

Correspondence.

For the Christian Messenger. Superb Strawberries.

A Method for Growing them quickly. BY R. H. HAINES.

There are few if any fruits that attract so much attention, and prove so widely popular for cultivation among amateurs as does the strawberry. Gentlemen of wealth, bankers, merchants, statesmen and authors living along the Hudson or in other portions of our land, all find recreation in experimenting with the various varieties of this fruit, or take a worthy pride in having their gardens produce the finest berries in their immediate neighborhoods. Nor can it be denied that the pleasurable enjoyment that they derive from their gardens, and the change of thought and rest from busy cares that is thus afforded, proves very efficient in keeping up a healthy tone of mind and body. Ladies of refinement and culture are also among some of the most enthusiastic patrons of the strawberry, and exhibit a lively interest in the growing of the finer varieties. Years ago, when only the smaller varieties were known, there was nothing in the size of the berries to awaken any special interest in this fruit; but now that berries can be grown by the score measuring from six to eight inches around, and some eleven and twelve and fourteen inches around, it is very natural that such widely extended enthusiasm should be aroused. I will now mention a few of these kinds that are proving especially noteworthy:

General Sherman. This new variety upon rich and suitable soils has produced some splendid berries. An abundance of water in the form of rain, or artificially by irrigation or otherwise, is especially serviceable in producing the finest specimens. In fact, strawberries of all varieties are greatly benefited by a plentiful supply of moisture, but there are certain kinds that have it in them to yield immense sized berries if properly treated, while a small variety like the "Nicanor" might be visited with a forty days rain and not produce "large" berries after all. The fruit of the "General Sherman" is of a brilliant scarlet color, conical, and of good quality.

King of the North. I know of but very few varieties that produce such handsome berries as does this. Their color is peculiarly bright and attractive. Yielding berries that measure from three to seven inches around, it can be classed among the largest varieties, as there are few that excel it in size. The plants frequently called by the name of "Pioneer," are vigorous growers and hardy.

Sharpless. This season's fruiting has greatly added to the popularity of this variety. Though it has not yet quite equalled the size attained by the "Great American," yet it is proving much more of a favorite, as it is more generally adapted to different soils, and does not require such high culture. Just here it should be stated in order to remove a wrong impression that might arise of strawberries as a class, that there is hardly one of the sixty or seventy varieties on my grounds, that is as hard to suit as to soil and culture as is the "Great American." The greater number of the finer varieties, and among them the "Sharpless," do well on nearly all soils that are adapted to ordinary garden vegetables. Some varieties do somewhat better on some soils than others, but because the "Great American" is proving so peculiarly obstinate and particular, its squeamishness should not reflect upon strawberries as a class to their detriment.

Forest Rose, Hervey Davis, President Lincoln, Glendale, and Miner's Great Prolific are all well worthy of a description-producing berries with a measurement of from five to eleven inches around according to the variety.

The new method of using "potted" strawberry plants for summer planting is proving especially serviceable to those at a distance, as during the hottest days of summer these plants can be transported and transplanted safely. Parties to whom I have sent them, report that even after being on the freight trains a week or ten days, that the plants look fresh and vigorous. As plants grown in this way receive scarcely any check after being planted out, but keep on almost as if they had not been moved, they are enabled to make an unusually vigorous growth within a short space of time so that on rich soil a full crop may be obtained (sometimes a quart of fruit to a plant) by the following summer. Frequent cultivation or stirring of the soil assists greatly in increasing their growth. Saugerties-on-Hudson, N. Y.

For the Christian Messenger. No News.

Mr. Editor,— Three numbers of the Wesleyan have appeared since my communication to the Messenger, offering to meet Rev. D. D. Currie to discuss the questions of the Greek lexicons and the Bible, but I find no notice whatever taken of it. I wrote to Mr. C. the day my offer appeared, calling his attention to it, and stated that if he had any objections to my propositions so far as they went, I should be happy to hear from him; to that also I have had no reply. If Mr. C. does not intend to take the matter up, why not say so? If he has not the time, let him select some one who has; it will only be for him to hand over the lexicons quoted on page 12 and 13 of his Catechism, and for his friend to present them. Perhaps some one of the many who have been boasting so long and loud that we who laid the charges against Mr. C. feared meeting him, thereby justifying him, might come forward; or for ever after hold their peace.

