

N. S. Western Baptist Association. CIRCULAR LETTER TO THE CHURCHES OF WHICH IT IS COMPOSED.

Dear Brethren:—After considering the many subjects of which we might profitably write, we have decided to address you in this letter on the duty and necessity of the churches seeking out from among themselves young men of piety and ability, and encouraging and assisting them to prepare for the great work of the gospel ministry. We desire first of all that the churches would look at this subject as a very solemn duty which the Lord has laid on His people; one which they cannot neglect without incurring His displeasure. The instructions of the Master on this point are certainly very clear. His own words are, "The harvest truly is plenteous, but laborers are few; pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." Here we are indeed taught that our duty is not done when we have considered the abundance of ripened grain waving on the broad fields; this sight is good and beautiful, it is filled with warning for this same grain will surely perish if not gathered into the garner.

Earnest supplication on the part of the churches is enjoined in order that the laborers may be equal to the harvest. Such workers as the churches need are God given men; and they come in answer to prayer. What a thought this is, brethren; what power and honor has the Master put upon His churches. What an open door to usefulness is set before us when we are asked to supply the world's demand for the heralds of the everlasting Gospel! Have we been as earnest as we might have been; have we not in fact partly forgotten our obligations in this matter as churches? How seldom do we hear in our prayer meetings, and for that matter from our pulpits, earnest prayer that God would raise up laborers for home or foreign lands, from among the young men and women of our congregations. And yet to these sources we must look for a supply of ministers and missionaries. Possibly the reason for this neglect of which we complain may be found in the increasing confidence of the denomination in its noble institutions of learning at Wolfville, as a means for supplying our pulpits and our missionary boards with young men and women devoted to the Lord's service. So far as it goes this faith in our educational work is praiseworthy; but human learning can give us a little way in fitting out a minister of the Gospel. Therefore, let us be careful that this thing does not become a snare to us.

Brethren of the churches—Baptists never save and may the time never come when they will not be glad to minister as a profession which may be learned in the schools. The call of the Eternal Spirit must first be heard in the soul. Without this all learning is useless or worse. But, brethren, these necessary qualifications of head and heart are not given apart from the means God has ordained. The great and all-sufficient method for keeping up the supply of ministers is earnest prayer to God, together with zeal in the endeavor to accomplish the end for which we pray. There is a field of great usefulness opened here to every church, which we must enter and in which we must labor. It is not enough to pray that God would enlarge the borders of Zion; we must do what we can to that end ourselves. Remembering that each local church sustains the same relation to the denomination that the individual member bears to his church, it will be seen that if a church furnishes no minister to the denomination it has contributed to the enlargement of the whole body, and thus added strength to itself.

But this is not only a duty enjoined by our Lord on His people, but it becomes a necessity in view of the increasing number of churches, and the enlarged possibilities of usefulness which are opening up before us year by year. There is scarcely a month in the year when we do not hear of pastorless churches; our Foreign Missionary Board calls for recruits for foreign service; the great North-west is causing the Macedonian cry to be heard from ocean to ocean. There never was a time when more men were needed than the present. Where shall we look for these servants of the Master? Not in the churches which He has purchased with His blood? Thankful for those who have already been given, we feel confident there would have been more had the churches realized their duty and privilege in this great matter, and exercised a more watchful and prayerful spirit to ward those whose gifts and graces qualified them to be useful as laborers in the vineyard of the Lord.

The necessity of effort in this direction increases in view of the excessive worldliness of the age in which we live. Boys are hardly beyond infancy in these days before the attractions of the world are presented to them, and the avenues of wealth and worldliness invite them to a life of selfishness; and unless some early steps are taken to turn their thoughts in nobler directions it will soon be true that even the "harvest is great but the laborers are few." Let the churches therefore watch for young men of piety and ability in their midst, and encourage them to devote their lives to the service of the Master.

We feel quite certain that there are to be found in nearly every congregation, one or more who, in moments of reflection, have earnestly desired the office of a bishop, but for the want of a friendly word have not had courage to make it known. In such a case a word from pastor, deacon or respected member of the church, might be the means of bringing a most successful worker into the field.

There are two ways by which young men in our churches may be induced to devote their lives to the Master's service. The first which I shall point out is by encouragement. This is a very important part of a Christian's work. Few of those who really desire to live useful lives can rise to their ideal in the absence of that encouragement and Christian helplessness which is so essential to Christian growth in any direction, but especially to entering the office of the ministry. The young members of the churches should often hear the older members praying for an increase of workers in the field. In this way the spiritual needs of the world will be

The Position of Women in India.

