

ness into the mar-
 e first it mattered
 state and destiny
 Their doom was
 heads charged with
 Whether the blows of
 strong arms, echoed
 guided the plough
 were on the lost
 y to turn his back
 everywhere and pro-
 tion. It was a fire
 him by day and by
 ough man on his
 prayer meetings at
 and Cornwallis, with
 od them, was a sight
 oice. Often those
 young man who
 eeching him with
 to turn to the Lord
 the expressions in
 eak the saints of
 manly form. They
 ey saw that young
 ingleader in sinful
 ing the liberty of
 ings of his soul for
 at times quivers with
 eyes looked through
 perishing sinners.
 the Manning Hill in
 uther preacher of
 of the saints who
 ations of Edward
 of spirits in those
 ken. At their fire-
 to each other Mr.
 God has called him
 L. Woe is me if I
 So they believed.
 been enjoying his
 faithful co-laborers
 ndly Chipman, had
 newlight in the
 ad been strengthened
 conversion and call
 These three were now
 in the country,
 ministry of Henry
 ensions. Also more-
 been to weaken the
 flict between the new
 ne places to support
 And there were not
 ible occupy the ground.
 ble state of religion
 which not many years
 by congregationalist
 colonies. Now about
 id homes. One con-
 had gone over bodily
 nence of the Rev. Mr.
 y the society for the
 gn parts. This society
 Cornwallis, Windsor,
 uth and at other points
 Brunswick. But the
 tinkling cymbals to
 line and his fellow-
 had been a flood of
 the close of the war
 atly demoralized the
 ople. Zealous Meth-
 a and others full of
 ere was little harmony
 eachers. It was the
 nism that kept them
 souls they were one.
 on the country thus
 all risks and go forth
 rs would be opened.
 seriously thought of
 a great man of his
 his he did not succeed.
 left all behind and
 epeel.
 ersion, he and some
 the Rev. Thomas H.
 Chester. There were
 part of the country.
 of blazed trees. Mr.
 a gifts, and, according
 his plan to lead him
 gospel. This was the
 After this he went
 a Scotia, New Brun-
 wing the five years of
 oldness in the faith.
 a time as a newlight
 1891 he was in Onslow.
 ere at the time. Even

at this early stage of his career he could use his pen and express himself in vigorous English. Writing from Onslow at this time to Thomas Bennett, a school teacher at Liverpool, he said: "After so many trying scenes outward and inward, I am permitted to come to Onslow, where I behold the outpouring of God's Holy Spirit upon the inhabitants thereof. Some I verily believe have found the Lord to be their everlasting portion, . . . the Angel still continues to trouble the waters, so that it may be said indeed that Onslow is a place highly favored of the God of heaven. His tabernacle certainly appears, and O, He dwells in them, walks in them, and has become their everlasting covenant. We have blessed meetings." This was in 1791. The next year he writes from Lockeport. He preached in the house of Jonathan Locke. I have said that the ceiling of both the log-house and the one of modern form which ultimately took its place on the Manning Hill, had high ceilings. His experience in Jonathan Locke's house makes it clear, that it was necessary to have a good distance between the floor and the ceiling of the Manning house. Mr. Manning's height proved to be greater than the distance between the floor and ceiling of Mr. Locke's house. A place was found not covered by the plastering, there Mr. Manning found room for his head between the beams. Mr. Locke held the candle up high so that he could see to read his hymns and the scriptures.

The following year 1793, he writes to Mr. Bennett from New Brunswick. He is at Kingsclear. He says "If ever I knew what God could do it is since I came to St. John . . . Near seventy souls if not more have found God to be all in all. . . I have seen the stars in their courses fight for Zion. I see the horse and the rider thrown into the depths of the sea."

At this time there was much opposition to his preaching. He was threatened with legal proceedings. Judge Allen, however, went to hear him preach, and so favorably was he impressed with his services, that he discouraged any attempt to interfere with the tall evangelist from Nova Scotia. This accounts for the strong language in his letter to Mr. Bennett. On returning to Nova Scotia he says the "scenes were much altered. Darkness, darkness, darkness, good God. You never saw such darkness. It may be felt. The Israelites have light in their dwellings, but some of them very little, and afraid to have more. . . I know from God I shall see his cause arise, certainly there will be an overturn. I feel the darkness moving, the light shining; the voice crying, the bridegroom approaching, the bride arising, the sea roaring, the trumpet sounding, the heavens and earth shaking, and all nature groans to let the oppressed go free."

All of this means that the spiritual illumination professed by the Alliniers had carried some of them too far. They substituted it for scripture. By it they got license to indulge in immoralities. Here Edward Manning halted. He had been carried too far in that delusion of light direct from heaven, independent of God's word. Now he is confronted with gross immoralities by those who were called the "New Dispensationers." Sound preaching and a revival of religion delivered most of the people from this delusion.

Medicine Hat, Assa.

