

"Yes," I replied, "if that is what you want, go; for we bring not money, but the truth of God."

I spoke in a friendly manner, but it was necessary not to let there be any mixture of business, nor of gain, with mission work. Leaving Mr. Naseef surrounded by men (he had a most interesting discussion on religion with two of the chief men of the place), I meanwhile returned to the village; and finding a woman who had some little recollection of me, and who was friendly, I asked leave to read to her, and was cordially invited to her house, that is the walled court. The roofed part of these houses, having no windows, does not answer to read in, and is very close besides; so we gladly sat in the court, where a piece of sacking was obligingly spread over the dusty ground, and a troop of women at once assembled. Of course many came from curiosity most probably—what else could induce them to listen to strangers on strange subjects? But many showed both interest and intelligence as I related first the fall of man, and then by familiar illustrations tried to show our state as sinners, and the absolute need of a Saviour, and then read some verses from the 1st Epistle of St. John.

"Now, you know what fellowship is, I think?" I said. (Sharers, or partakers, is perhaps nearer to the word in the Arabic Gospel.) "Oh yes," said one, "we share in land and in cattle very often." "Well, dear sisters, we who know about the Saviour want you to be sharers of our blessings, as the writer of those words I have read did, the people he knew of in his time;" and I then went on to show what the blessing of free pardon was, and how Jesus won that blessing for us.

Meantime Miss Naseef was reading to another party in the same court, part of the 5th of Matthew, for we had more than two dozen women besides the numerous children, and it seemed best therefore to divide and sit in two corners.

One woman observed to me, "I cannot pray as you say we should, for I am not learned." With Moslems prayer means only the set forms, which are long and hard, and few females acquire them, as they very rarely are taught to read. I explained the true nature of prayer, and read the story of the Pharisee and the Publican, and showed how the Publican's short "God be merciful to me a sinner" was the prayer the Almighty approved. I then repeated the Lord's prayer for them, and several said, "Surely those are good words." "Are sweet as honey," said another.

We returned at length quite tired out but very happy, and thankful beyond expression that a little gospel seed had been sown, and earnestly praying that the Lord would bless our feeble efforts, and remember His own gracious promise: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 10, 11.—The Sunday at Home.

Circular Letter.

THE LORD'S MONEY. HOW SHALL IT BE RESCUED FROM THE SERVICE OF THE DEVIL?

THE CIRCULAR LETTER FROM THE NOVA SCOTIA WESTERN BAPTIST ASSOCIATION TO THE CHURCHES OF WHICH IT IS COMPOSED.

Dear Brethren and Sisters,

In this letter we use the word money in a representative sense. Permit us first to call your attention to five facts.

1st. There is a vast amount of money in the world. Our Heavenly Father has not only made this His footstool very beautiful, but very rich, as well. The budgets of parliaments, voicing the lavish expenditure of nations, and the untold millions represented in its commerce express this. We may be allowed to add that this great wealth is increasing with the progress of the ages. No can we describe the wealth of earth without mentioning its undeveloped resources, now silently awaiting the touch of human skill and effort to greatly increase its richness.

2nd. All this money belongs to the Lord Jehovah. The earth is the Lord's and the fullness thereof, the cattle upon a thousand hills are His. The gold and the silver are His also. Every dollar, every cent, every grain of sand rightfully belongs to Him. He has created all things, and for His pleasure they are, and were created.

3rd. A very small percentage of this money is employed in the service of Jehovah. The most of the wealth of earth is devoted to the service of the devil for the injury of man. The proof of this is found in the governmental and commercial reports of the day. These show that the Christian nations spend vast sums wickedly. The liquor bill of the United States is \$700,000,000 annually; and Great Britain spends £147,000,000 sterling for the same wicked purpose every year. The United States spend \$6,000,000 annually for tobacco, while the salary of all the ministers of the gospel in her domain is said to be only \$6,000,000 yearly. It is quite probable that these rates of expenditure will apply to this Province. And yet we boast of our Christianity. Let us add to this, and compute if we can, the money spent in other vices, so ruinous to our race. Remember that it takes large sums of money to ruin the beautiful mechanism of the human body; that resists most stoutly the assaults of vice; and that establishments for the feeding of these flames of perdition are very expensive. These vast sums are all paid with the Lord's money. All this used to defraud Him and destroy man; and much of this by people calling themselves after His Name. Then we may add this the untold millions spent in the support of heathen religions. Compare this with the mere pittance devoted to the service of the Saviour, in the extension of His kingdom, and the millenium seem to be far ahead of us. How guilty is the world in these matters referred to. Let us look well to our ways as church members, that are not participants in this guilt.

