ittend

elieve

ool to

ed by

have

ciety.

rward

have

e are

funds.

cently

C. B.

this

neces-

to say

g and

began

rooted

, and

rwise.

Cesta-

s and

r the

, and

er is

most

it has

mong

helter

y are

made

come

after-

little

Last

in this

s and

them

lisem-

me to

went

d him

eak to

went

ristian

tened,

were

"they

d seen

ep at

work."

r been

at all

er un-

ces of

ave no

forts.

under-

ore it

; also

ay be

pherd

a class

hom I

all of

e God

ot only

ing in

nd re-

ND.

a very

begin-

h, but

were

i. In

e, and

tisfac-

ve ap-

ed, of

ed and

. Of

being

were

girls'

towns

There

urch-

e was

in the

many

IDGE,

ce of

ity of

us to

would

enced

eau.

Rev. W. H. Porter has been enjoying a holiday, and writes the Canadian Baptist:

What can exceed the pleasure of a trip down the St. Lawrence through the Thousand Isles? "Nothing," do I hear my good friends say, "except it be a sea-shore outing, at Pt. Colborne, or at Murray Bay." Well, let us admit the pleasures that we cannot share. The trip from Port Dalhousie to Brockville was delightful. Many beautiful residences have sprung up since we came through the Islands some years ago; and many more will be erected in the lows: near future, we presume, as the charms of these Islands for a summer resort become better known.

Leaving Brockville by train we soon reach the Dominion Capital. How often things come round if we only wait for them. Thus, at least, we have found it in many matters of interest and importance. By the way, that reminds me of a favorite passage, Ps. xxxvii. 4, 5. It has been my wish for ten years to visit Ottawa. The invitation of our friend, "Sister Belle," and her husband, the gifted author of the " Pres. Hand Book," to visit them, with request of Bro. McDairmid to supply his pulpit for a couple of Sundays, furnished the opening and the opportunity. And here the thought occurs, would it not be well for ministers, when they cannot find it convenient to take a regular vacation, to make exchanges, and so enjoy what is almost, if not equal to a rest, release from pastoral care, and change of scene and circumstances. The scenery of Ottawa is in itself an inspiration, especially as seen from the elevated tower of the magnificent Parliament buildings. Indeed, a more extended and beautiful scene is scarcely to be equalled; though the pictured walls of memory may contain such views as Halifax and its surroundings, from the citadel; St. John, from Reed's Hill; Montreal, from Notre Dame and Mt. Royal; Paris, from the Arc de Triomphe; and Edinburg, from Arthur's seat and the Castle. What a wonderful resort too, are these Parliament buildings, equally and inimitably beautiful from whatever point of view one looks at them; with their lawns as green as Ireland, with their long corridors of silent senators, and their wonderfully ornate, and richly stored reading rooms and library, especially the latter, which is a gem of architectural beauty, and contains over a hundred thousand volumes. Glad to notice the favor in which Bro. McDairmid is held in Ottawa, and the marks of usefulness which already attend his faithful ministry.

The Toronto Baptist College.

We have before us the Catalogue of the Officers and Students of this Theological School. with the announcements for the Session 1883-4. On the second page is given a fine engraving of Mc Master Hall, built for this Institution at Toronto, by the Hon. Wm. Mc-Master, two years since.

It would almost seem, from what has appeared in a N. B. paper, that a combination of the Maritime Provinces in their Theological work with the people of the Upper Provinces were a foregone conclusion before the Convention had assembled and heard the proposals of the parties interested. It is desirable that our readers should become well acquainted with the Institution as a well-equipped Baptist Theological School, whether it be decided that we work in connection with it or side by side in harmonious accord therewith. We, therefore, copy from the Catalogue various items of information respecting it:

Dr. Clarke, late pastor of the Olivet | department. Church, Montreal, has been recently appointed to the chair of New Testament Interpretation and Homiletics.

The Faculty embraces the following: John H. Castle, D. D., President, professor of Systematic Theology and

Pastoral Theology. Albert H. Newman, L. L. D., professor of Church History and Old Testament Interpretation (Heb. and Chald.) Malcom MaeVicar, Ph. D., L. L. D.,

professor of Apologetics, Didactics and Biblical Interpretation (Eng.) William N. Clark, D. D., professor. of new Testament Interpretation (Grk.) and Homiletics.

J. M. Hirschfelder (in University College,) professor of the Hebrew language and Literature.

William Horatio Clarke, instructor in Sacred Music.

A. H. Newman, Librarian.

C. D. Wilson, Steward.

In addition to these six names are given of Special Lecturers as follows: Rev. George Dana Boardman, D. D., lectures during the session on 'Christian Ethics, etc.

