## THE STUDY OF HEBREW.

THE study of the Hebrew language has of late been greatly stimulated in the West by the facilities afforded by Professor W. R. Harper, of Morgan Park Baptist College, near Chicago. We have received a small pamphlet entitled "The American Institute of Hebrew," conducted by Professor Harper, giving the plan on which these studies are managed. We are not able to say how successful the method has been in making Hebrew scholars, but the number of persons who have joined the classes would indicate that it commends itself to those who desire to avail themselves of the opportunity to acquire at home a knowledge of the original language of the Old Testament Scriptures.

The work is done by a lesson being sent by mail every week to each member of the classes. The Professor informs us that "The plan was submitted to various persons, by whom it was deemed worthy of a trial. The first lesson was mailed February 14th, 1881 to *forty* pupils. The *forty* had become *seventy* at the mailing of the third lesson." The number of students continued to grow almost every week until in June 1st, 1882, there were 475 receiving these weekly lessons from Dr. Harper, and the teachers under his direction. This Hebrew Correspondent School is graded into four classes—the (1) Elementary, (2) Intermediate, (3) Progressive and (4) Advanced. The charge for this instruction is $10 a year—half at the commencement, and half after six months.

We received a day or two since from one of the students at Morgan Park, a copy of the Chicago *Morning News* giving some account of "the Summer Hebrew School," and of Professor Harper, the remarkable man at the head of this movement. It is given in the form of an interview of Dr. Harper by the editor. He writes:—

"I was born in 1856, at New Concord, O., and have just completed my 26th year," said Dr. William R. Harper, professor of Hebrew and the cognate languages at the Morgan Park Baptist Theological Seminary, yesterday. He spoke with great modesty and reluctance of his personal history, but was unable to entirely defeat reportorial pertinacity.

"My people," he said, "belonged to the united Presbyterian denomination. I graduated from Muskingum college with the degree of B. A., when I was 14 years old. I then went to Yale college and graduated there, taking the degree of Ph. D., when I was 17 years old. I then went to Macon, Tenn., where for one year I was principal of the Masonic College. Then I went to Granville, O., and for three and a half years was the principal of the preparatory department in Dennison university. From there I came to this seminary, about three years ago, at the age of 23."

"When did you begin the study of Hebrew?"

"At the age of 13, at Muskingum college. I studied it also at Yale."

"When were you converted to Baptist views?

"When I was at Dennison university."

Is it true that you have been the leader of a brass band?"

"I suppose it is. I played a b flat, and was leader of the college band at Dennison university for some years and maintained my connection with it for a long time after I left there."

Dr. Harper is one of the most remarkable literary men in the west. At an age when it is common for theological students to think of beginning the study of Hebrew he has become one of the most thorough Hebrew Scholars, and one of the most renowned teachers of the language in this country. In stature he is a little under medium size. He has dark hair and eyes, a beardless face, and a sallow complexion, and wears gold spectacles.

But as remarkable as are his precocity and teaching talent, he has excited still more astonishment by his apparently illimitable powers of endurance, his extraordinary enterprise, and the facility with which he has excited a widespread interest, and even enthusiasm, in the dryest and most difficult of all linguistic studies. Under the title of "The American Institute of Hebrew," he has inaugurated a movement which seems to an outsider to aim at the introduction of Hebrew in this country as a substitute for English. Morgan Park has already surrendered to the doctor: and even the ladies at the Seminary have become Hebrew scholars. Indeed the dwellers at this school of the prophets have begun to use Hebrew in common conversation.

"Do you do all the work of corresponding with these pupils?"

"No, I have four assistants, Messrs. G. S. Goodspeed, I. M. Price, Robert F. Harper, and Frederick J. Gurney."

The summer school opened last summer with twenty pupils, and it opened this summer, on July 11, for a six weeks' course, with seventy pupils."

"Are they all Baptists?"

"Not by any means. The following are Methodists:

* * * * * *

The following are Presbyterians:

* * * * * *

"From the Episcopalians we have Prof. George M. Smythe, of Williamstown, Mass. I believe the rest are Baptists, and come from Illinois, Indiana, Wisconsin, Iowa, Michigan, Oregon, Maine, Ohio, Pennsylvania, New York, Massachusetts, Colorado, Mississippi, Ontario, and Nova Scotia. A very large proportion of them have college titles and many of them are pastors of long standing.

Dr. Harper was 26 years old on last Wednesday, the 26th of July, and in token of the high esteem in which he is held by his pupils, they made up a purse of $150 in gold, which was presented to him in a neat and witty speech by Prof. Burnham who assured him that he would never again be 26 years old on the 26th of July.

