

are now a tower of strength in the larger centres to which they have removed, a heroic few are still holding on amid all the discouragements of a constantly depleting population—winning the boys and girls to the Lord Jesus and sending them forth to be a blessing wherever they go. People came many miles to attend the services of the day.

The above article reminds us of the fact that we have many such weak churches in many of our back settlements that have need, and ought to be helped by our home mission board; and the stronger churches should contribute generously to this object, in as much as these weak churches are constantly losing members who go to the centres and unite with the churches there, and are active in keeping up the spiritual element among them. And in many instances they occupy prominent and useful situations; and are a tower of strength in the churches where they belong. Weak county churches are constantly feeding the city churches with their best membership. Therefore care for these weak churches.

What the Tobacco Money Came to

By Mrs. J. E. McConaughy.

There was once a lad of twelve who learned how to chew tobacco. He had a terrible time of it at first. All the old tobacco chewers can tell you how deathly sick it made them. But he determined to conquer. Others had, and he could, too. What a pity he did not put out the same energy and resolution on some noble, manly purpose—something that God would look down upon with his blessing! Well, he did persevere so well that he learned to enjoy what was at first so nauseating. Then he quickly learned to smoke, and, as a boy who did nothing by halves, he had a cigar in his mouth most of his waking hours. He grew up to be a young man and was hope fully converted, uniting with a church in New York. Then his eyes began to be opened on the subject of chewing tobacco, which was certainly opposed to the command, "Let all things be done decently and in order." He saw and felt this, and with a mighty effort he tore himself from the degrading habit. His cigar he still clung to, until one day a dear Christian brother said to him very seriously:

"Brother H—, it does not look well to see a member of the Church smoking."

There was a power in the young man's words, and he tossed the cigar into the gutter. He made a resolution which he prayed God to give him strength to keep. Thirty-five years have passed and the vow has not been broken.

Now he had begun to see what a sum he had wasted on this sinful indulgence. So every week he laid aside the same amount for the savings bank, and, as he had enough for himself and family without it, he allowed the principal and interest to remain untouched. Some years rolled on, and his little children were growing up in the pent-up walls of their city home; but they were not contented there. Every year they paid a visit to grandfather's cheery farm-house, tumbling about in the green grass and picking fruits from the orchard. Oh! how they longed for such a home; and when father came home from his voyages they would climb about his knees and beg him to get them such a home in the country. These frequent appeals set father a-thinking and looking about him. By and by the very place to suit was offered for sale. A snug little home-stead, surrounded by shade and fruit trees, two acres of fine land attached to it, a beautiful view of Long Island Sound, the school and church within walking distance, and all to be had for six thousand five hundred dollars. The cigar-money in the savings-bank was counted over and was found sufficient. The place was theirs, and the happy mother and little ones took possession with the shortest possible delay. There were countless sources of enjoyment to the cooped-up city children in their two acres all their own, and it seemed as though they could never tire of feeding the pet chickens, pigeons, and rabbits. And all this comfort and plenty would have blown away in smoke had not the husband and father, years before, turned right about face and given up his tobacco.

Before it is Too Late.

If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate—
But show her that you think of her
Before it is too late.

If you've a tender message,
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day.
Who knows what city memories
May haunt you if you wait?
So make your loved ones happy
Before it is too late.

We live but in the present,
The future is unknown—
Tomorrow is a mystery,
Today is all our own.
The chance that fortune lends to us
May vanish while we wait
So spend your life's rich treasure
Before it is too late.

The tender words unspoken,
The letter never sent,
The long-forgotten messages,
The wealth of love unspent,
For these some hearts are breaking,
For these some loved ones wait—
So show them that you care for them
Before it is too late.

—Selected.

Thirty Reasons Why a Christian Should not Dance.