President Lemuel Moss, D. D. L. L. D., of the University of Indiana, will give a course of lectures on Christian Economics, etc.

Rev. J. W. A. Stewart, B. A., of Hamiliton, will give a course of lectures

on 'Mission ry Heroes.' Rev. Thomas L. Davidson, D. D., of Tiverton, will lecture on Home

Mr. H. E. Buchan, M. D., of Toronto, will lecture on ' Hygiene.'

Mr. W. H. Clarke, Organist of the Jarvis Street Baptist Church, will give a weekly lesson in Sacred Music at McMaster Hall, to all who desire it.

A course of Didactics under Dr. Mac-Vicar, is also given in outline as fol-

This course is designed to give practical instruction upon Religious Traning in the Family and Sunday School. It will include the following topics: 1. The Philosophy of Moral and Spiritual Development. Under thi

head will be discussed: (a) " The Nature of a True, Moral and Spiritual Education." (b) "The Principles and Laws

which underlie and regulate the Methods and processes of Moral and spiritual Training.' 2. The Family and Sunday School. Under this head will be discussed .

(a) "The Scriptural Organization of the Family and Sunday School as Factors of the Church of Christ."

(b) " Methods of Family and Sunday School Management." (c) "Methods of Family and Sunday School Instruction and

Training." (d) "The Organization and Instruction of parents and Sunday School Teachers Training

The requirements for degrees are as follows :- For those who have completed the Course of Theological Study at Woodstock, or at any Theological Seminary of recognized standing the degree of B. D. by passing examina-

1. Chaldee Grammar and the Chaldee of the Old Testament.

2. Twenty five pages of the Hebrew Bible, not to include the Pentateuch. the Historical books or the Psalms. 3. Ehler's Theology of the Old

Testament. 4. Ewald's Syntax of the Hebrew Language, or Driver's Tenses of the Hebrew Verb.

5. The entire Greek New Testament, twenty-five pages of the Septuagint, and twenty-five pages of Patristic Greek.

6. Fifty pages of Ecclesiastical Latin or German. 7. Hagenbach's History of Doctrine,

or Dorner's History of Protestant The-8. Van Osterzee's Christian Dogmatics, or Dorner's system of Christian

9. Christlieb's Modern Doubt and Christian Belief, and Redford's The Christian's Plea against Modern Unbelief, or what shall be recognized as equivalent by the Professor of Apolo-

10. Phelps' The Theory of preaching; and Men and Books.

The degree of Doctor of Divinity will be conferred on those that have been admitted to the degree of Bachelor ot divinity in TORONTO BAPTIST COL-LEGE on the following conditions:

1. The applicant must have been successfully engaged in the work of the Ministry, whether as pastor, theological teacher, or religious editor, or at least five years just preceding the date of his application.

2. He must have attained to distinguished proficiency is some one department of theological science, and must domonstrate this proficiency by the following performances:

tion on the subject-matter of his chosen

(2.) He must write impromptu a thesis on a subject connected with the department in which he presents himself for examination, proposed by the Faculty.

(3.) He must submit to the Faculty a treatise (equal to not less than 100 printed pages 12mo) on some subject connected with the department chosen, which, to be accepted, must give evimastery of the subject, and capacity to present the subject in an original and effective manner.

A young map who had heard a sermon with which he seemed to be well satisfied gave as a reason, "I liked this morning's sermon because ti seemed to come right out of the preacher's experienced without effort, and without any consciousness of himself or any care for what his audience thought of either him or his discourse.'

Men seldom die of hard work ; activiof Philadelphia, will deliver a course of ty is God's medicine. The highest genius is willingness and ability to do hard work. Any other conception of genius makes it a doubtful, if not a dangerous, possession .- R. S. Mac-

## The Christian Messenger.

Bible Lessons for 1883. THIRD QUARTER. Lesson XI.—SEPTEMBER 9, 1883

RUTH AND NAOMI.

Ruth i. 14-22.

COMMIT TO MEMORY: Vs. 16, 17.

GOLDEN TEXT. -"Thy people shall be my people, and thy God my God."-Ruth i. 16.

DAILY HOME READINGS. M. The Lesson and context,

Ruth ch. 1. T. Ruth gleaning, Ruth ch. 2. W. Boaz the kinsman, Ruth ch. 3.

T. Ruth married to Boaz, Ruth ch. 4. F. The Gentiles to be blessed. Isa. xlix. 1-12.

S. The Gentiles fellow-heirs. Eph ch. 3. Giving up all for Christ, Phil. ch. 3.

A GENTILE WOMAN UNITED WITH

LESSON OUTLINE.-I. Love, Vs. 14-16. II. Faith, Vs. 16-18. III. Union, Vs. 19-22.

