

NEVER ALL DARK.

"It is all dark," said baby Nell, "The sun has gone away; " "But God will send the stars to us," Said little sister May "He never lets it be all dark "Cept for a little while, And then I guess He hides His face, So we can't see Him smile!"

Dear child, what comfort comes to me Through these few simple words; Sweeter they are than melody Of early singing birds. "Never all dark," I softly say, "But for a little while, And then somewhere behind the cloud, There gleams a hidden smile."

—Mrs. F. M. Batts, in the Congregationalist

WOMEN'S PRAYER-MEETINGS.

I would like to urge upon my friends everywhere the establishment of women's prayer-meetings. I know that many ladies shrink from going to them, because they dread being asked to take part in them audibly. It is my impression that every one should be allowed the largest liberty in this regard. The person who leads should not call upon any one by name to pray or to speak, unless she is sure that her doing so will occasion no embarrassment. She can easily find out this by a question before-hand. If opportunity is afforded and hearts are kindled by the influence of the Holy Spirit there will be no trouble about this. There have always been looked in silence with unobscured, gentle voices which have only been lifted in lullabies at home, will lead the choral praise.

A word of advice to those who do undertake a meeting. Begin it in somebody's parlor or sitting-room. The church is apt to be too cold in more than one sense. The school-room frightens by its formally ranged benches and desks. Do not have a stiff arrangement of chairs in regular rows, as if for a funeral. Talk, do not make addresses. Do not cry, if you can help it, when you speak or pray. One who desires to do others good should have her emotional nature under control. It is distressing to hear a woman gasp and choke and gurgle when she is trying to utter petitions in the ear of the Lord. Speak loud enough to be heard all around the room. Do not rely upon the presence of a gifted sister, or upon well conducted and thoroughly-planned machinery. Depend wholly upon the Lord. Implore the Holy Spirit, and believe that He is there. Take the promises, one by one, and claim them for yours, to be redeemed now and here. A present help is the Christ of your love and trust. To Father, Son and Holy Ghost look for aid, and you will receive it.—Advocate and Guardian

—The great error of benevolent people nowadays is that they will do everything largely. They begin far off, instead of near at hand. They will subscribe thousands of pounds for the famine in India, the widows and orphans of a shipwreck or a colliery accident, the presenting of a testimonial to the widow and children of some notable man, who in most cases ought to have himself provided for his belongings; but the duty of seeing that the two or three families who depend on them have enough wages to live upon, a decent house to live in, and some kindly supervision and instruction to help them to live a sanitary and virtuous life, is far too small a thing for your great philanthropists. Yet if they would manage to do this, and only this—just as every one in a large city is compelled to sweep the snow from his own door-step—what an aggregate of advantage would be reached! —Mrs. Crank.

SCHOLARS' NOTES.

(From the International Lessons for 1877 by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON XIII.

SEPTEMBER 23. PAUL AT MILETUS. (About 58 A. D.) READ ACTS XX 17-22. RECITE VS. 22-27. DAILY READINGS.—M.—Acts xx. 17-32. T.—1 Pet. v. 1-11. W.—2 Cor. xi. 18-33. Th.—Luko xviii. 22-34. F.—Heb. x. 1-11. Sa.—1 Pet. i. 19-23. S.—John x. 1-16.

GOLDEN TEXT.—For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.—2 Cor. iv. 5. CENTRAL TRUTH.—The whole counsel of God is to be declared.

CONNECTED HISTORY.—The Ephesians, excited by Demetrius and the silversmiths, rushed into the theatre; the crowd was appeased and dismissed by the town clerk; Paul left Ephesus (probably early in 57 A. D., for Macedonia and Greece, returned to Troas early in 58 A. D., restored Eutychus, and started for Jerusalem by way of Miletus, Tyre, and Caesarea. At Miletus, the "elders" of the church at Ephesus visited him.

Paul appeals to the Ephesians to testify of his faithful ness among them, and then his tender warning of coming dangers. NOTES.—Miletus, a city in the province of Asia, thirty miles south of Ephesus, and on the southeastern side of a gulf emptying into the Aegean Sea from the east; this gulf was formed by the river Meander. It was a city having considerable shipping and commerce. It is now desolate, and noted only for the ruins of its theatre, still to be seen.

EXPLANATIONS AND QUESTIONS.

LESSON TOPIC.—(I) PAUL'S FIDELITY. (II) PAUL'S WARNING TO THE EPHESIAN BROTHERS.