If Mr. C. does not like my suggestion as to arrangements, I will consent to his choosing any number of adjudicators from any church or churches he please; he may also choose his own chairman, and the place of meeting. The time I must be allowed to say must not be earlier than Aug. 27th, nor later than Sept. 1st, as I expect to be in Halifax on or about the first date, and embark for England Sept. 2nd. Halifax would be a most suitable place, as we shall both be there, thus incurring little or no expense, of which, be it little or much, I will bear my lawful share; Mr. C. can also select his committee from the same city.

I have now made the most open offer I know how, and Mr. C. ought, as a duty to himself and his brethren, to lay hold and clear himself of the charges so often laid against him. He never has, and if he does not take the matter up now, he may never again have the opportunity of meeting me on the question, although if he should think fit to take it up after I am gone, there are brethren who will be happy to meet him, and manage the matter much better than I could hope to.

I wish it to be understood that against Mr. C. I hold no hostility, notwithstanding the ruggedness of some of my former letters, but feeling most confident that truth has been wounded most sorely at his hands, and that statements emanating from his pen, have gone forth far and wide, which have no foundation in truth, I have felt impelled to try to lay it bare.

To Mr. C. I wish happiness and peace, but he has a great deal to undo in connection with his Catechism before he can enjoy either or both of these blessings to any extent.

I shall anxiously wait for the next Wesleyan, and, if silence still reign, I may have a little more to say.

J. BROWN. Paradise, August 9, 1879.

P. S.—Should Mr. C. meet me in Halifax, or elsewhere, it must be on the two questions of falsifying Greek lexicons, and the Word of God. Several cases of falsifying the latter have been already brought to light, and Mr. C. has had ample opportunity to prepare to meet them; I have others in reserve which may be produced at the proper time and place. J. B.

[Under ordinary circumstances we should object to having a matter so much of a personal character as the following appearing in our columns, but our afflicted brother Morton believes his friends have been misinformed with regard to his condition, and that to his injury. His case is indeed a sad one. It may be that his affliction is permitted for the purpose of awakening gratitude in others for exemption from such sorrow, and for calling forth our active sympathy.—Ed. C. M.]

For the Christian Messenger. MILLVILLE, AYLESFORD, Aug. 11, 1879.

DEAR BROTHER SELDEN,— As I have many friends and benefactors who are readers of the Christian Messenger, I wish, with your permission, through that organ, to communicate to them the following correct information concerning the physical condition, &c., of myself and family, as incorrect reports have been circulated, and many persons who ought, and would like to

know, are quite ignorant of our circumstances. And first, I will repeat what I have before stated in the Messenger, viz. On the 18th of September, A. D. 1868, I fell from the roof of my barn and paralyzed my lower limbs. From that date to the present hour I have remained an invalid, and have suffered continually, and much of the time excruciating nervous pain. For the last three years we have had but one of our children with us—a little dwarfed daughter who has never enjoyed good health. And on the 17th of last April she was taken with nervous fever, and became deranged in mind, and has remained in that condition to the present time. Although, at one time, she seemed to be improving, yet for the last few weeks she has been growing more and more troublesome. From the first, she has had the idea that all the men and boys in Aylesford were determined to torture her to death by piecemeal; and, if she did but suspect a man or boy about the place, it would frighten her almost into convulsions; so we had to keep everybody away as much as possible, and this, of course, has made it very inconvenient for us. Then, for the most of the time she has been sleepless, and will not let others sleep. Some of our neighbor women have been very kind, and have rendered us all the assistance they could. Yet her mother has had the chief care of her day and night, and it is not a little care that is demanded, as may be judged from the fact, that her mother has not been permitted to take regular rest since the 17th of April, and our lamp has been kept burning, from dark to daylight, each night. Our dear little daughter has to be watched every moment day and night. Her dear mother, whose health has always been feeble, has indeed had a trying time. And, when it is remembered that she has the constant care of a nervous invalid husband, and everything both in and out of doors, to look after and do, together with the trouble and excitement caused by the care of a sick and crazy child, I think it will be admitted that her position (to say the least) is not an enviable one. Yet, through the sustaining power and grace of our Heavenly Father, and the kindness of our many friends, she is still able to keep up. "Twill be all over soon." Thank God, for the blessed prospect of a home, by and by, where there will be no more sickness, pain or death. Where, "whosoever loveth and maketh a lie cannot enter." In conclusion, I wish to express our gratitude to God, and to all our earthly benefactors, for the great kindness bestowed upon us, during this, our time of deep affliction. R. S. MORTON.

For the Christian Messenger. His Appearing and His Kingdom.