QUESTIONS. - Who were Ruth and what were the Moabites?

give? vs. 8. Which way did worldly motives draw Ruth and Orpah? What was Orpah's decision? Who now re semble her? How did Ruth feel towards Naomi? Why did Naomi again urge her to return?

Vs. 16-18.-What beautiful words did Ruth utter? What did Naomi perceive and do? If we choose Christ as our him? What besides love did Ruth show? What had she learned about idels? What about Jehovah? Who was now her God?

Vs. 19-22.-What is there remarkable about Bethlehem? What is said of the people of this little city? What mistake did Naomi make in her sorrow? Why does God afflict his children? With whom was Ruth now permanently united? In choosing Jehovah as her God, what else did she choose? vs. 16. Who were God's people then? Who are his people now, in a fuller sense? Can we choose Christ without choosing his people?

Scripture Searchings. - What other cases of pious Gentiles can you find in the Old Testament? What great thing in our last Quarter's Lessons is suggested by this Lesson?

In this Lesson we go back in the date of events from the time of the last Lesson to a period of the Judges either before or in the days of Gideon. Elime lech went with his wife and two sons from further remonstrance, before such from Bethlehem of Judah, to Moab, a turn to Bethlehem. The two daughters- especially in an age before the advent of in-law proposed to go with her, and railways, telegraphs, and newspapers. cast in her lot with Israel.

Notes.-Vs. 14.- The Lesson opens sake the land of Jehovah, and to risk the influence of an idolatrous land, because of physical discomfort—thinking more of the bread which perishes, than | bring her to repentance. of the bread of life. Orpah kissed her conceive. Undoubtedly, affection for kind.

and sympathy with her mother-in-law entered largely into her action; but with this there was the dawning of a true faith in Jehovah, God of Israel.

Vs. 15 .- Gone back Orpah had not really left her people. She was still in the land of Moab while consider. ing the question; just as the sinner is Christian speaks as plainly as Naomi's yet in the "far country" while but almost persuaded to be a Christian. There is no neutral territory. Unto her gods. Whom she had not forsaken in her heart. The question was one of far greater moment than of merely going with or leaving her mother-in-law It involved eternal issues. Return thou. This exhortation may have been, as some suggest, to test Ruth's constancy; but it looks as if Naomi were setting Ruth's temporal welfare above her much taken up with her own loss and poverty (vs. 21) to think of the advantage to Ruth of going where Jehovah was worshiped. Vs. 16, 17.—Entreat me not to leave

thee. Nothing in mere human history is more beautiful than this answer and act of Ruth. Notice its comprehensive. ness. It evinces self-forgetfulness, af. fection, decision, piety, courage, taith She will not leave one whom she loves who is poor, old, sorrowful, widowed and childless. These things establish a claim upon her, She will starve with, or beg for her, if necessary. Whither love, that admits of he such separation. Orpah? Where was Moab? Who and thou goest. To a strange, unknown country, leaving the land of her child-Vs. 14-16.-Where was Naomi going? | hood forever. Where thou lodgest. The Why? vs. 6, 7. What advice did she Lord's people are but slodgers here-" pilgrims and sojourners." Thy peop shall be my people. There is a severance of all former ties, and a complete identification of herself with another people. Type of that forsaking of the world and union with Christ and his church, which must be the position of every true Saviour, in what manner must we follow believer. Thy God my God. There is more than natural affection here. This is the language of a heart touched by divine love; of a heart in which the seed of true faith has germinated. ly; the other decided wisely. Ruth There will I be buried. No expression could, so well as this, round her decision | trust God, and walk in his way. Yet into perfect fullness and symmetry. However content we may be to live | She had her reward. Purity and truth away from home, there is a patural always receive their reward. sentiment which longs for a burial among our kindred. But this last tie which would bind her to Moab is broken, and henceforth, living or dying, she belongs to Israel. The Lord (Jehovah) do so to me and more also. Already she calls upon the name of the God of the Jews, and uses the language of the Jews to confirm her decision.

