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rass thatched shed used for the school in the day time and for the cattle at night. This gave me a good text to hegin with. The people dull as they are could see the lack of sense in such n arrangement.

among the crowd was the village saidoo, an intelligent man. He seemed o feel the force of what I said very much and promised to have the building levoted to a school instead of to an idol. For more than two hours we had a large crowd listening, some of whom appeared much interested and im-

The two who went to the other village morning report a very good hearing from a number of Brahmins. and so the day has been spent. What has been accomplished is known only to the Lord of the vineyard. Whether all the good seed sown has been sown in vain, or whether some has fallen upon good ground to spring up hereafter and yield a harvest of eternal life, He May we not hope and believe latter is to be the result? May the Lord give us each and all faith to believe and grace to labor for this

For the Christian Messenger. Some Reasons Why.

How shall our young ministers be retained in their own province? is a question of growing importance. Thoughtful men are looking with concern upon the present tendency of young men to settle in the United States. Already some of the best preachers who of late years have studied at Acadia College are serving American Churches. One reason which is given for the existence of the Theological Department at Wolfville is, that thereby the young men will be kept at home. There is a common fear that, if young men go to Newton, or Morgan Park, or Rochester, or Crozier, to pursue their theological studies, they will not return to the provinces. That this is not a groundless fear, recent experience

How is this condition of affairs to be accounted for? Different explanations are given. Some charge the present stock of young ministers with ambition and a love of money, and say that they care more for self than for the glory of God. This view places the fault wholly upon the pulpit, and leaves the church

Without at present entering into the merits of this accusation, either to defend or censure it, I wish to draw the attention of the Baptists of the Maritime Provinces to some facts, which, if rightly interpreted, may throw some ight on this matter.

1. The fields of labor, in many instances, are too large for one man. There are men of great physical endur ance, to whom labor appears pastime, and who are of such a peculiarly happy mental constitution, that all their cares sit lightly upon them. But these are the exception. The majority of men cannot bear burdens beneath which a giant might well groan; or, if they bear them, it cannot be for a long time.

2. In most cases the salaries paid by he churches are nothing like an ade uate remuneration for the labor per. formed, and are shamefully small when compared with the ability of the church. es to pay. In the Messenger of Jan 24th, a correspondent instanced a church of nearly 400 members, which offered its pastor "\$450 and a donation," as salary for a year. This church is not alone as an example of meanness. have in mind a church, large and influential, and representing a large amount of wealth, which pays its pastor \$600 year! And in almost all these cases, the minister must keep a horse, in order to be faithful to all parts of his field. Add to this the fact that not infrequently he is compelled to take his pay in "wood hay, stubble," though he may be in pressing need of things for which he ernot exchange these products, and the smallness of the salary becomes more apparent.

3. The spirit manifested by many churches is such that no man of self respect can comfortably serve them. He is treated as a hired servant, or cart horse. To get him as cheaply as possible, and to get all the work out of him they can, are the two plainly-manifested aims. And if a man, who is conferring with a church with a view to settlement, escapes insult, he is more fortunate than some. Young men, especially, are treated with something very nearly allied to contempt by certain churches, if they manifest a desire to serve them. A young man who is now studying for the ministry, and who wishes to spend the summer vacation preaching, recently handed me a letter which he received from a church to which he had written a letter of enquiry. As this letter expresses sentiments which are often ment.

beard in some quarters, I will quote a part of it. The writer, who is the clerk of the church, says: "Your chance here is small, as we have had young men coming out here for the last few years to practice. The people are tired of it, and say they want an ordained minister for a spell." That this, or any other, church should "want an ordained minister for a spell," is proper enough, and no fault could be found with the clerk for saying so; but for a church to think, or a clerk to write what the first part of this quotation expresses, is neither courteous, nor Christian. That this church has not reached such state of mind because unworthy young men have preached to them, we may infer from the fact that not long ago letter appeared in a religious paper, in which the labors and Christian character of the last young man who labors among them, is highly extolled. And yet this church looks upon this praised and beloved young man, and all other young ministers, not as ambassadors for Christ. not as watchmen upon the walls of Zion. not as servants whom Christ has called into his vineyard, but as youngsters who go to the churches "to practice"!

Is it reasonable to expect that young men who are subjected to such indignities will be much attracted to the churches offering them?

GRAEME GREY.

For the Christian Messenger. "Banner Baptist Province."

