your attention to the fact, that there is to be an Annual Meeting of the Nova Scotia HOME MISSIONARY SOCIETY at Bridgewater on Saturday, 28th June next, in connection with and during the sitting of the Central Association.

The Constitution of the SOCIETY provides that

"Any person may become a member of this Society by contributing five shillings and upwards annually, to its funds. Any person contributing five pounds at one time shall be a Life Member. Any person contributing twenty pounds at one time, or whose contributions shall amount to that sum, shall be a Life Director. Every Association or Auxiliary, which contributes annually to this Society, shall be entitled to be represented by one Delegate for every five pounds so contributed; and every Baptist Church contributing annually to the funds of the Society, shall have the privilege of sending a delegate. Should the funds so contributed exceed five pounds, such church shall be entitled to send one delegate for every five pounds contributed.—Provided: That no Association, Auxiliary, or Church, shall be entitled to send more than five Delegates at one time."

You will see therefore what the conditions are, upon which you can send delegates who will be entitled to speak and vote at this meeting of a SOCIETY, which is duly incorporated by law.

Matters of great importance are likely to be brought before the SOCIETY at its annual meeting in June next. Permit me therefore to urge you to send to that meeting your full number of delegates instructed to vote as the churches they represent desire. That is to say—either to abolish this SOCIETY altogether, and instead adopt the new Constitution of a Union projected at Berwick in 1872, by a few friends of Home Missions—or stand by the SOCIETY, which includes not only the Churches of the Central, but those of the Eastern Association as well—and who also will be expected to pronounce, upon the whole question, when they meet at Pugwash, which will be on the 2nd Saturday in July next.

The only further suggestions I would venture to add, at present, are—whether as all the Churches of the Central and Eastern Association contributing to the funds are respectively members of the Home Missionary Society—entitled as such, to vote and act—whether I say, it would not be better for them to wait patiently, till their respective Associations meet, and not commit themselves in the mean time to any particular views or opinions.

As no person, I assume, can be constituted a member of a UNION, without his own consent, neither could a church. Pastors and churches may be invited to unite with any organization, but until the church or pastor decide to accept the invitation, I confess I am not quite able to understand how "a Resolution" providing that "Pastors and delegates appointed by the church, shall compose a Union, give any rights, or create any responsibilities.

In that view of the case, it may be worth while, I repeat, for Pastors and churches to consider—whether till the Associations meet, where they have rights and responsibilities under their charter of Incorporation, it would not be wise, and more discreet, to keep themselves independent, and free to act, in a matter of much moment. And this the rather, as till then, the operations of the SOCIETY, for the current year will not be published.

With those however who differ with me on this point, and who may see no force or pertinency in my observations, for them need I say I have nothing to add, but assurances of kindness and esteem.

Yours &c., J. McCULLY. Brunswick Place, 24th May, 1873.

For the Christian Messenger.

NEW ENGLAND LETTER.

ANNIVERSARIES.

The Baptist Anniversaries occur this week in Albany, N. Y. The customary weather for them seems this year to be withheld, as the May meetings are celebrated for storms and chill. The season however is very late, and the leaves are just beginning to clothe the bare branches with beauty. Cherry and plum trees are in bloom, and the peach just budding into blossoms, they are all nearly a month behind the ordinary time of leaf and flower. Doubtless they will make up by rapid growth, their late beginning, so that in the end it will all come out right; for we have the Divine promise of seed-time and harvest.

THE BAZAAR OF ALL NATIONS

has been in progress several weeks in Boston. It is for the benefit of the Young Men's Christian Association, to assist in clearing off the debt on their new building. It is the design to convert Music Hall, where the fair is held, into a street with houses on each side. The plans and measurements were carefully made by an architect, and then constructed and painted in parts. When ready, they were brought there and fitted to their respective places.

The great organ is entirely concealed by an oriental view. This scene represents a portion of the wall at Jerusalem, and the famous Damascus gate. The wall is real, made of wood, and painted to imitate stone blocks, and the gate is a genuine entrance to the gallery stairs.