4th. The Lord has use for all this wealth. The kingdom of Christ never has, nor ever can increase in the world without the expenditure of money. The history of the Church all ages proves this to have been so in the past. The prophecies and principles of His kingdom alike prove that it must be in the future.

5th. The prophecies and promises of God's Word declare that all this money is to be reclaimed from the channels in which it now flows, and devoted to the service of Christ, to "make place of his feet glorious"; and to make His people "an eternal belligerency, a joy of many generations."

In the light of these facts we ask

HOW IS THIS MONEY TO BE RECLAIMED?

This question is legitimate inasmuch as we know that Christians and churches have work to do, influences to exert, and responsibilities to bear in this connection. God's purposes and plans are intertwined with the purposes and plans of man. "Every man's life is a plan

of God." We are the salt of the earth to save it from moral putrefaction and decay. We are the leaven in the mass, to give it new life. We are the light of the world to give correct direction to its energies. "Ye are my witnesses, saith the Lord, mine epistles known and read of all men." How do we use our Lord's money? If we, as the followers of Christ, are astray in the use of money, who will guide the wicked masses in this particular? Are the means in the hands of God's own children used for unholy purposes, then Christ is not honored, and the world is not blessed as it would be by their conversion to right views on this subject. Judgment must begin at the House of God.

The most embarrassing difficulties of our churches to-day pertain to their finances. Our churches are, many of them, disgraced by arrears, while our ministers are worried and perplexed for want of support. Many churches are pastorless, and many preachers are worse than churchless for the same cause. The appeals of our Missionary Boards, and of our beloved "Acadia," now in ashes, have in them too much of the wail of starving agony to do honor to the glorious kingdom to which they belong. On every hand open doors are before us, through which the sin-cursed are calling for the bread of life. From every existing religious organization the refrain is heard, "We want more money," while every evil work is well sustained, and the coffers of false religions are full. All this must be changed. But how? Do not these financial groanings of the Church voice the displeasure of our God? Do they not, as in ancient times, speak of our breach of covenant with Him? Are we not hindered in our progress because we are embracing and practicing errors?—Financial errors it may be!

That we may better understand the will of our Heavenly Father, and more intelligently labor for the redemption of earth's treasures to the work and service of God, permit us to emphasize the foregoing facts.

The first, viz: "That there is a great deal of money in the world," we put against the cry of "hard times," when the claims of Christ's cause are pressed upon us. "Hard times" in this connection may mean hard hearts and want of love to God. It may mean that the money is in the wrong hands; and that some of it is in our hands.

The second fact, viz: "That all this money belongs to our Lord" will lead us to a careful consideration of our stewardship and the claims of a sinful world upon us.

The third fact, viz: "That but a small per centage of this wealth is consecrated to the service of God" will lead us to a careful and righteous expenditure of our means, lest our money be used to aid and perpetuate the reign of evil.

The fourth fact, viz: "That money is an important factor in Christ's plan of salvation" is worthy of more attention than it has yet received from the Christian Church. The historical evidence of this is conclusive. It may yet be known that the church's lack of funds is not because of the poverty of her membership, but rather that the possessions of Christians are not properly invested. Pride of possession and false views of the Spirit's influence may mislead. A religious creed may be made up of truths, and yet not be truthful. It may be false in its proportions. It may be delusive in its perspective.