Dear Editor,-"head-note" has been borrowed from the Christian Visitor of the 21st ult. It is there stated that " the last Census give Baptists several thousands more than any other protestant denomination" in the Province of New Brunswick-" a fact which cannot be affirmed of any other Province of the Dominion." It really does one good to be told that Baptists are in the van anywhere, and especially in one of the Provinces of

"Banner Baptist Province" sound

exceedingly well, and perhaps our New

Brunswick brethren are entitled to the distinction on other grounds, so far, at least as relates to the Maritime Provinces. Every Baptist understands what is meant by the "Baptist Covention of the Maritime Provinces." We Baptists in these Provinces have joined hands for the purpose of carrying forward certain benevolent enterprises of a deno minational character in respect to which we have agreed to have a common and undivided interest. Chief among these are Education, Home Missions, Foreign Missions, and Ministerial Aid and Relief. As a body united in Convention we ap point, from time to time, and control Incorporated Boards to execute our behests in connexion with these severa undertakings; and we have a "Conven tion Scheme" to aid in securing funds for their sustenance. In all these deno minational operations Nova Scotia and P. E. Island have no interests apart from Convention. Their separate and isolated labors in these matters had been abundant, but the compact was entered into in good faith, and, I feel quite sure, these Provinces do not feel at liberty to repudiate it either in fact or in effect Now, how about our "Banner Baptist Province "? Within the past year there has been established at St. John, altogether outside of Convention, a Baptist Academy for New Brunswick. More recently a separate fund has been donated for Home Missions in New Bruns wick which the Convention Home Mission Board cannot even be trusted to administer; and, lastly, we have the Baptist Annuity Association "-a separaté organization for ministerial aid and relief, brought into being only a few weeks ago for the benefit of Baptist ministers of New Brunswick! I have seen no notice of dissolution of the copartnership business and I presume that it is expected that, so far as our sister Province is concerned, the Convention work in these several departments will be regarded as supplementary. It is said, you know, that " Providence helps those who help themselves." The Visitor has been all along the open advocate of this sectional movement, and I do not wonder that its editors should feel a little flushed with the success attained. They seem to have found a willing people and the exuberance of their delight is as generous as it is

natural-"Banner Baptist Province"! It seems to me, Mr. Editor, that, like the heathen Chinee, some of our brethren across the Bay are a little "peculiar," but I must reserve further remarks for another letter. Yours, &c.,

It is a fact that horse dealers are buying horses with ringbones and spavins because they can make money by using Kendall's Spavin Cure. Read advertis-

A. H. B.

For the Christian Messenger. From Rev. J. R. Hutchinson.

Mr. Editor,-

leaving the pleasantest of pleasant memories. Although some were absent whom we had hoped to see, the five days spent with our brethren were united that no one stopped for a moment to inquire "which was which."

Some matters elicited considerable would have liked. Among these was the Seminary-not the Union Seminary, for that came in for a full share of time and talk, but the Seminary as it is at present. Brother McLaurin read a very interesting but tantalizingly brief report of his year's work, but when discussion on the Seminary arose, somehow it drifted from their invitation to assist in the preparation of a curriculum to our idea of a Union Seminary-that there should be actual union and not a pretence of it.

I want to say just here that the principal of the Seminary struck me as being just the man for the positionfull of physical and spiritual force, and possessing a happy knack of making others feel it.

The terms upon which our young men are admitted to the Seminary are, perhaps, not generally known. Through the courtesy of the Ontario Board our students pay only tuition for native teachers, board, and a very small room rent. As this is not a Union Seminary none of the cost of building, nor of the principal's salary falls upon this mission. It seems but fair that, if a Union Seminary be established, these expenses - board excepted - be divided equally between the two missions. While this, by combining the strengths of the missions, will produce a very efficient school, it will render the educating of our helpers much more inexpensive than by the maintenance of two schools. This, with a central location for the school, is, perhaps, a fair view of Union in Seminary work as your missionaries see it.

But we are at present indebted to the missionary spirit (and treasury) of our Upper Province brethren for a good share of what the young men now at Samulcotta are receiving. It seems to me that if we are not able to shoulder the burden of a separate training school for these and other students who are to come, we are, at least, able to prevent these kind hearted brethren from carrying it for us.