BEHIND IT,

pictured on canvas are the domes and minarets of the Holy City, as the Mosque of Omar, Pashas' tower, and the church of the Holy Sepulchre, with its two domes, surmounted one by the Greek and the other by the Roman Cross. The large buildings are, of course, more crowded together in the scene than in reality, but they are copies of the originals, and the wall and gate are said to be correct representations.

THE NUREMBERG HOUSE

is placed next to the Jerusalem wall on one side, and is an exact copy of a dwelling in that city. Next is the Chinese house, gorgeous in hues of red and yellow. Then a pretty Swiss cottage. On the opposite side facing Nuremberg is the Russian house. Next Venice is truly represented according to tourists, then the French, with broad windows and gay hangings.

THE ENGLISH HOUSE

is said to be a faithful copy of an ancient dwelling in Chester, Eng., with this inscription on the front, "God's Providence is mine inheritance," which is transferred to the model exactly as there found.

These houses are of course mere shells, the counters for selling and buying being arranged in the rear. Each house has its characteristic articles for sale. For example, Russia has leather work and some fine specimens of malachites; Venice glass ware and bronzes; France gloves, silk, embroidery, and finery of all kinds; England, a great variety of her well known productions of skill; and so on through the whole number.

SOME OF THE COSTUMES

are striking and picturesque. The Syrian and Turkish tables in front of the Damascus gate, are under the care of two returned Missionaries of the American Board, Messrs Herter and Benton, and their families. A veritable flour mill brought from the East is exhibited in this department, and during the evening an illustration of the Scripture was given, "Two women shall be grinding at the mill."

AN EASTERN WEDDING

procession was the street scene for the evening, and the bride was led in grand oriental state from her father's house to that of her husband. Much more might be told, but perhaps what is already said may give some idea of the Bazaar.

We are sorry to hear of the great disaster in the Pictou mines.—Life and death walk hand in hand, and we hear the warning, "Be ye also ready." S. N. L.

Providence, R. I., May 21.

For the Christian Messenger.

ANOTHER REVIEW.

The Hon. Justice McCully in commenting upon my "Brief Review" calls me to account by saying: "Let him prove his assertion or withdraw the uncivil offensive language."

I am willing to do both these things if it is really necessary. The first I have already done. Had our Hon. brother written no more concerning the French Mission than the paragraph he quotes and explains, it would doubtless have been better for himself and all concerned, but unfortunately he has, as all the readers of the Christian Messenger know, who have read his article of March 26, page 98, and no one knows better than himself; and all who have read my article of April 23, C. M., p. 133, will see that I have shown their incorrectness. It is not of his "figurative language" we complain so much, as of his figures, and this too he well knows.

I am willing, so far as I can, to take back the language he characterizes as "uncivil and offensive." I sincerely acknowledge my fault in allowing myself to descend to the use of an unbrotherly expression by quoting his own language to Dr. Day, and using it as my own to him. I will try and avoid such an offence in the future.

I was not attempting, in my article to which he refers, and from which he quotes so frequently, a garbled extract, to prove our Hon. bro. inconsistent. His own writings made such an effort on my part entirely superfluous. The caption under which I wrote plainly indicated my purpose, to which I adhered.

I have no unkind feelings toward our Hon. bro. I, for many years, though not honored with a personal acquaintance, have been among his numerous admirers, loving him truly for his work's sake. I very much regret his recent course towards the French Mission; and as well, that he should allow himself to become snarled in his own verbose composition, and then to indulge in just a little snarling at certain "divines." I have never indulged in a particular desire to break a lance with him. I have none to break, and it is not in my line, or to my taste, for many reasons I shall carefully avoid a place among his heaps of slain, which according to a recent showing must be as numerous as Samson's.

I still have confidence in our Baptist brotherhood, and doubt not that at our approaching Anniversaries the important matter of our Home Missions, in which all are alike interested, will be properly and satisfactorily adjusted, and here I rest my cause.

J. H. SAUNDERS.

Beaver River, May 23, 1873.

For the Christian Messenger.