Doubtless there are many in the Christian church to-day whose voices are loud in prayer for a repetition of Pentecostal blessings, who would both cease to pray and wish for them, if they but took in the idea that such an outpouring of the Holy Spirit would as surely wring the money out of them, as it would enable them to speak with tongues and rejoice. This feature of Pentecost has been so far overlooked by our ministers and churches that the Spirit's influence is seldom gauged by the money freely offered to the service of God, but rather by the joyous experiences of the people and the number of the converts baptized. In apostolic times, men and women and money were rescued from the service of the devil. In many of our modern revivals it would be thought unwise to introduce any grand financial scheme for church work, lest we should check the Spirit's operations and chill the zeal of the converts.

Ere the wealth of earth is fully devoted to the service of God the Church must find its way back to the original platform, and embrace most heartily the principles of unselfish benevolence inculcated by the first outpouring of the Spirit.

According to the unchanging purposes of grace, the Holy Spirit at Pentecost put heavenly classics and consecrated finances together. Let us not attempt to separate them. But this we are doing if we are claiming religious privileges without consecrating all we have and are to the service of God. Ananias and Sapphira tried this in the first church. Their fearful failure should warn us. The will of our Saviour in this particular is plainly uttered. Let us rejoice in it. He has ordained noble uses for money. Let us invest in these heavenly enterprises. In the necessities of our Missionary and Educational institutions we can read our duty as they call upon us for assistance. In the woes of the benighted devotees of evil, as we see them in the light of our own joyous experience of God's grace, we may recognize the proper use of our money.

The fifth fact, viz: "That earth's riches shall yet all be laid at the Saviour's feet"—That His Church shall be most gloriously adorned and sustained—That the gold and the silver, the precious stones and the wood, with the abundance of the sea, shall be fully devoted to the service of Christ, should encourage us to invest to the extent of our ability. Faith in God demands this. Benevolence, one of the cardinal principles of Christ's kingdom, is a kingly grace. It will never be satisfied till it reigns supremely. Earth will never be truly blessed till every knee bows to it—Till every heart catches to the full its spirit—Till every purse is emptied at its feet. "Freely ye have received freely give," is its mandate. "It is better to give than to receive," is its reward. "There is that withholdeth, but it tendeth to poverty," is its threatened penalty. When the Christian Church better understands the teachings of her Lord,—when she is brought to exercise full confidence in His purposes of mercy, which were of old, then her treasury will be full. The riches of earth shall be reclaimed from the service of the devil, so far as the possessions of Christians are concerned. The time will then have past when we shall expect religious progress by abstract spiritual influences—When the Holy Spirit will be expected to control us thoroughly, except in our personal and real estate. The time will then have passed when a sister will be found in our church richly apparelled, with nothing to give for the conversion of the heathen. No brother will then answer the appeals of our institutions with the deceptive cry of "hard times." Then shall the earth yield her increase, and God, even our own God, shall bless us.

The following Report, presented to the N. S. Western Association, contains information respecting our institutions at Wolfville which will interest our readers generally.

REPORT ON EDUCATION.

Your Committee beg leave to submit the following report:—As a denomination we have been engaged in educational work for about fifty years, and a review of what has been accomplished

during that period affords abundant reason for gratitude. Results have proved the wisdom and foresight of the fathers in founding the institutions at Wolfville.

Your Committee contemplate with pleasure the present condition of the denomination in regard to education. Our pulpits are being filled by an educated ministry; our membership is intelligent and appreciative of higher education; they are loyal to the institutions at Wolfville and liberal in their benefactions towards their support; from the ranks of our youth increasing numbers are coming up year by year, anxious for more education than the common schools can give and determined to secure the higher and broader culture of our Academy and College. These are cheering signs indicative of good to come.

The calamity that befell the College building in December we believe will be overruled by the All Wise Disposer of events for his glory and the advancement of his kingdom. It has called forth the sympathy of our people in no ordinary manner, and notwithstanding the financial depression, liberal donations have been given toward the Building Fund, and the work of re-building is already being pushed rapidly forward.

Your Committee would express their confidence in the wisdom and discretion of the Board of Governors, and believe that they are judiciously managing the affairs committed to them, and will bring about such results in the erection of the new buildings as will merit and receive the hearty approbation of all and secure the largest measure of good to the denomination and the State.