Vs. 18. - One who is steadfastly minded in the right will overcome both the fears of friends, and the opposition of enemies. Naomi might well desist an invincible determination as this.

country east of the Dead Sea, to escape Vs. 19 .- They came to Bethlehem. from famine; and settled there among Naomi's early home, and where she had idolaters. There Elimelech died; and a small estate (iv. 3). A town now of the two sons having grown up, married | illustrious memory because the birth. women of that country, which was place of David, the great grand-son of against the Jewish law (Deut. vii. 3; Ruth, and of our Lord Jesus Christ, her xxiii. 3). After a time, these sons died descendant. All the city was moved. also, and the widowed mother, having A small town like Bethlehem (Micah heard that there was again abundant | v. 2) is easily excited over such a matter food in her own land, determined to re- as the return of a former resident; started on the way. But Orpah, yielding The news was quickly spread, and a to the arguments of Naomi, returned; curious people asked: Is this Naomi? while Ruth decided, through much dis- Is this worn and sorrowful woman the suasion, to accompany Naomi, and to bright and happy Naomi of other days? The contrast was marked, and the questions might have been from curiosity as well as interest.

with the affecting scene at the parting Vs. 20, 21. - Call me not Naomi. delivered to Moses the ten command-(1.) He must submit to an examina- between Orpah and Naomi. Both Orpah Which means fair, or pleasant; call ments. and Ruth had started out to go with me Mara (bitter). The change of name their mother-in-law to the land of Israel, indicated a change of fortune. The and not simply to see her on a portion | Almighty hath dealt very bitterly. Alas! of her way. See verse 7. It seems to she blames the Lord for what had have been with difficulty that she pre- happened to her, when the part that he vailed upon even one of them to desist had in the matter was in bringing her from going all the way with her, while back. I went out full. Yes, it was I the purpose of the other was so fixed | who went out, self-moved, and not sent that she would not be persuaded to by the Lord. The Lord doesn't send remain in the land of her birth. The his children down to Moab. The Lord general voice of expositors is that it hath brought me home. Right again. dence of extended research, thorough was wise in Naomi to endeavor to dis- He went after his wandering sheep. It suade her daughters in-law from ac- is the story of Luke xv. 4-6. Empty. companying her. When we consider Yet it is better to come home empty, I'm Ann, Annie, Anna, Ai, vane, vine that Moab was a country of idols, and than to stay away full. And being in Israel alone was the knowledge of the empty, she was where the Lord could true God, the course of Naomi seems fill her with his largest blessings. Her rather to be an indication of the con- language reminds us of Christ's story of tinuance of that low spiritual condition | the Prodigal Son. The Lord hath testiwhich led her and her husband to for fied against me. As a witness in court testifies of the wrong doing of another. The Almighty hath afflicted me. In this case as a father disciplining a child, to

Vs. 22.—In the beginning of the barley mother-in-law. In token of parting; a harvest. Their coming to Bethlehem kiss of farewell. Her decision was was at a seasonable time for the ques. made for Moab; and for this decision tion of support, as it gave opportunity Naomi was largely responsible. But for Ruth to glean after the reapers. Ruth clave unto her. Her decision was This was a legal provision for the poor for Israel. What far reaching conse- of which Ruth availed herself, and quences were involved in the turn of which, in her case, led to results which that moment, no human mind could have affected the entire history of manSUGGESTED LESSONS.

One may weep over sin, and yet stay away from Christ. Orpah wept, as well as Ruth, but remsined in Moab.

Even the Lord's people sometimes throw hindrances in the way of seeking souls. A careless life on the part of a

The Lord is pleased with such a full, whole-hearted, intelligent, determined choice as that which Ruth made. And he testified his pleasure by giving her peculiar honor.

How ready we are to lay the blame of our own ill doings upon the Lord; and how slow we are, sometimes, to forgive the Lord for afflicting us.

Yet he disciplines us for our good. It was only through affliction that spiritual good. She seemed to be too Naomi was brought back to Bethlehem.

#### Help for Parents, or for the Teacher of the Primary Class.

As of Samson, so of Ruth, we have but a single Lesson in the whole history. The first verse makes a strong picture. Three weeping women. A separation of one from the others. A gentle entreaty of the elder to the younger to be left alone to pursue a weary road to a desolate home among strangers. A cleaving of heart to heart in undying While there is no house, here is a true home scene.

The journey is bare of incident "They two went, until they came to Bethlehem." Now the scene is spirited "All the city was moved about them," and that pathetic conversation occurs which has touched so many hearts.

Here were a mother and two daughters, bound together by the tenderest ties of love. But in only one of the daughters did love prevail. Orpah went back to her idols and to sin. But these had no attractions for Ruth. It was a time for decision. One decided foolishshowed a brave spirit, then, resolved to we always find her modest and pure.

Happiness is to be found only in the paths where his people walk, and in the places where his people dwell. God's path's lead to eternal life. It is not only happiness here, but eternal happiness that we gain in this way.

-Abridged from the Baptist Teacher.

# Bouths' Department.

Original and Selected. Bible Enigma.