Two boys (one married), from this. station-four from the mission-are now attending the school. David is supported by the North Church. S. S., Halifax. The expenses of Nursimhulu and wife are at present paid from the general fund of the station; but he was formerly supported by the Wolfville S. S. I hope that his case will soon be taken up by a S. S., in Yarmouth Co. Besides these there are four other boys whom I am desirous of sending this year. Two of these, Chinna David and Chinna Nursimhulu are supported respectively by "three little girls."-St. Church, St. John, and the Berwick, N. S., Sabbath School. I shall send these two because the benefit to be got from the Seminary is so much greater than that to be derived from the school here. The other boys are James of Akalatampara whose father for a time refused to allow him to go, but has now consentedand Venkia the Savara from a village near Tekkali. They are promising young fellows from 16 to 20 years of age, and have been selected because they seem to show some degree of true fitness for the gospel work.

And now a word about the expense. For one quarter this is fairly represented by the following bill :-

EXPENDITURE ON BEHALF OF CHIC-ACOLE STUDENTS

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41. 2. 6 Or about Rs. 4. 9 per month for each student. But this does not include clothing and incidentals which must be supplied every three months, and may be counted at about Rs, 2 per month, sending it; but at the same time I am

bandy hire to and from Samulcotta once a year, for Samulcotta has the disadvantage of being at a long distance from our mission, and from the Chica The Bobbili Conference has passed, cole field, especially. This may be put down at about R. 24 per year of 9 months, which gives about 13 annas per month to be added to the students expense. Our bill will now stand :-Clothing and incidentals..... 2. 14

giving us a total of...... Rs. 7. 7 per month for each student at the Semdiscussion; others not so much as many | inary. Now Rs, 7.7 is equal to about \$3.75; and since the atudents attend school for nine months of the year the expenses of each for that length of time is about \$33.75, counting the cost of their maintenance during the remain ing three months of the year when they are at the station engaged in work, the annual expense of each student may safely be placed at \$40. This amount too, will be sufficient to pay the salary after they leave school and commence regular work on the field under the supervision of the missionary. For the first year or so of this work the salary would be about Rs6 per month; after which there would be a rise to, say, Rs.8. This would necessitate a corresponding increase in the number of dollars-say from \$40 to \$50-contributed by the W. M. A. S. or S. S. at

> But, you may ask, what work have you for these young men? Are you not getting too many on your hands? Let me ask a question or two in return -do you get too many young men " on your hands" at home by giving them an education? Are they not better preachers, better teachers, better busi ness men, stronger "pillars in the church," or, at the very least, handy to have about to take a class in the Sunday school? Well, we live in the same world as you do, only in a part of when the necessity of such men as these is vastly greater. We want all these young men, there are places for them now. Christian teachers are needed in our schools, and schools multiply. We want Christian Colporteurs, especially are trained men needed to preach the gospel-and more of them are needed than this mission is blessed with at present. These preachers and colporteurs and teachers can be so scattered over the district-" planted out' in the larger and more central townsas to reduce the difficulties of our work to the minimum, and while bringing every part of the field into contact with the gospel, prevent the neglect of any part of it. We have now (on this field) four men for 1000 square miles of country, 1000 villages, and, probably over half a million of souls. No, we

there is a special work among his own people of which I shall write more shortly. You may ask, " What qualifications have these boys got for this work?" Those now in the school rank in the first class. The boys at the station are reading in the 2nd or 3rd bookswhich is pretty good. They can write and cipher. They can read the Bible. But they have given evidences of a higher qualification than any of theseof a change of heart. They have "the three R's," and a fourth better than

will not have too many on our hands

just yet. And when our Christians

come, as they are bound to do, these

men will gradually be thrown upon

For Venkia

them for support.

Two of these boys are still unprovided for, as far as funds for their support go. To send them to the school at the expense of the general fund of the station will be a pretty heavy drain upon it. What are all the Sunday schools in New Brunswick and Nova Scotia and Prince Edward Island doing? Many Superintendants of Sabbath schools will read this. Just take the paper along next Sabbath morning and read it to the school and let' them decide what to do.

Yours fraternally, J. R. HUTCHINSON Chicacole, India, Feb. 20th, 1883.

P. S .- Yesterday, after I had written this, home mail came in, and among the letters was one from a large hearted brother in St. John asking, among other questions which mean money, whether there are at this station any young men to be educated for the work of converting the heathen. As this letter is ready I cannot forbear To this must be added the expense of writing the gentleman me ioned,

naming the two young men, James and come more efficient Venkia. This need not, however, prevent Sunday schools from taking immediate action. The Lord will give us more young men for this work The Chicacole station is but one of three in your mission.