During the past year a larger number of students has been in attendance at the institutions than ever before. Seven young gentlemen graduated from the College at the late anniversary, six of whom have the Christian ministry in view. Three young ladies completed the Literary Course in the Academy and received certificates to that effect. Twenty-six young men from the Classical Course of the Academy presented themselves to the College Faculty for the Matriculation Examination, all of whom we hope will be in the Freshman Class in College next year.

Many of the friends of the College have long desired to see more attention given to the Theological Department, believing that a home-trained ministry is best adapted to our condition and to the development of our churches. Prof. Welton, who has been studying two years in the University of Leipzig, Germany, will be in the College next year and give his whole strength to Theological instruction, assisted by Dr. Crawley. We hope our licentiates and younger brethren in the ministry who have not hitherto taken a Theological training will avail themselves of the opportunities thus placed within their reach.

Your Committee would suggest that active measures be taken to secure additional subscriptions to the Building Fund and to collect and forward the same to the Treasurer, Dr. Bars, that if possible a debt may not be incurred by the erection of the College and Seminary. With hearty co-operation in the work, and prayer for the divine blessing on our efforts this result can be secured and the institutions started on the second half century of their career with enlarged facilities for usefulness and increased power for good.

Respectfully submitted,  
J. P. TUFTS, Chairman.

In Memoriam.

[We regret to find that in our absence from home, attending the Western Association, mistakes were made in the obituary notice of Mrs. Whidden, it being sent to press without the necessary correction of proof. As the sense is materially damaged, and the aged lady, who was a friend we held in highest esteem, we have decided to insert it again, so that her numerous friends may have a more satisfactory memorial.—Ed. C. M.]

MRS. HARRIET WHIDDEN,

relict of the late Rev. John Whidden, fell asleep in Jesus on the 16th of May, at the residence of her son-in-law, T. M. King, Esq., at Antigonish, aged 79 years and 10 months. She was born in Hillsboro', New Hampshire, but came to this place with her parents when quite a child, where she spent her long and useful life. Owing to the teaching of a pious mother she was early led to think seriously of the life that now is and that which is to come, which culminated in a total surrender to her Saviour while still young. After her marriage she studied the subject of baptism and concluded that she had not been baptized according to the command of her Lord and Master. She had never seen a person immersed, and yet by reading the simple statements of God's Word she decided that the ordinance was only properly administered when a believer in the Lord Jesus was immersed in water. She and her husband, who had also been led to take God's word as it reads, were therefore baptized by the Rev. Mr. Payzant, in May, 1822. In 1823, after five others had obeyed this command of their Saviour, a church was organized by the Rev. Mr. Nutter, of which she remained a faithful member until her death. To no one, apart from her faithful husband, does the Baptist cause in this place owe so much as to our late beloved sister. For fifty-five years she struggled to uphold the truth as it is in Jesus; with what success let the flourishing church here testify. In season and out of season she went about her Father's business, looking alone for encouragement to Him who said, "Lo I am with you always." Of strong convictions and indomitable will she was naturally qualified to undertake and accomplish more than many of her sex. That all her ability was fully consecrated to the cause of her Master, is plainly seen by the great work she did. Even in her old age she was not destitute of good fruit, but by application to a species of needle work, learned more than sixty years before while at boarding-school in Halifax, she was enabled to contribute upwards of two hundred dollars towards the erection of our present neat house of worship. Thus having fought the good fight and finished her course and kept the faith, she passed quietly to the rest prepared for God's people.

"Strong in faith and firm in trust  
So she yielded, dust to dust."

Com. by Rev. F. O. Weeks.

RELIGIOUS INTELLIGENCE.

UPPER ECONOMY AND PORTAUIQUE.—Dear "Messenger,"—Many of your readers will be glad to hear that the Lord is graciously reviving his work in the Portauisque and Upper Economy Church. It has been a season of darkness with us for some time past. A few special meetings were held in January last, which, on account of my failing health had to be discontinued for a time. Last week we felt that the Lord's set time to favour Zion had come, and we held a few meetings at Portauisque Mountain. They were full of interest, the brethren residing in that locality coming up very earnestly "to the help of the Lord," thus encouraging the pastor. As a result, a larger number of church members attended the conference meeting on Saturday than we have seen for several months, and at the close of the conference nine persons were received for church membership, five by baptism