No. 239.

1. Where did the Saviour suffer and 2. The mountain to which He took with Him, Peter, James and John, to witness His transfiguration. 3. One of the distinctive titles given

to Jesus, but found only in the Old 4. Another title, a Hebrew word, signifying "God with us."

5. An appellation which Jesus applies to Himself in John's gospel, as indicating His tender care of His people. 6. What does Jesus declare Himself to be in the same gospel, besides being

the Way and the Life? 7. Who was the son of promise to Abraham? 8. The name of his mother?

the residence of Samuel. 10. The ancient name of Eden. 11. The mountain where, amid fire and tempest, the Lord descended and

9. A small town north of Jerusalem,

12. The mountain in which Joshua built an altar unto the Lord. 13. The highest peak of the mountain of Abarim, to which the Lord commanded Moses to ascend, where He

and where he died and was buried. The initials form a joyful assertion made by Paul in his epistle to the Corinthians.

gave him a view of the promised land,

CURIOUS QUESTIONS.

No. 107. A Logogriph. I animal, vegetable and mineral combine, In numbers you'll find me just five, six,

I'm an article, nave, and a shelter from

Eva, Ava and Nina, in an inn it may be, Xou'll find us mid moutains, and not by

The words in italics are formed from the letters in the word of six letters referred to.

No. 108. Inverted Pryamid.

1. Pressed; 2. Heavenly; 3. An animal; 4. A town; 5. A tree; 6. A consonant. Centrals spell a woman's name in the Bible.

No. 109. Form a diamond of words | bring you in, honorably, over FIVE Dollars

1. The tail of cat.

2. A favorite or a small fit of anger. 3. He who was told to feed lambs.

4. A disease of the face.

5. A wood joint. 6. Rapid motion.

7. Half a young cat.

Find answers to the above-write them down-and see how they agree with the answers to be given next week.

Answer to Bible Enigmas.

No. 237. 2. A gate...... Isa. liv. 12. 3. S apphire......Ezek. x. 1. 4. P earl...... 1 Tim. ii. 9. 6. R uby...... Prov. iii. 15. JASPER.

These jewels are also mentioned in Rev. xxi. 19-21.

No. 238. Eleven Bible names.

Timothy, Thyatira, Rapha, Pharira, Ramah, Mahlah, Lahmam, Namre, Resen. Senuah, Ahlai.

ANSWERS TO CURIOUS QUESTIONS. No. 104. "The name of the Lord is a strong tower." (Prov. xviii. 10).

No. 105. SURTOUT USURER RULER

No. 106. Transposed Proverb. Though thou shouldest bray a fool in mortar among wheat with a pestle, yet will "not his foolishness depart from him.—Prov. xxvii. 22.



#### LYDIA E. PINKHAM'S VEGETABLE COMPOUND.

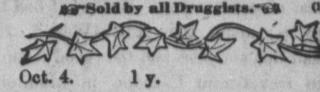
Is a Positive Cure For all those Painful Complaints and Weaknesses so common to our best female population. A Medicine for Woman. Invented by a Woman.

Prepared by a Woman. TI revives the drooping spirits, invigorates and parmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale check of woman the fresh 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. and backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex this Compound is unsurpassed. LYDIA E. PINKHAM'S BLOOD PURIFIER

will eradicate every vestige of Humors from t. Blood, and give tone and strength to the system, man woman or child. Insist on having it. 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 bex.



# Acadia College.

The next session of Acadia College will open on THURSDAY, SEPTEMBER 6. Matriculation Examination will begin on Wednesday, September 5, at 90'clock, a.m. Theological classes will be formed at the opening of the Term.

A. W. SAWYER, Wolfville, N. S., Ang. 2, 1883.

# RARE CHANCE! Fine Photos

Best Cabinet Photos......\$4 00 for 13, " ...... 2 50 ..... 5 00 To all delegates and those accompanying them to the Baptist Convention to be held at Halifax, N. S., in August.

W. D. O'DONNELL.

115 Barrington St., (Opposite St. Paul's). Aug. 1. 4 ins.

### YOUR FORTUNE!

If you will return this Slip, with 25 cents, or 9 three-cent stamps, we will send you by mail, post-paid, as a beginning, a beautiful Parisian Case containing

100 FAST SELLING ARTICLES.

These goods are used in every house in the country, and the sale of which will per day, and not occupy more than half your time. Suitable for both sexes. If you do not now wish to grasp "Your Fortune," kindly show this Slip to a friend, male or female, that needs a helping hand. This may be your last chance. Don't delay. A. W. KINNEY Yarmouth, N. S.

Feb. 21.