THE ASSOCIATED ALUMNI OF ACADIA COLLEGE.

Mr. Editor,—

Permit me to say a few words through your columns in favor of the "Associated Alumni" of Acadia College. This Society has been prominently before the Baptist public during the past 12 or 15 years. It is composed of the sons of Acadia combined to render aid to their Alma Mater and to foster the feeling of good fellowship and friendliness among the students, who through attending the Institution at different periods, possess many reminiscences and sympathies in common. Years ago the annual fee of membership was four dollars, but as Acadia has always been celebrated for sending forth Baptist Ministers and other men not the most wealthy, it was decided to reduce the subscription to two dollars a year so that all might be enabled to participate in the advantages of this yearly re-union. It was wisely thought preferable to be strong in numbers than to keep any one out by pecuniary pressure. While this idea is good there has not been the noble response which the Sons of Acadia could and should give. Some hundreds of men have resided as students on "The Hill" at Wolfville and probably not more than three score have their names on the Roll Book of the "Associated Alumni." This state of things should not be.

Men who to-day owe very much to Acadia for what they are intellectually, socially, yes and morally too! have not yet joined this auxiliary or contributed their quota to her prosperity.

The Alumni Society inaugurated the system of Prizes which have proved so advantageous to the College. There are some men who, while students there, received prizes, thanks to these Alumni,

and have as yet failed to make themselves members of the Society or contribute to its funds, or encourage its present supporters by their presence. Ingratitude is a vice, by whomsoever practised; the men who can conscientiously say "Acadia did me no good" might perhaps be excused; but for others to keep back, it is ingratitude. ALUMNUS.

The Christian Messenger.

Halifax, N. S., May 28, 1837.

WOMAN'S WORK IN MISSIONS.

We have to thank Rev. W. S. McKenzie for a copy of an Address on the above subject, recently read by Rev. W. N. Clarke, at a Missionary Convention in Fall River, Mass. We feel pleasure in complying with our brother's request to lay before our readers some of the more important portions of this excellent tract. Perhaps we need not offer any opinion of our own on the paper, further than to say that we regard it as well adapted to serve the cause of Christian Missions, especially in the aid given to the American Baptist Missionary Union by Christian Women in the United States.

It may be necessary in some cases to defend the formation of Women's Aid Societies, but our sisters generally in this province, we believe, would not be disposed to call in question the propriety of such organizations and efforts for the benefit of heathen women and children. The writer shews Woman's Work to be 1. Necessary; 2. Helpful; 3. Womanly.

In establishing its Necessity he says: "First among the agencies to be employed in missions is the proclamation of the gospel by preachers, called of God. It is the first duty of the great missionary societies to send out such preachers. But the missionary work is so vast, in its breadth and variety, that no one kind of labor is adequate to its demands. The women of our Baptist churches have begun to perceive that there is a special call to them to undertake a certain part of the work, for which the Missionary Union can but partially provide.

"Wherever the gospel is preached, education is demanded. As the Christian community grows up, the young must be taught. The children of Christians must not be left in ignorance. Nor will they be left in ignorance. The Christian communities make their own demand for education. They will have it. The Karens have clamored for it, and have fulfilled hard conditions in order to obtain it. It is the invariable rule; successful preaching brings this new demand. As rapidly as the Christian circle widens, so rapidly does the teacher's sphere extend. It often happens, also, that the school itself is a missionary agency. Children of heathen parents are there brought under holy influence, and are drawn to Jesus; and, borne by them, the same holy influence goes out into their heathen homes, and abroad among their friends. The teacher thus often helps the preacher; and the preacher's success always makes the teacher necessary.