FIFTH ARTICLE. We have seen that the Pre-millennial doctrine was a prominent part of the orthodox christian faith in the first three hundred years; and that it continued to be held by the faithful through the succeeding centuries, buried well nigh out of sight during the Dark Ages, but springing up again in the Reformation period, and gaining general acceptance among the Protestants of Germany, Britain and France.

"In the 17th century," says Dr. West, "splendid was the advance of Chiliasm. Men distinguished for learning and piety, whose lustre adorned the prominent universities, and whose eloquence charmed all hearts, proclaimed the Pre-Millennial return of Christ." "Scotland, abandoning all hope of a reformed world, until Christ should come, produced many who followed in the faith of her great leader, John Knox. England became vocal with pre-millennial melodies." Among the names that adorn that period are those of John Milton, John Bunyan and Richard Baxter,—and these were pre-millennialists.

The famous Westminster Confession, drawn up by the "Assembly of Divines," about the year 1646, and ever since recognized, with the Catechisms prepared at the same time, as containing the doctrinal standards of Presbyterianism, is, says Dr. West, "pre-millennial to the core." Concerning the opinions of the Westminster divines, let opponents of this doctrine speak. Principal Ballie bemoaning the fact which he stated,

wrote from the Assembly to Scotland, "Most of the chief divines here, not only Independents but others, as Twisse (the Moderator), Marshall, Palmer, and many more, are express Chiliasmists." Masson repeats the statement. Lightfoot, an Anti-chiliasmist, says of the doctrine, "It hath got the deepest root and the highest seat in the hearts of very many in these times."

Another notable confession of faith belonging to the same century was that of the English Baptists, presented to King Charles II., A. D., 1660. This was eminently pre-millennarian, as the following extract will show. "Concerning the kingdom and reign of our Lord Jesus Christ. \* \* \* We do believe that at or after His coming the second time, He will not only raise the dead, and judge and restore the world, but will also take to Himself His Kingdom, and will, according to the Scriptures, reign on the throne of His father David, on Mount Zion, in Jerusalem, forever, \* \* \* alone, visible, supreme king of the whole earth."

Not only in the old world was "the martyr faith" preached in those days; but in New England also it was upheld by such men as Davenport and Walley, Eliot and Whiting, the three Mathers, Prince and Spaulding.

Passing over the evil times in the latter half of the 17th century; when corruptions in doctrine and practice crept into the Church with the reaction that followed the Stuart Restoration, we come down to the beginning of the 18th century. Then, it may be said, the modern post-millennial theory, with its spiritualising mode of interpretation, first began to gain a place in the faith of the Church. Its prevalence may be traced in a great measure to the publication of a work entitled, "The True Millennium," by Daniel Whitby, intended to set aside the Chiliasmist view, by what the author styled a "new hypothesis." In the words of the title page: "The true millennium is not a reign of persons raised from the dead, but of the Church, flourishing gloriously for a thousand years, after the conversion of the Jews, and the flowing in of all nations to them thus converted to the Christian faith."

The so-called New Hypothesis was novel, however, "only in the prominence it achieved under Whitby's pen." Conrad of Mantua, had written, in the 16th century, of some who believed there was to be "a middle coming of spiritual power and force to destroy the great Antichrist, and to reform the Church," and that Antichrist was to be destroyed by preaching. That opinion, as we have seen, was condemned long before Whitby's time, by the great Reformers and others.

But, to quote from an able writer: "The theory met with acceptance; all the more that it had built itself upon an interpolated text of Justin Martyr, a misapplied passage of Irenaeus, the misrepresentations of Christian Chiliasm by Origen, Dionysius, Eusebius, by twisted quotations from the fathers, and by ascribing the paternity of Chiliasm to Jewish apocryphal writings and Sibylline oracles; and all the more that it fortified itself with the glowing language of the prophets, regardless of New Testament eschatology." LUKE. Aug. 4, 1879.

For the Christian Messenger. Foreign Missionary Society.