On the second of this month I set out from the "Bat" to pay a three days visit to Josephsburg, a settlement largely made up of German people, about thirty miles distant, well armed against the piercing winds that often sweep over the prairie at a terrific rate. I got into a curious home-made sleigh, and was driven out by brother Ziser, a member of our little church. The prairie was almost bare, and there being no well graded road, we went bumping over the unbroken land. This vigorous shaking would help to circulate the blood and keep us warm, but to one unused to such treatment it is rather an unpleasant experience. After about five hours ride we reached brother Ziser's home. It is a curious little house with floors made of clay, mortar and straw, but the family are comfortable and happy.

Now that we were there no time could be lost. Word was hurriedly sent to the settlers that there would be meeting there that evening. At an early hour the people gathered and eagerly listened to the Word. Not knowing much of the English tongue it was difficult for them to catch all that was said. The lesson was read from both the English and German Bibles that they might better understand what we were going to talk about. After the preaching service was over they took their hymn books and enthusiastically entered into a service of song. They are all singers, and they all sing. It was good to be there. Before disbanding we announced service at one o'clock the next day in the same place, and in the evening at another home.

The people were interested and the next day drove for miles to attend the services. Women came bringing their babies, and they all seemed to have a baby, and knew right well the secret of keeping them quiet. The evening service was a blessed one. A woman, "her heart not chang'd," as they said, wept as we talked of the blessed life of the true Christian. We believe that good was done.

The third day we had two more services. In the evening after speaking to the people for a while five of us sat down at the Lord's table to break bread. This was at the home of Brother Weiss, one of the most well-to-do ranchers in the settlement. Brother Weiss and wife were members of the Eureka Baptist church, South Dakota. They will join with us shortly.

If this letter is not already too long I would like to give a little from the experience of a German brother. Speaking of his conversion he said, "When me boy, me got 'tween haystack and straw and me cry like kid; but heart not chang'd, too hard. Heart chang'd after me got married. One mornin' me got up and readin' in Bible, and me cry. Me saw Lord wanted me baptized. Woman say what matter mit you? Told her me goin' be baptiz'd. So me wait for mission'ry and got baptiz'd." These people seem whole-hearted in anything they undertake. They seem very devoted to their Saviour, and women as well as men take part in both family prayers and in their prayer meetings. This same brother said, "Me never heard sisters pray in church Medicine Hat. Somethin' wrong. Me believe have house meetin' and no trouble get 'em pray in prayer meetin'."

This winter the people in the settlement held special services among themselves and a few were converted, and some of the old Christians got nearer to God, and our brother with one or two others felt he ought to use tobacco no longer. Said he, "Me hard smoker, me smoke a week a plug." These "plugs" cost 30 cents each. May the good Lord make them and all God's people give up this dirty habit forever. How can the body be a fit temple for the Holy Spirit to dwell in when it is polluted with tobacco?

On the fifth I returned to the town in a carriage provided by Brother Weiss. When it comes warmer weather we hope to visit these people quite often.

Feb. 6th.

C. I. McLANE.

At Seventy-Six.

With the coming and the going of the years of human life:
 With the many joys and sorrows in the times of peace and strife;
 There abides a spring of pleasure ever changeless, ever pure,
 For the spirit that is resting in the love of Christ secure.

In the happy days of springtime, when the fields are wet with dew
 And the early flowers in beauty give their fragrance sweetly new,
 If we only take the Saviour as our Brother and our King,
 Then, the Father of all blessings will withhold no needed thing.

In the noon-day of our manhood, when the sun of life is high
 And the fairest scenes of summer give their treasures to the eye,
 If we only live for Jesus in each action, word and thought,
 Every sacred lesson needed by His spirit will be taught.

When our days are almost numbered, and the evening shadows fall,
 And our weary footsteps wander the wintry winds to call;
 If we only lean on Jesus, by His love He will sustain,
 Till we cross the narrow river and the Land of Promise gain.

Brother, with your time extended far into life's afternoon,
 To His word, I trust your being still responds in perfect tune.

And your twilight hours are brightened with your faith in joys to come
 When with Jesus and your loved ones you are gathered safe at home.

—ADDISON F. BROWNE.

North River, February 12.

Book Notices.

The March number of The Missionary Review of the World is unusually attractive in its appearance and interesting in its contents. The Editor-in-chief opens with a paper on the rise and development of Rescue Missions—a truly thrilling and inspiring story. He dwells especially on the work of the Salvation Army and of the McAuley Water Street Mission, New York, the article being profusely illustrated from photographs. Rescue Mission work in London is graphically and powerfully described by "Pearl Fisher," who tells the story of the George Yard Mission—"One of the Lights in Darkest London."—Robert E. Speer reports "a Japanese Symposium," which gives a clear and valuable insight into the present missionary situation in the Sunrise Kingdom. Every one interested in Japan should carefully read these opinions of the native Japanese preachers. "Some Gospel Triumphs in Mexico" are narrated by Rev. Wm. Wallace, of Saltillo, and "The Mission Fields of Central America," by Dr. Scofield, of the Central American Mission.

The Digest Department contains important articles from recent magazines and books. "Missionary Comity," by the Bishop of Newcastle; "Child Marriage and Widowhood in India," by Dr. James S. Dennis, and "How Missionary Money is Spent" being among the articles presented.