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THE latest sample of mote-and-beam unsectarianism is one that we find mentioned in the *Baptist Weekly*, as occurring in Kelso, Scotland. The missionary of an "undenominational" city mission became a Baptist. The directors forthwith called upon him to resign, but he told them he could not, as that would be to confess that he had done something which disqualified him for acting as an undenominational town missionary, and he believed he had done nothing of the sort. Finding him stiff-necked, the directors dismissed him on the ground that he did not believe in infant baptism, his unbelief being (as they aver) an implied condemnation of their faith. To agree with *their sect* was to be unsectarian; to differ from it was to be become at once a sectary of the worst description.

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## Mission Work.

### MEDICAL MISSION IN CHINA.

An important feature in connection with some of the Missions is that of Medical treatment given by those who have made medical studies part of the preparation for going into the great Mission Field.

The work in China is largely of this character. The last Annual Report of the Missionary Hospital at Swatow, connected with the Presbyterian Church of England, shews that the number of in-patients for 1881 was 2,872; of out-patients, 1,082. Patients in the country around Swatow, 800. Total, 4,754, of whom 629 were women and girls. At one time, 314 persons were under treatment, and the smallest number in any one day was 46. It was generally members of the laboring classes who availed themselves of the benefits of the hospital, yet the few rooms reserved for paying patients were regularly occupied through the year. As a rule, the patients were grateful for the kindness received. It was much trouble to get them to observe medical injunctions, but otherwise their behaviour was extremely good. A great variety of diseases were treated, and over a thousand surgical operations performed. During the year, sixty men came for the express purpose of getting assistance in breaking off the habit of opium-smoking. Several of these were brought by old patients who had previously been cured of the habit.

The spiritual as well as the temporal welfare of the patients has been cared for. Every morning and evening, the word of God has been preached in the chapel. The women's wards have received frequent visits from the ladies of the mission. As the result of these efforts, many patients became interested in the doctrine, and eighteen of those who heard the truth for the first time have been admitted to the church.

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There used to be much said of the reflex influence of Foreign Missions—that the benefit of effort to send the gospel abroad, came back on the church and people making the effort, in greater devotedness to the needs of the Home Field, and so it is to the individual who seeks to send forth the Word of of Life, that Word becomes to such more precious. The *Helping Hand* gives Extracts from Home Letters: A young girl says: "Many attend our meetings now who used to go to dances and other places of amusement. We try to make them interesting by having dialogues and single pieces. . . . The ladies also have a society which meets on the same evening with ours. They are sewing for the freed people, and feel that, though they can do little, they want to do some good, and not excuse themselves because they are poor and live so far away. . . . Now, all but two of our circle are professed Christians."

Another writes: "When the young girls, who 'live so far away,' organized themselves into a foreign mission circle not one of the number was a Christian. In seeking to save others, 'all but two' have found the way of salvation for themselves." And another one writes:—"If the commands of our Lord are not sufficient for those who profess to be his disciples, surely all these appeals of ours will be of small avail. Then, I think of One who shall not fail or be discouraged 'until he establish his kingdom in all the earth,' and I take fresh courage."

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The following is from a letter received by the Secretary of the N. S. Central Board from Mrs. Churchill dated Bimlipitam, June 3rd, 1882.

"Convention will not be far off when you receive this I suppose; before that time I sincerely hope another man will have offered himself for the foreign work. O how much we need some to be preparing to take our place when we have to g . We cannot bear to think of Boblili where we have worked so hard to make a beginning, and where the dust of our darling boy, who fell a victim to this deadly Indian fever, lies, being left without a missionary. And we cannot hold out much longer.

I was doing my work as usual, and making plans for more work, when I suddenly took fever the middle of April, and have been unable since to carry on all my regular work, let alone carry out my plans that I had formed for more aggressive work. Mr. C. worked on till near the end of May, and then the heat and hard work was telling on him so much that we picked up, and came on to Bimli by the sea for a change.

We left our native assistants with their work to do, and a daily report to be made, which they are to submit to us on our return. Siamma has two little children, but she keeps a woman to look after them when she is out at her work, and I trust her report will be satisfactory enough to forward to you. I dismissed my school for holidays two weeks before I left, when it opens again she will take my place during my absence. She is an educated capable woman, and approved by the Inspector of schools, so as she spends half her day in the school and has since the first of February, I pay half of her salary from school funds and half from that kindly sent me some time since by the W. A. Societies, and have quite enough for this year.