I. PAUL'S FIDELITY. (17.) MILETUS, called also Miletum. 2 Tim. iv. 20; see Notes. (18.) YE KNOW, "Ye yourselves know" (Compare); ALL REASON, or "all the time." (19.) HUMILITY, lowliness of mind; TEMPTATIONS, trials. LYING IN WAIT, secret plotting of the Jews. (22.) SOUND IN SPIRIT, "impelled by a sense of duty" (Hackett), etc.—"restrained or kept from knowing future things, etc."—(Alexander.) "apit" does not refer to the Holy Spirit, as in v. 23. (24.) MY LIFE DEAR, valuable, he does not say his life is of no value, only not valuable to himself. (25.) SEE MY FACE NO MORE, a strong conviction that he would not see them again.—(Bishop.) (26.) I TAKE YOU TO RECORD, I call on you to witness or testify, v. 26, 1800000 of. (27.) SURVEYED, see v. 20.

II. PAUL'S WARNING. (28.) THE FLOCK, Christians at Ephesus, see Luke xii. 32; 1 Pet. v. 2, 3; OVERSEERS, inspectors, guardians (Creek—Ephesians), elsewhere translated "bishop." 1 Pet. ii. 25; Phil. i. 1; 1 Tim. iii. 2. TITUS I. 7. (29.) DEPARTING, may refer to his death or his leaving them at that time. ORIXTER WOLVES, false teachers, Matt. vii. 15. 2 Pet. ii. 1. XSTER, coming from without, in contrast with those of the next verse. (30.) PERVERTED, crooked, distorted things; DRAW AWAY, from the truth and the Church. (31.) WATCH, be watchful; REMEMBER, "keep in mind my watchfulness and work." (32.) COMMAND YOU TO GOD, blessed are they whom God accepts for safe keeping!

III. QUESTIONS.—Why did Paul warn the Ephesian brethren? Against what? From where would the first class of false teachers come? Where would the second class arise from? What were the "overseers" to do and to remember? To whom were they commended? What is said of God's power to keep and strengthen them? What facts in this lesson teach us—

(1.) That Christian teachers should not keep back any portion of the gospel? (2.) That Christians are to watch against false teachers? (3.) That earnest teachers will lead unceasingly with the impenitent until they are converted?

ILLUSTRATIONS.—Repentance. Philip Henry used to say, "If I were to die in the pulpit, I would desire to die preaching repentance, or if I were to die out of the pulpit I would desire to die practicing repentance." "He that repents every day for the sins of every day, when he comes to die will have the sins of but one day to repent of." Finish my course with joy. Speaking of the wreck of the steamer in which a noted minister perished, Dr. F. W. Alexander says: "They expected to go to places at sunset, but did not until four in the morning. All night the howling storm, the fire all out, the sea impassible, a few biscuits, but no water to drink, and the bell tolling all the while! The last time the minister is reported to have been seen he was standing above surveying the scene, perfectly calm, and uttered these words: 'I hope we may reach the shore, but if not, my confidence is firm in that God who doeth all things in wisdom and love.'"

WARRANT. Warn the boatman before he enters the current, and then, if he is swept down the rapids, he destroys himself. Warn the man before he drinks the cup of poison and then, if he drinks it, his death lies at his own door. And so let us warn Christians of their dangers through false teachers, and sinners of theirs from the coming consequences of sin, that their blood be not required at our hand.

WARRANT. Warn the boatman before he enters the current, and then, if he is swept down the rapids, he destroys himself. Warn the man before he drinks the cup of poison and then, if he drinks it, his death lies at his own door. And so let us warn Christians of their dangers through false teachers, and sinners of theirs from the coming consequences of sin, that their blood be not required at our hand.

LESSON XIV.

SEPTEMBER 30. REVIEW. TIME.—About 47 A. D. to 58 A. D. PERSONS.—Paul, Herod, Barnabas, Elymas, Silas, Timotheus, Lydia, Jason, Aquilla, Priscilla, Apollus, Demetrius. PLACES.—Antioch, Cyprus, Antioch in Pisidia, Lystra, Jerusalem, Macedonia, Thess. Corinth, Ephesus, Miletus.

GOLDEN TEXT.—And whatsoever ye do, do it heartily, as to the Lord, and not unto men.—Col. iii. 23. CENTRAL TRUTH.—Believers do all things for Christ.

DAILY READINGS.—M.—Acts xiii. 20-42. T.—Acts xiv. 8-28. W.—Acts xv. 8-22. Th.—Acts xvi. 2-

40. F.—Acts xvii. 16-33. Sa.—Acts xix. 8-41. S.—2 Tim. ii. 1-26. PLAN OF REVIEW.—The past thirteen lessons relate chiefly to the work of Paul the apostle during his three great missionary journeys. One lesson refers to the council at Jerusalem, held to consider the troubles in the church at Antioch, which Paul and Barnabas reported. This was after Paul's first and before second his missionary journey. The starting point of all his missionary journeys was Antioch in Syria. A most natural grouping of the lessons for review, therefore, is about these journeys

- I. Paul's First Missionary Journey, Lessons I.-IV. II. Paul and the Council at Jerusalem, Lesson V. III. Paul's Second Missionary Journey, Les. VI.-X. IV. Paul's Third Missionary Journey, Les. XI.-XIII.