Received from Rev. W. P. Everett, Secretary: July 12. N. S. W. M. A. Societies, per Mrs. M. R. Selden, \$249 06 14. Waterville Church, N. S., per Mr. A. P. Shand, 4 32 16. Mrs. Maria R. Chandler, Arichat, N. S., 1 00 18. Mrs. W. Gould, Black Rock, N. S., per Rev. J. Murray, 2 25 19. Mr. Gideon Flick, Holland Harbor, N. S., 1 31 "Young Ladies' Mission Circle of 1st Church Yarmouth, N. S., per Rev. G. E. Day, 25 00 24. Contributions of Churches forwarded to N. S. Eastern Association, per W. Faulkner, Esq., 322 50 25. 1st Grand Lake Ch., N. B., 0 50 28. Marsh Bridge Mission Ch., St. John, 0 35 "Sab. School, Wolfville, N. S., per Rev. J. M. Cramp, D. D., 20 00 Aug. 2. Miss Mary McPhail, Buctouche, N. B., 1 00

"Blackville Ch., N. B., per Dea. N. Morehouse, 6 00 5. Don. from Mr. W. Frizzle, Mabou, N. S., per S. Selden, 4 00 "Don. from W. Smith, Wentworth, per S. Selden, 2 00 "Don. from J. W. Sangster, Falmouth, N. S., per S. Selden, 1 00 6. Scotchtown Ch., N. B., per D. C. Stillwell, 4 30 7. Nashwaak Ch., N. B., per Rev. B. N. Hughes, 3 50 3rd Hillsboro' Ch., N. B., per Rev. S. C. Moore, 2 00 Valley, Hillsboro' Ch., per Rev. S. Moore, 3 00 Prince William Ch., N. B., per Mr. L. Estabrooks, 4 00 Tancook Ch., N. S., per Deacon C. Heisler, 6 50 1st Elgin Ch., N. B., per Rev. E. C. Corey, 2 50 2nd Kingsclear Ch., N. B., per Mr. G. A. Hammond, 1 50 8. 1st Alma Ch., N. B., per Mr. D. Cleveland, 2 05 "Greenfield Church, N. S., per Mr. R. Harlow, 8 00 Argyle Ch., N. S., per Mr. H. Nickerson, 2 00 Dartmouth Ch., N. S., per C. J. Keeler, 2 00 Pubnico, N. S., per J. F. Larkin, 1 00 Avondale Ch., N. B., per Mr. James A. Barter, 3 50 9. Little South West Ch., N. B., per Samuel Travis, Little Glace Bay Ch., N. S., per Mrs. A. Martell, 2 00 Goshen Ch., N. S., per Mr. J. R. Sutherland, 2 40 2nd Horton Ch., N. S., per Dea. Colin Martin, 10 00 Windsor Church, N. S., per A. P. Shand, Esq., 75 87 Kempt Ch., " 10 18 Newport Ch., " 6 70 Maitland Ch., " 3 97 Rawdon Ch., " 3 92 Falmouth Ch., " 0 50 Net contributions of Churches forwarded to P. E. I. Association per J. DesBrisay, Esq., 51 60 Aug 6. Donation from a friend per W. Cummins, Esq., 20 00 8. 2nd Coverdale Ch., N. B., per Mr. F. Steeves, 7 12 By contributions from W. M. A. Societies P. E. I., per Jas. DesBrisay, Esq.: Cavenish Branch, \$15 00 North River " 13 00 Dundas " 5 35 St. Peter's Road, 13 73 East Point, 8 00 55 08 Leinster Street Baptist Church, St. John, N. B., Per Hon. A. McL. Seely, 21 00 T. P. DAVIES, Treas. St. John, N. B., 11th Aug, 1879.

For the Christian Messenger. Our Literary Institutions at Wolfville.

Dear Editor,— Feeling deeply interested in the welfare of the "Child of Providence," and aware that 'the time of my departure is at hand,' as I am now—August 6, 1879—85 years old, I deem it my duty to offer some remarks on the subject named above.

Our justly venerated Fathers, the pioneer Baptist Ministers in these Maritime Provinces, had not enjoyed the privilege and benefit of literary instruction; but they earnestly desired that their successors should possess these advantages. In accordance, therefore, with this desire, assisted by valued brethren in Halifax, they cordially engaged in the establishment of an Academy in Wolfville, in the year 1828.

It was, of course, intended to impart instruction in the higher branches of education to any who might seek it there. But it is known to me, who was intimately acquainted with these servants of Christ, that the leading object contemplated by them was, the affording of facilities for the instruction of pious and zealous young men, who give evidence of being called of God to preach the gospel. For this they prayed fervently, labored diligently, and contributed liberally. One of the remarks of our worthy Brother, Rev. James Munro, while expressing a readiness to give toward this object, and urging others to do so, is distinct in my recollection, namely, "The man who comes after me must stand upon my shoulders."

The venerable founders of these Institutions, and contributors toward the needful funds, evidently desired and expected, that the instruction given would be imparted under pious influence; and that the religious element would ever be prevalent. In manifest answer to the fervent prayers offered, extraordinary manifestations of grace have frequently attended the means