J. R. H.

For the Christian Messenger. Mr. Editor .-

It is now almost a year since a discussion was commenced in reference to some departments of our denominational work. It was felt at the time by some of those who participated that the discussion was a little out of season, and by others that such a discussion would be out of place at any season, as in their opinion it could result only in disturbing the very foundation of things-

But however, having at that time promised to keep the subject before the churches, and feeling satisfied that the short discussion of last June has already borne good fruit, and above all, feeling as I do more deeply than ever, the importance of the subject, I venture once more to mention "Associations."

It is not necessary to say that in my opinion the Associations have accomplished their work, and that now, instead of promoting, they are in some respects at least hindering our progress. I need not enlarge here, but I have in mind especially, our finances.

Since my last communication, I have had opportunities of conversing with brethren in different parts of this Province, and find that a number of our foremost laymen, and a few of the ministers agree with me that the Associations should now receive a vote of thanks from the denomination with permission to retire from the field.

I shall not at present attempt to do more than simply introduce the subject hoping that we may have a pretty genral expression of opinion through the denominational papers between this and the coming Associational gatherings.

I do think, that those who will give a little earnest thought to this subject, will be convinced that our denominational machinery to say the very least, is greatly lacking in unity. Each Association is an entirely independent body preparing and printing its own Minutes, disclaiming accountability to any other body, and its deliberations ignored by each and all of the sister Associations.

The only fact that gives them any claim to unity of action is, that each one in turn takes up, and goes through with pretty much the same programme, but the work performed by each remains an isolated cipher, as there is no medium through which the discussions of the several smaller bodies can reach or influence the deliberations of the Convention, and hence it is clear think, that with our present organizations there can be no unanimity of effort tending to one point.

I do not say that the several Associtions can have no organized relation to each other, and to the Convention, for I think that if our fiscal year were made to close before any of the annual gatherings take place the several bodies might be brought into closer and more harmonious relations than they now are-

I think that such a change would be system, as it could not fail to give more unity to our work.

But even such a change is not in my opinion the best thing possible, for I am more than ever convinced that the Associations have not only ceased to be a necessity, but that they have really come to be a hindrance.

If-as some hold-it is necessary for the brethren to meet together more than once a year, for the purpose of mutual edification, and spiritual quickening, by all means let them meet, but I should say, let the character of the meetings be adapted to promote the ends for which they meet.

I think that most of those who have attended our Associations in the past will agree with me, that their tendency to increase the spiritual life and power of the churches is not very great,

If the brethren in each Province would come together once a year to discuss the best means and methods of promoting Sabbath School work; how we can best promote spirituality in our churches; how we can secure a more general and intense consecration of our church members to the service of Christ; how we as pastors may

leaders of the churches. These and a hundred kindred subjects might be discussed with great profit not only to those who might come together on such occasions, but to our church memberships generally.

Now what I contend for is, that the purely business matters connected with our denomination should be attended to only at the Convention. If we have other gatherings let them be purely religious and spiritual in their nature, and given wholly to the discussion of such subjects as those above

E. J. GRANT. Dartmouth, April 3rd, 1883.



LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

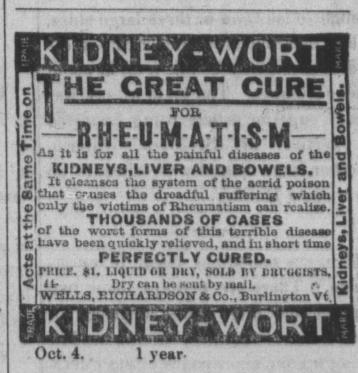
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TI revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the roses of life's spring and early summer time. Physicians Use It and Prescribe It Freely. It removes faintness, flatulency, destroys all craving for stimulant, and relieves weakness of the stomach nd backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex

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Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Enclose 3ct. stamp. Send for pamphlet. No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constipation, biliousness, and torpidity of the liver. 25 cents per box.

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EDITORIAL NOTICE FROM THE

Bubs and Blossons is the title of a neat and attractive illustrated religious monthly magazine, published in Halifax. N. S., and edited by Rev. J. F. Avery. pastor of the Third Baptist Church of that city. It is now in its seventh vol. and does credit to both publisher and editor. It is such a periodical as will prove a blessing in any family where it

is taken and read. "J. F. AVERY, of Halifax, editor of BUD; & BLOSSOMS, sent us a copy of his magazine. We are very much pleased with it. It is a nearer approach to the English magazines of the same class than anything published here. Its ILLUSTRA. Tions are good and its reading matter such as must do good. We wish it suc-

THE PRESBYTERIAN WITNESS in its last issue had a word for "Buds & Blossoms." It is a good family maga-

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