There is one important point which has for years, but very especially for the past year, occupied the earnest attention of philanthropists in India and the friends of India in all parts of the world. We refer to the position held by Hindu women—more especially in relation to marriage and widowhood. Ever since missions began in India the condition of the female sex had forced itself on the attention of missionaries. The general rule of Hindu society is entirely uneducated, and from the outset the missions sought to gather them into schools. Progress in the good work was slow; for the difficulties were almost overwhelming. It was—long before the year, 1829, when the Government took any interest in female instruction. But with certain terrible evils in the treatment of women, the Government had felt itself compelled to interfere. The dreadfulness of Suttee—that is, the burning of living widows on the funeral pile of their dead husbands—was abolished in 1829 throughout all the British territories, though it still continues in native States. Government had also, from about the beginning of the century, sought to suppress the practice of widow remarriage, a practice which was dreadfully common in various districts; but the attempt has not, even up to this time, been entirely successful.

Such atrocities as Suttee and Infanticide, had, as a matter of course, compelled energetic action on the part of a Christian Government. But it began to dawn on the minds of missionaries and philanthropists generally, that horrible as these crimes were, there were other evils so serious in themselves and so widely spread, as to involve an amount of misery exceeding that of Suttee and Infanticide combined. The two worst of these were the practice of infant marriage and the prohibition of the remarriage of widows. The latter evil that first aroused attention. No Brahmin widow could be re-married, and some of the other castes, aping their superiors, were introducing the prohibition among themselves. And who were widows? There were numbers of these not only old, but the wretched custom was widely extended, and was still extending, of marrying children of a few years, or a few months, or even a few days old. We people of the West might think this very strange and altogether objectionable; but according to Hindu law and custom it was a real marriage, a legal union. Then if the infant wife died the infant husband was none the worse, he could be married at any time thereafter, and the infant husband died the infant wife became a widow, and must remain so all her life.

The term widow has a sad significance in India; but we cannot now enter into a statement of the cruelties and indignities to which a widow is subjected. These are so terrible that growing up, children women have said it would have been better if Government had permitted the dreadful rite of Suttee to continue; for being burnt alive would have given only the torture of a few moments, whereas to remain a widow is a life of suffering. Now the census of 1881 showed the number of widows in India to be twenty-two millions, of whom six hundred thousand were under nineteen years of age, and seventy-nine thousand of these under twelve years of age. The number of widows in India is, therefore, doomed to a life of hopeless misery.

Ever since the dreadful rite of Suttee was prohibited in 1829, it had been felt that the next step must be to legalize the remarriage of widows. Accordingly we find that the Government of India inflicted civil penalties and penalties on the woman that remarried; with, however, the notable exception that she lost all claim on her dead husband's estate. The permission to marry, when so qualified, was given in 1856. This was a great step, and, for the progress in India, we were thankful for the concession. The first instance of re-marriage in the case of a Brahmin widow of full caste occurred, if we mistake not, in 1857. Since that time, however, the progress has been very slow, and the proportion of widows in India is exceedingly strong in the general Hindu community; and the educated men, though very ready to speak and write in strong language as to the necessity of encouraging widow re-marriage, are slow, in putting their own precepts into practice. Still, in a land so intensely conservative as India, even little progress is great progress.

But for some years past the grievance of which we have been hearing most is not the prohibition of re-marriage, but the fact that, according to law in India, marriage may be consummated when the girl is only ten years of age, has been awakening indignation and remonstrance on the part of the missionaries and Christian workers. And no wonder. Very sad things have been brought to light.

But there has been one remarkable movement in connection with the wrongs of widows that has made a deeper impression, both on the public and on the Indian Government, than any other influence whatever. A memorial was lately sent up to Government which had been signed by no fewer than fifty-nine lady physicians resident in India, which pleaded most earnestly that the age of the consummation of marriage should be raised to fourteen years. The pleading was backed by a medical statement of no fewer than thirteen cases that had come under the personal observation of one or more of the memorialists, in which there had been less or more of the "accident" accompanied with agony indescribable, and torture that would put a fiend to shame! Government had felt itself embarrassed by the opposition to all action on its part which was manifested by native and European physicians, who claimed the character of enlightened men; but it was impossible to pay no heed to an appeal at once so earnest and so authoritative. Accordingly a bill had just been introduced into the Legislative Council, which would have the effect of raising the "age of consent" from ten to twelve years. It is lamentable to see that even this small improvement was strongly opposed by a native member of Council—Sir Ramesh Chunder, who foolishly maintained that the bill involved interference with the religious customs of the people. The Viceroy himself argued with force

The Beauty of Quiet Lives.