"The fields of labor among the heathen are so many, and are opening and extending so rapidly, that the Missionary Union cannot provide full working force for each. God has given us so many points to hold that, until the churches at home do more, every point must be held with inadequate force. Who are the missionary's helpers? Who will teach? Some convert can be trained to fill the place of schoolmaster; but it is slow work to teach the teachers, before they can be of use; and the missionary cannot give them, in any case, such an education as Americans gain at home. He has his wife; and a noble helper she is. Her heart is with him, and so is the toil of her life with his. A missionary and his wife together can do great things, but they cannot do everything. Try it at home. Lay out here such work as is done there. Let a man be pastor of the church, whether in village or in city, and let the minister's wife, with her children, her uncounted cares, and, perhaps, her imperfect health, be the chief teacher in the day-school of the neighborhood. Let that school be kept on the minister's grounds, and let his wife have personal care over a considerable part of the pupils. Let the minister's house, too, be the apothecary's shop for the country round. Let the minister's wife help her husband in teaching on the Sabbath, and let her travel with him sometimes, in the travelling season, making, not pastoral calls, but visitations to churches

far remote; or, if she cannot go with him, let her have charge of matters at home while he is away. Try such an experiment. Call a minister, with the understanding that such work as this shall devolve upon his wife. Conceive, if you can, that such an arrangement is fairly entered into, and common humanity will quickly ask whether some one else could not be provided to do a part of that work. The experiment has been tried, again and again, in Asia, and that same question is the one that is before us now.

"In 1859 the Missionary Union adopted this, as one of its principles of action: "That the wives of missionaries be no longer regarded as assistant missionaries, and that they be held responsible for no service." Temporary reasons may have had some influence in favor of the rule, but it is evidently a recognition of the fact that a missionary's wife is a wife. She is not an independent messenger of the churches, apart from her husband; she is her husband's helper. Her heart and life are to be with him. She has no duties which officially bind her to neglect her home.

"The women and children form in heathen land, as here, two thirds of the population. The missionary preachers cannot gain access to the women's minds. Oriental customs have shut women, as thinking beings, away from men. With men, who are seeking their salvation, they will not, cannot, freely talk. The heart best able to win their confidence is a woman's heart. The teacher who draws them out, and shows them a Saviour adapted to their real wants, must be a woman. Two thirds of the people, the women and children, are more accessible to women than to men. Not, of course, that women apart from the missionaries, going and laboring alone, could be successful. The preaching of the gospel must open the way for them; they must labor with the missionaries. But in providing the missionary stations with the most effective working forces, we ought to send men, and their wives to help them, and other women to do what the men cannot do, and their wives may not be free to do.

"Woman's work for Missions, as it is now presented, amounts simply to this. Some of our Christian women, taking notice of this vast margin of work, necessary but inevitably neglected, have said: "Here is something for us to do. The Missionary Union does its duty in sending, chiefly, men to preach. But there might be a society on purpose to do this secondary work. The work is for women; why may not we give money for it, outside of the general fund, and send women to attend to it?" The question arose almost simultaneously, in many minds. Plans were formed, and the work was undertaken.

"II. Helpful.—It is evident, however, that the laborers in a new field ought to draw their means from new sources. They must not take away the supplies of the general treasury, to maintain labor in this one department; nor are they at liberty to withdraw money from the support of other good institutions to help their own. Their request is simply that each woman save at least one dollar a year from needless expenses, to give it to the heathen, in addition to all that she has given before. They expressly ask that all previous habits of giving be fully kept up, and this habit be added. And is there anything unfavorable to general benevolence in this? Anything, too, that opens the heart toward Christ and his cause, and gives sway to Christian love, and suggests self-denial for his sake, is encouraging and helpful to the work at home.

"III. Womanly.—If our sisters would command sympathy and obtain help in their work, we are all ready to demand that they shall not go out of their sphere, or do anything unwomanly. One apprehension, in some minds, about the new work of our sisters has been, that they might in some way step out of their proper place, and attempt work unsuitable for women.

"Perhaps, according to our theories of woman's sphere, this helping work may be the very one in which it is most suitable for her to be engaged. We may have been thinking that woman's sphere is a secondary one, a subordinate one in respect of aggressive labors. But her proper sphere is not one of spiritual idleness; and when she proposes to work with zeal and faith as an assistant, surely no Scriptural idea of her true position can be urged against it. Happy is it for her indeed, if the work of help to which she is born may sometimes be done directly in the kingdom and patience