Since our buildings were completed and I have more time to give to the training of girls, I have been very anxious to take a few promising ones, and train them for future teachers and helpers in our mission. Two missions Bands at home have offered to assist me in the support of such girls. But I have not been able to find the girls yet, we have no Christians to get them from, so they must come from the heathen, but I have found none of these yet that I consider suitable. I have several in my school that I would dearly love to have, smart, obedient, diligent, girls, but they are caste girls and their parents would rather they would starve than come to my house and eat my food prepared by other than caste hands, and without the parents' consent of course I can't get the children. But I am and have been asking the Lord for them, and if he sees that I can undertake this work too and have strength and ability to carry it on successfully. He will send them in His own time I have no doubt. I have seen an old cook of mine since I came to Bimli; he has two smart girls, and he says he will give them to me if I want them. I have told him if that he gives them to me and I support them they must be *mine* hereafter, not his, and if the Lord converts them, he must raise no objections to their becoming Christians; Of course not, he says but will see. I have thought of his children a good deal, he is very poor, but a heathen. I will see if my strength returns first, and then I should not want more than four, I think, for by and bye, we trust the Lord will give us Christians and their daughters we must educate. If the Lord would only give me the most advanced girls in my day-school, so I could take them away from heathen influence altogether, that is what I want, but he has His own plans. Many of them are getting married now, and I fear they will soon be taken from school, but the good seed has been sown. A great many Bible verses have been thoroughly memorized, and the way of salvation learned, and I don't believe they can ever make the heathen women and mothers they could have made if they had not had this much Christian training, and though they may pass from under my influence, the Lord will look after the good seed that has been sown in his name and for his sake. This is the way I feel about my caste girls, if I had a few wholly under my influence I would expect quicker and more decided Christian results to follow.

I suppose Miss Hammond has written you of her health. She was quite broken down some weeks ago and decided to go with the Timpanys to Utizherry Hill near Ramapotam, and take a longer rest during the hot weather. We hoped she would spend a short time with us at Bimli on her way, but she does not leave Chicacole till to-morrow, and I know the T's are anxious to get off. so I fear we shall see very little of her, as she will have to take this week's steamer to Cocanada. I believe she is better, but as she has not written me anything decided about her health for some time I do not know just how she is now. I have no doubt the rest and change is needed in this hot weather to keep her from breaking down altogether I think her nervous system got too great a shock by the long continued strain on it, by the many worries she had to go through at Chicacole before Mr. Hutchinson came, but we trust this rest and change to a cooler place will quite set her up for work again.

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GRADUALLY.—"Come thou *into* the Ark." It is one of the devices of the destroyer to delude you into fancying that no very decided step is necessary He is very fond of the word "gradually" You are to become more earnest—gradually. You are to find salvation—gradually. You are to turn your mind to God—gradually. Did you ever think that God never once uses this word or anything like it? Neither the word nor thesense of it occurs in any way in the whole Bible with reference to salvation.—*F. R. Havergal.*

Neither a philosophy nor a morality, but a history is the true good news for men. The world is hungry, and when it cries for bread wise men give it a stone but God gives it the fare it needs in the bread that comes down from heaven. Though it be of small account in many people's eyes, like the common barley cakes, the poor man's food, it is what we all need; and humble people, and simple people, and uneducated people and barbarous people, and dying people and the little children can all eat and live. They would find little to keep them from starving in anything more ambitious, and would only break their teeth in mumbling the dry bones of philosophies and moralities. But the story of their brother who has lived and died for them, feeds heart and mind and will, fancy and imagination, memory and hope, nourishes the whole nature into health and beauty, and alone deserves to be called good news to men. *A. Maclaren, D. D.*

In April a Baptist church of twenty-five members was formed at Chogo, Japan. On the same day five more were added by baptism, and the following day a school teacher, whose wife was baptized last summer, and who has been studying the Bible for more than two years, offered himself for baptism, and was received, increasing the total membership of the new church to thirty-one. Three of the converts at Chogo, had previously "died triumphantly," Miss Sands writes, "believing that that there were mansions prepared for them."

## Notices.

CONVENTION FUNDS RECEIVED.

| | |
|---|---|
| Folly Lake | $ 7 00 |
| Chegoggin, West Yarmouth | 30 12 |
| Hebron Church, balance | 15 00 |
| New Tusket Church | 10 00 |
| First Horton " balance | 14 25 |
| Annapolis " " | 13 40 |
| Lockport, balance | 107 66 |
| Falmouth Church | 31 00 |
| Sydney " balance | 8 00 |
| First Yarmouth, " | 11 18 |
| Great Village, " | 9 50 |
| Hillsburg 2nd, for F. Missions | 3 20 |
| Capt. Chas. Pinkney, Digby | 1 00 |
| Mrs. Wm. Miller, Bridgetown | 1 00 |
| 2nd Digby Neck Church | 7 00 |
| 1st " " | 8 50 |
| Windsor Church, balance | 30 00 |
| Newport " " | 17 00 |
| Wilmot " " | 3 00 |
| Billtown " " | 38 05 |
| 1st Cornwallis Ch., " | 30 00 |
| Parrsboro' | 13 75 |
| Pine Grove, balance | 6 63 |
| | $416 24 |

G. E. DAY.

*Yarmouth, August 21st*, 1882.