1. One cannot dance with a clear conscience before God, and therefore I should abstain.
2. All branches of the Christian church have condemned dancing as carnal and immoral, inconsistent with the Christian profession.
3. Even the sacred books of the Pagans declare it an immoral amusement.
4. Pagan moralists, like Cicero, call it "indecent and voluptuous."
5. Dancing was one great means by which Negro corrupted Rome.
6. It has a bad name for professing Christians, and it dishonors the cause.
7. The best and most devout Christians do not want to dance.
8. None but backsliders and unconverted persons are found dancing.
9. It is not a favorite amusement even with conscientious worldlings.
10. It is one of the most favorite amusements with the vile everywhere.
11. The world has no confidence in the piety of church members who dance.
12. It is a distinctive badge everywhere of worldliness and worldly conformity.
13. It destroys a professing Christian's testimony, influence and usefulness everywhere.
14. The dancing of sexes together, as in modern times, was never practiced by the virtuous in Bible times.
15. Dancing grieves and offends all faithful pastors and devout Christians.
16. It is a companion vice with drinking and many other sins.
17. It dissipates the mind, corrupts the heart, and scars the conscience.
18. The decolette dress of the dance is an immoral invention of harlots.
19. The "German" and other round dances are favorites in brothels.
20. The liberties indulged in dancing are nowhere else allowed in decent society, and under other circumstances, they furnish ground for divorce.
21. It brings virtue into close connection with vice, at late hours, and under excitement, in which virtue is well nigh powerless.
22. Men do not choose to dance with themselves, nor even with their wives and sisters.
23. Beyond thrill of music and poetry of motion, it seems to have a sex reference.
24. Indeed, it is so allied to licentiousness that

the vilest places in our cities are called "dance houses."

25. The police reports show that a very large proportion (75 per cent) of abandoned women are raised in connection with the dance.

26. I cannot dance in modern society to the glory of God, nor can anyone.

27. If Jesus Christ were here, I am sure he would not go with me to a dancing party, and I cannot ask or obtain his blessing upon it.

28. I would not like to meet death at a dance and in ball dress.

29. I would not like to be found in a ball room when the Lord comes.

30. And finally! I have no desire to dance because my soul is filled with the joy of God's salvation, and my life with the privileges of his service.—*Rev. J. E. Marvin.*

Ministerial Record.

Rev. C. W. Corey of Liverpool, N. S., is to become pastor at Strathcona, Alberta, N. W. P.

Rev. J. B. Brown has become pastor at Grenville, Quebec.

Rev. Arthur J. Bowen, late of Congo Mission, has accepted the call of the church at Watford and Calvary, Ont.

Rev. W. B. Tighe, B. A., of Stonewall, Manitoba, became pastor of the Power Street Church, Winnipeg, Nov. 1.

Rev. W. B. Bozanson has resigned at Mahone, N. S., and become pastor at North Brookfield and Caledonia, N. S.

Rev. J. C. Pilkey, Onondaga, has accepted the call of the churches at Florence and Euphemia, Ont.

Rev. Ira Smith has accepted the charge of Clifton Avenue church, Detroit, Mich.

Rev. J. Cain, who has been for six years pastor of the Grenville Baptist Church, has resigned and accepted a call from the Papineauville, N. N. Mills and St. Amede Church, Quebec.

Rev. A. S. Cross, Hartford, has accepted a unanimous call to his old field, Walsh and Pine Grove Churches, Ontario.

Rev. D. M. Mihell has become pastor of the East End Tabernacle, Montreal, Que.

Rev. Mr. Welch of Woodstock has become pastor at Lindsay, Ont.

Mr. Herbert Bryant was ordained at Maxville, Ont., Oct. 13.

Rev. Perry J. Stackhouse, has got through with his studies at Chicago University and has accepted a call to return to the Tabernacle church at Haymarket Square, where he did a good work when he was there before. We are pleased to hear of his return to his old field.

Rev. L. D. Morse of Berwick, N. S. has accepted a unanimous call to the pastorate of the church at Wolfville, N. S.

Rev. J. A. Marple has gone to Wayburn, Assa., N. W. T. to do mission work.

Religious News.

On Sunday 22nd, it was my UPPER GAGERTOWN, privilege to baptize two N. B. more happy converts and conduct them into the fellowship of the church, making in all six happy believers that have put on Christ and united with the church since the interest commenced. We are expecting others in the near future. For three weeks, missionary Hayward gave us valuable assistance in the good work, we commend him to the confidence of all our churches.

R. MITCH.

It is not often that the CAMPBELLTON, people of the Campbellton N. B. church sees a Baptist minister excepting their own pastor, but during the last month they have been especially favored. The Rev. A. J. Vining had no sooner gone away than Rev. A. H. Hayward arrived. Brother Hayward came to do special work on the Quebec side where there seems to be