There are great multitudes of lowly lives lived on the earth which have no name among men, whose work no pen ever records, but which are well known and unexpressed dear to God. They make no noise in the world, but it needs no noise to make life beautiful and noble. Many of God's most potent ministers are noiseless. How silently the sunbeams fall all day long upon the fields and gardens, and yet what joy, cheer, and life they diffuse! How silently the flowers bloom, and yet what sweet fragrance they emit! How silently the stars move on in their majestic marches around God's throne, and yet they are such or worlds! How silently God's angels work, stepping with noiseless tread through the heavens, and performing ever their blessed ministries about us! Who hears the flutter of their wings, or the faintest whisper of their tongues? And yet we know they hover over us and move about us continually.

So Christ has many lowly earthly servants, who work so quietly that they are never known among men as workers, whom He writes down among His noblest ministers. They do no great things; but they are blessings, oftentimes, perhaps unconsciously, wherever they go.—Sel.

Jesus the Well-Spring.

In every human soul is a thirst that becomes the thirst for the love of it. The soul recognizes the torment of sin, and often longs for relief from it. Earthly joys keep breaking, and earthly sources of happiness dry up. Death has already shattered more than one beautiful niche at the well-spring of fountain, and mine; some of my readers may be trying now in vain to mend the pitchers already broken. God has put within us desires and demands that no uncertain rivulets of this world can satisfy. Only one Being in the universe can do it, and that is the living Jesus. When He becomes within me a well-spring of water, then I become a new creature. My motives begin to be purified, my desires begin to turn Godward, my conscience is kept clear and sweet, and my peace flows like a river.

In the days of my boyhood there was a remarkable spring near the house of a venerable minister who was my tutor. That spring never dried up in July or August, but was as fresh as ever in January. What the little fountain signified to me, I do not know, but I do know that I have ever sought out of Christ his love, defects, and has been some distance from it. He, and He only, satisfies me. When I get a draught of His wonderful water, they are like the honey which Jonathan found in the woods, they "enlighten my eyes." When His love poured in, selfishness was washed out. Thenceforth I have swallowed His precious promises, and have acted on them as Tyndal says the caten of fresh Swiss milk acted on him before he commenced the steep ascent of the Weismoor—it lubricated his joints, and he found new strength into every muscle for the hard day's work.

While this marvellous fountain is within the reach of everybody, yet only those who drink of it receive peace, and pardon, and strength and joy. The divine invitation is not, Come to the Scriptures and read; or Come to the sanctuary and pray; or Come to the font and be baptized; or Come to the sacramental table and commune. It is—Come unto Me and drink. Even an infant understands, by instinct, the simple process of drinking. When on his summer day we had beside a well, and take the most covered bucket to our lips, an exquisite refreshment steals through every vein and muscle and fibre of our frame. So doth faith take in Jesus Christ, and His grace reaches every faculty and affection of the soul. He not only gives life, but gives it "more abundantly."

This door may be entered by "any man." It is not a golden, shining gate for the rich only. It is not a way for the poor only. It is not for a single class, or condition, or nation. It is for any and for all. There is not a teacher nor a scholar so good as not to need admittance through it. Though his door have passed patriarchs, prophets, apostles, martyrs, saints, some of whom had been wrecked and ruined by sin, but saved by mighty grace. Thank God for the little well, and for the Christ who stretches the great world open to him.

The door must be entered by us. "If any man enter in." A door may require only the touch of a child's finger to open it, but it will stay closed until the need-pressure is upon it. Or, the door may be opened, and yet action must be taken by man if he would escape the outside danger. We ourselves must enter the door for ourselves. It is not thought, nor doctrine, no weighing the difficulties that we need, but action, action immediately, simple, direct. Straight to the door! Enter now!

The Greek word for door meant originally a way through which one rustic, hastens. That is what we need to do. To Christ the door—hasten, hasten! And the place of safety to which the door leads is the porch, the antechamber to the house not made with hands, eternal in the heavens. John Bunyan, looking through Jesus our door, had a vision of this place when he wrote: "Just as the gates were opened to let in the men, I looked in after them, and behold, the city above like the sun; the streets were also paved with gold, and in these walked many men with crowns on their heads, and golden harps to sing praises withal. And after that they shut up the gates, which when I had seen, I wished myself among them."—Selected.

Christ the Door.

No doubt is left by our Saviour as to where He leads us the Door. He is the door to safety. "By Me, if any man enter in, he shall be saved." Does any one doubt our need of salvation? Why, all history but a record of man's sin and consequent suffering, shame, remorse, death. No nation has yet been found without a deep and terrible consciousness of sin. Witness the sacrifices and bloody rites to put away sins that exist to-day among heathen tribes. Study the four great periods of dramatic poetry and find in the central scene of them all, the presence of moral evil in the walk. Listen to Sophocles, and Dante, and Shakespeare, and Browning, and hear, in the midst of groans and tears and all terrible tragedies, of sin and its awful fruitage. Listen to the throbbing of your own beating heart as you sit alone with your conscience and your God, and review the record of your life.