CONVENTION FUND.

Aug. 2—Murray River, per F. D. Cook ..... $2 00
" 8—Tyron, per C. B. Huwatt. 6 00
" 11—Uigg, " J. M. McLeod, through Rev. E. M. Kierstead ..... 1 00

D. G. MACDONALD, *Fin. Com.*

*Sackville, N. B., Aug.* 12, 1882.

### Treasurers of Baptist Funds.

1. HOME MISSION BOARD—Rev. J. A. Gordon, Yarmouth.

2. FOREIGN MISSIONARY BOARD—Chas. F. Clinch, Clinch Mills, N. B., Treasurer; John March, St. John, N. B., Secretary.

3. ACADIA COLLEGE AND HORTON COLLEGIATE ACADEMY—X. Z. Chipman, Esq., Wolfville.

4. INFIRM MINISTERS' RELIEF AND AID FUND—Rev. E. M. Saunders, Halifax, N S.

5. MINISTERIAL EDUCATION FUND—Jno. W. Barss, Esq., Wolfville.

6. NOVA SCOTIA WOMEN'S MISSIONARY AID SOCIETY—Mrs. M. R. Selden, Halifax.

KINGS COUNTY MINISTERIAL CONFERENCE.

This body will meet with the Church at Peraux on Monday, Sept. 4th, at 7 p.m. Sermon by the undersigned. The meetings of the Conference will be continued through the following Tuesday. Afternoon and evening meetings open to the public.

Papers, &c., upon important topics are expected from the Revds. Dr. Sawyer, Dr. Welton, J. S. Reid, J. C. Blakney, and D. Freeman. A full attendance is requested.

WALTER J. SWAFFIELD, *Sec'y.*

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The ladies of the Baptist Church at Indian Harbor, St. Margarets Bay, intend holding a pic-nic on the grounds of Mr. Thomas Covey, thirteenth day of September. Doors open at one o'clock.

Refreshments and amusements upon the grounds. Proceeds to defray the debt upon the parsonage

Tickets thirty five cents; children half-price.

If the day should prove unfavorable it will be held the first fine day following.

### HALIFAX BAPTIST CHURCH DIRECTORY.

GRANVILLE STREET CHURCH.—Lord's Day Services at 11 A. M., and 7 P. M. Pastor, Rev. Alex. McArthur. Sabbath School in the New Vestry Spring Garden Road at 2.45 P. M. Prayer-meetings in the same place on Wednesday and Bible studies on Friday evenings at 7.30.

NORTH BAPTIST CHURCH, GOTTINGEN STREET.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. W. Manning. Sabbath School at 2.30 P. M. Prayer-meetings on Wednesday and Friday evenings at 7.30.

TABERNACLE, NORTH BRUNSWICK ST.—Lord's Day Services at 11 A. M. and 7 P. M. Pastor, Rev. J. F. Avery. Sabbath School at 2.30 P. M. Prayer-meetings on Tuesday and Friday evenings at 7.30.

DARTMOUTH BAPTIST CHURCH.—Lord's Day Services at 11 A. M. and 7 P. M. Sabbath School at 3 P.M. Prayer-meeting on Wednesday evening at 7.30. Pastor Rev. E. J. Grant.

AFRICAN BAPTIST CHURCH, CORNWALLIS STREET.—Lord's Day Services at 11 A. M., and 7 P. M. Sabbath School in the vestry at 3 P. M. Prayer-meetings on Wednesday and Friday evenings at 8 o'clock. Rev. H. H. Johnson, Pastor.


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**Boarding House,**
**NO. 14 POPLAR GROVE.**

Permanent or Transient Boarders can be accommodated with the comforts of a quiet home, near the central part of the city.

**TERMS MODERATE.**

A. M. PAYSON.

June 7.