Dr. Gracey, in the International Department, reports the Secretaries' Conferences, and gives much other im-

portant matter. The Field of Survey contains hints and suggestions in Mexico, Central America, the West Indies and the City Missions. Other departments are also full of interest.

Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.

The New Dispensation (The New Testament). Translated from the Greek by Robert D. Weekes. 8vo, 525 pp. Cloth, \$2.25; Full Russia, \$3.75; Full Morocco, \$4.75. New York and London: Funk & Wagnalls Company.

This is a new translation of the the New Testament from the original Greek. The object has been to determine the thought of the writers, and to express it in English acceptable both to the ordinary reader and to the close scholars, with as little deviation from the literal translation as practicable, at the same time retaining as far as possible the familiar style of the conventional versions. Use has been made of all the critical helps, but none have been followed implicitly. The old and familiar division in chapters and verses, which is purely arbitrary, has been discarded, but for convenience of reference, the chapters and verses of the old version are indicated in parentheses at the bottom of each page. Some freedom has been used in regard to idiom and in the rendering of tenses and particles; also in the arrangement of clauses redundant words have been sometimes omitted, and words obviously implied have been inserted; obsolete and antiquated words and forms of expression, as well as words whose signification has become changed, have been replaced by others; obvious mistranslations have been corrected; and euphemistic language has sometimes been used. Clauses that appear to be parenthetical have been so indicated. Punctuation has been carefully revised. Alternative renderings and occasional explanations are given in the foot-notes, where it has seemed desirable. The author trusts that he has succeeded in ascertaining the true meaning of many obscure passages, in bringing out beauties of thought and nice shades of meaning, and the peculiar form of many emphatic expressions. The Greek text of Westcott and Hort has been followed in general, but not exclusively.

The author is not a clergyman, as might very naturally be supposed; but a deacon in a Congregational church. He has been a Bible student and a Sunday School teacher during a long life, now near the close of its eighth decade. The present work was begun simply for his own better understanding of this portion of the Sacred Writings, and is now published from a conviction that his own conscious benefit ought to be shared with the Christian public. This new translation is sure to prove helpful to Bible and theological students, and to preachers and teachers.

Funk & Wagnalls Company will shortly issue a new book by Dr. Louis Albert Banks, entitled "The Christian Gentlemen." The book consists of original and practical addresses to young men on such subjects as "In the Temple of the Human Body," "In the Secret Chambers of His Imagination," "In His Relation to Women," "In the Treatment of His Enemies," etc., etc. The addresses were originally delivered to large and enthusiastic audiences of men in Cleveland at the Y. M. C. A. Hall, and there is an earnest demand for them in book form. The volume will be ready about the end of March.

The two companion volumes by Dr. Louis Albert Banks, entitled "Christ and His Friends" and "The Fisherman and His Friends," have become so widely popular and have been found so genuinely useful that the author has been led to add another volume to the series. The new book will be entitled "Paul and His Friends," and the publishers (Funk & Wagnalls Company, New York) announces that the new volume will be issued within a few weeks. Like its predecessors, "Paul and His Friends" will contain 31 stirring revival sermons on the most practical subjects. Dr. Banks has demonstrated his remarkable faculty of appealing resistlessly to the human heart, and very many pastors have been glad of the suggestion and stimulus found in his books. They really seem to reveal the secret of winning souls, and the eloquence and power of the preacher have not been lost in transferring his appeals to the printed page. It is expected that "Paul and His Friends" will prove even more popular than the preceding volumes.

Last summer a remarkable "find" in the line of ancient literary treasures was made by Mr. S. Schechter, of Cambridge University, England. He removed to Cambridge a large part of the contents of the "Genizah" attached to the Synagogue of Ezra the Scribe at Cairo, where manuscripts had for centuries been accumulating. It needed little skill to prophesy that careful examination of the musty old documents would reveal treasures that are priceless to the scholar of Hebrew or Greek literature. And so it has proved. Cambridge University is preparing to issue various publications that will set forth these discoveries to the world. But in advance of such publications, Mr. Schechter has written for The Sunday School Times an intensely interesting article in which he describes briefly the most important manuscripts of the Genizah that have been so far examined. The article will appear in an early issue of that paper.

"From Moses to Moses there was none like Moses," runs the Hebrew proverb. But the average man knows little about the second Moses,—Moses Maimonides.—and the proverb is meaningless to him. Following the discovery by Mr. Schechter, of Cambridge University, of an autograph letter of this Moses Maimonides, Mr. I. Zangwill has written for The Sunday School Times an article that is full of interest,—a vivid pen-picture of the illustrious medieval figure. One gains a new idea of the man who, as Mr. Zangwill writes, "acquired throughout the world an almost mythical reputation, either as sage and saint or Titanic heretic." "Learned Mahometans travelled long distances to make his acquaintance, and Arabic poets wrote verses in his honor, and Richard Coeur de Lion, perhaps moved by the fame of his exposition of Galen, vainly offered him the post of Physician-in-Ordinary." The autograph letter of Maimonides that was found in the Genizah will be reproduced with the article, in The Sunday School Times, where both will shortly appear. John D. Wattles & Co., 1031 Walnut Street, Philadelphia, Pa.