We need salvation; we need a place, we need to walk out of our sin, we need to walk through the door to just that place; a door shutting out the past. He bids us to the past. He forgives the past. He asks not concerning the past if the heart be contrite and the repentance sincere. He shuts the door on the past and leads us into a broad place of peace and power for the present, of hope for the future.

This is what Paul meant when he spoke of "the remission of sins that are past" (Rom. 3: 25). This is what David meant when he said, "I have repented of all his iniquity and beseech thee, O Lord, do not condemn them." "No man, Lord." "Neither do I condemn thee; go and sin no more." (John 8: 10).

Christ is the door leading to a place of peace and delight and liberty. He shall go in and out. Here is a striking Eastern phrase, which in a vivid way brings before us the happy, free use of a dwelling by one who is entirely at home. (Compare Deut. 28: 6, 11, 12.) The phrase does not mean that the saved one leaves the fold of God's protection, but that he enjoys the most unrestrained service in the world, and the fullest repose in the home. As Wescott says, "He claims his share in the inheritance of the world, secure of his home. He is not held back and fixed by petty, narrow mechanical rules but has written within him a great and safe governing principle. He is the prisoner of Jesus Christ, but such bondage means wings for the feet and a larger liberty for the soul."

Christ is the door to a place of spiritual nourishment, for the saved one shall "find pasture." Christ not simply gives life, but He preserves it, and imparts it more and more. He says, "I am come that they might have life, and that they might have it more abundantly." Salvation is the process of a lifetime. Entrance through the door into the fold is one act, but growth, nourishment, progress in knowledge and holiness are for all the years here and for all eternity. Once in the fold, we find a new and new conceptions of God, of man, of ourselves, and so, with an enlarging experience and a fuller endowment of the Holy Spirit, we move ever onward and upward in divine knowledge and fellowship.

Christ is the only door to this place of safety, freedom and nourishment. He says, "By Me." "I." "All that ever came before Me are thieves and robbers." We understand "before" here to refer to the time of His coming to earth, and all that have put themselves before Me, or between Me and humanity, are thieves and robbers. Paul spoke of various doors, but he never referred to himself as "the door." Other great teachers in the world have said, "I am the way to think; Shakespeare and Milton please; but Jesus finds us, lifts us, reveals to us life, and our own hearts, and God. We cannot save ourselves. When Richard Baxter lay on his death bed, some one asked him what he would say if he were to die, and he said, "Ab," cried the dying man, about to enter the Saints' Rest of which he had written, "don't talk to me about works. Alas! I have dealt in them too much already."

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Yet thousands around us are perishing not from the want of living water, but because their depraved hearts have no desire for it. A lady who visited the West India islands for health wrote home to her friends—"I have every kindness here, an abundance of food and fruits and luxuries; but I have no appetite. If I could only get an appetite, I would soon recover." Within a month she was dead. She died, not from lack of food, but from lack of hunger for it. So it is the worst symptom of indolent sin that it destroys the appetite for holiness. Sinners crave the living water, but they have no desire for it. They are "drugged with Satan's treacherous draughts, they constantly cry for more and more, and yet refuse to touch the water of life everlasting.

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HALIFAX, N. S.  
**WELL S**  
WITHIN the last few  
chased, promptly  
WOODRIF STORIES in the  
**Woodriffs German**  
and have subjected names  
The samples were  
FRESH, WHOLESOME, and I  
PROPORTIONED. This Bar  
SUITED FOR FAMILY U  
dressed, when required,  
for many years.  
— GEORGE LA W  
Fellow of the Institute  
Britain and

**Messrs. C. C. RICHARDS**  
Partials—For some y  
gentle use of my arm  
strain. I have used  
with no effect, until I  
MINARD'S LINIMENT  
ceded from it caused r  
and now I am happy t  
pletely restored.  
Glants.

**Chaloner's I**  
CHALONER'S FOOD  
SYRUP; WORM L  
PILLS; COUGH C  
CHALONER'S TOV  
TUNE POLISH  
DIPLOMATY; VUL  
GALLIC ACID  
DIPLOMATY; ANTI  
GALLIC ACID  
A book to farmers at  
All reliable articles  
with in England, and  
My Gold Medal, howe  
for article, price and  
Send for Circulars. K  
ness now owned and  
DIABRID, Eng.

**SHADE**  
No. 10  
AUTOGRAF  
of  
Insist upon hav  
SOLO V  
FACTORY.

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Since 1848 celebrated  
and the only of Pur  
The Holy Mountai  
Baltimore, Md.  
Success  
**WINE**  
WEST  
For Chere  
and for  
CINCINNATI  
SUCCESS  
**BUNNY**  
CINCINNATI  
Success  
**RESEARCH**  
In Duty e