**CHURCH AND SCHOOL BELLS**

SIZES AND PRICES.

| Diam. of Bell. No. | W't with frame & yoke lbs. | Cost; of Bell & hang's | |
|---|---|---|---|
| 9, 25 in. | 230 | $ 25 00 | |
| 6, 27 in. | 340 | 36 00 | |
| 7, 30 in. | 490 | 50 00 | |
| 8, 34 in. | 730 | 75 00 | |
| 9, 38 in. | 625 | 130 00 | |

RUMSEY & CO., Seneca Falls, N. Y., U. S. A.

Oct. 4. 3m.

**NEW GOODS,**
**Wood Bros. & Co.,**

WE HAVE RECEIVED AND ARE NOW SHOWING COMPLETE ASSORTMENTS IN EVERY DEPARTMENT.

**Mantles, Millinery, Dress Goods, Silks, Hosiery, Gloves, &c., &c., &c.**

☞ We guarantee BOTTOM PRICES in every particular. ☜

**WOOD BROS. & CO.,**
**107 & 109**
**GRANVILLE STREET.**

Oct. 5.

**THE BLOOD AND NERVE TISSUES**

owe their healthy existence to PHOSPHORUS and become disorganized when it is lessened in quantity. It is as necessary to the proper preservation of the functions of life as Electricity is to the Telegraph. The use of Phosphorus, combined with Cod Liver Oil, Lime, Soda &c., in PUTNER'S EMULSION, by providing, in a palatable and perfectly digestible form, all the elements necessary to the healthy growth and vitality of the body, prevents and rapidly cures all diseases which are due to its being present in less quantity than nature demands. Hence its inestimable value in Brain diseases, Nevous debility, Wasting and other LUNG troubles which, beginning in loss of flesh and vitality, with COUGHS, COLDS and BRONCHITIS, end in that fell destroyer of the human race—CONSUMPTION.

**THE CROWN**
IS THE BEST
**Sewing Machine,**

Silent, Easy-running, Simple, Durable, High Arm, Large Bobbin, Self-threading and Self setting Needle.

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All kinds of Needles, Shuttles, &c., &c., can be sent by mail.

Send for Illustrated Circular.

May. 24.

**BAPTIST CHURCH REQUISITES.**

Articles and Covenant $1.00 per 100.
Church Record and Register $2. and $3. each.
Alphabetical List of Members 40 cents each.
Letters of Dismission 50 cts. per quire.
Psalmists, in all varieties, from 85 cts.
Baptist Hymn Book from 50 cts.
Baptists Hymn and Tune Book $1.00 and $2.25.
Scripture Catechism, $6.00 per 100.

CHRISTIAN MESSENGER OFFICE.
No. 69 & 71 Granville St., Halifax.
April 15.


**WELLAND CANAL ENLARGEMENT**

Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this Office until the arrival of the Eastern and Western Mails on FRIDAY the 1st DAY OF SEPTEMBER next, for the deepening and completion of that part of the Welland Canal, between Ramey's Bend and Port Colborne, known as Section No 34, embracing the greater part of what is called the "Rock Cut."

Plans showing the position of the work, and specifications for what remains to be done, can be seen at this Office, Welland on and after FRIDAY, the 18th DAY OF AUGUST next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of *four thousand* dollars must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates stated in the offer submitted.

The Cheque or money thus sent in will be returned to the respective contractors whose Tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,
A. P. BRADLEY,
Secretary.

Department of Railways and Canals,
Ottawa, 15th July, 1882.
July 26. till Sept. 1st.


CHALONER'S
**ANILINE DYES**
IN COLORED PACKETS.

THE Proprietor was the first to offer the public Aniline Dyes in packets with directions for use. They are warranted to give satisfaction, are easily used, and will save a great deal to a family, in restoring faded dresses, carpets, ribbons and other articles.

Full particulars will be forwarded to any address on application to the Proprietor, either at St. John, N. B., or Digby, N. S., the goods can be sent by post. Country dealers are recommended to keep CHALONER'S MAKE, as others are often unsatisfactory.

J. CHALONER.

July 26. 3m.

**$66** a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.
*Sept. 29, 1880.

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566 Upper Water Street,
(Opposite H. M. Naval Yard)
Established 1871.
JOHN HUBELEY, Proprietor.

COATS, Pants, Vests, Shawls, Sacques Dresses, Clouds, Curtains, Table Cloths, Cashmere Shawls, &c., Cleansed and Dyed to look like new.

Silk Ribbons, Scarves, Crape Shawls, Satan Neckties, &c., Dyed all Colours.

FEATHERS DYED AND CURLED.

Gents Garments cleansed and pressed, Goods damaged by fire or water, faded or soiled, Coats Dyed to look like new.

Mourning Dyed at the shortest notice.

Gents Garments and Ladies Dresses, all wool, Dyed and Pressed whole, without ripping.

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Oct. 12.