I. PAUL'S FIRST MISSIONARY JOURNEY PAUL IN CYPRUS.—Why there? From what city did he start? From what port sail? By whom sent? With whom? In what city preach? What other city in Cyprus? Who heard him? Who opposed? How rebuted? Who believed? What helper left for Jerusalem?

PAUL AT ANTIOCH.—Where was this Antioch? How far from Antioch in Syria? The substance of Paul's preaching there? Recite the Golden Text and Central Truth.

PAUL AT LYSTRA, perceived whom? Why did he heal him? What did the people think? What do? What did they call Paul? Barnabas? Why? How prevented from offering sacrifice to Paul and Barnabas? By whom driven from Lystra?

II. PAUL AND THE COUNCIL AT JERUSALEM. THE YOKE BROKEN.—What yoke is meant? Who carried this question to Jerusalem? From what church by whom was it settled? State the things Gentile Christians were to avoid.

III. PAUL'S SECOND MISSIONARY JOURNEY. PAUL SENT TO MACEDONIA.—From what place sent? What disciple was found at Lystra? How regarded by Christians? By whom chosen as a helper? At what place did Paul have the call to Macedonia? Describe the manner of the call. What Paul inferred from it.

PAUL AND SILAS IN PRISON.—At what place? By whom cast into prison? Why? How was the jailer charged? How did he follow the order? What did Paul and Silas do in prison? At what time? State what happened as they sang praises in prison. The fear of the jailer. What was he about to do? How prevented? From whom hear the gospel? How receive it? What proofs did he give of his conversion?

TARSAUSIANS AND BERNABAE.—How compared as to their study of the Scriptures? What action did the Jews at the former place take? Who were chosen for their associates in the "uproar"? Who opposed the preaching of Paul at Berea? How did Paul escape?

PAUL AT ATHENS, during which of his three journeys? Where did he preach in Athens? Describe Mars' Hill. State the substance of Paul's sermon. How was it received? Who believed?

PAUL AT CORINTH.—Who were found there? Of what trade? What trade had Paul learned? Who came from Macedonia to aid him in preaching? How were the opposers treated? Who authorized the sign of "shaking off the dust of the feet"? State its meaning. Describe the vision of Paul at Corinth. Why granted?

IV. PAUL'S THIRD MISSIONARY JOURNEY. PAUL AT EPHESUS.—From whence did Paul come to Ephesus this time? Where had he been there before? For how long? Who were found there at the second visit? How instructed? What did they receive? In whose school did Paul teach? Why did he leave the synagogue? Describe the miracles he wrought.

POWER OF THE WORD.—How shown? Why were the books burned? State the cost of them. Who stirred up trouble in Ephesus? Why? Describe their action. Whom did they worship? Describe her temple at Ephesus. How were the people quieted?

PAUL AT MILETUS.—Whither was Paul going when he sent for the "elders" at Ephesus? State his claims as to faithfulness with them. His warning to them. Against what two classes? To whom were they commended? State some of the practical lessons we may learn from Paul's missionary labors.

NOTICE TO SUBSCRIBERS.—When remitting be particular to give the correct Post-Office address with the Province, and not the name of your residence, county, or township, as is frequently done, which prevents the receiving of the publication until the correct address has been obtained. In forwarding remittances register the letter, or procure a Post-Office order (in all cases we prefer the latter, as it protects the sender and ourselves), which can be had at the following rates: \$1 to \$3, 2c., and \$4 to \$10, 5c. When stamps are sent to make up the remittance, the only denominations that are of practical use are 1 cent, 2 cents and 3 cents of the Dominion of Canada. When changing address from one Post-Office to another it is necessary to give the old address as well as the new. If this is not done the change cannot be made, thereby causing disappointment. Address all letters concerning subscriptions: John Dougall & Son, Witness, Montreal.

EPPE'S COCOA.—Some time since, in a series of articles in these columns upon food, we spoke in terms of unqualified praise of Messrs. Eppe & Co.'s "Prepared Cocoa." The opinion we then expressed as to its purity and nutritious qualities has been fully endorsed by the public, as shown in its increased and steadily increasing consumption. We believe that Messrs. Eppe's manufactories are now the largest of the kind in the three kingdoms, and the total quantity of "Prepared Cocoa" consumed at the present time approaches four millions of pounds annually. This result is not surprising. The dietetic properties of native cocoa are well-known, but in the form prepared by Messrs. Eppe, Homoeopathic Chemists, they are rendered additionally valuable, both on account of their increased nutritive power and digestible character. We rejoice to see the high opinion we originally held to have been so generally confirmed, and we again congratulate Messrs. Eppe on the sound and valuable addition they have made to our not over lengthy list of dietetic foods.—Civil Service Gazette.

ADVERTISEMENTS.

EVERY SUBSCRIBER TO THE "MESSENGER" can act as Agent for it, and an application will have copies sent to them for free distribution.

THE READERS OF THE MESSENGER WILL HAVE noticed its greatly improved appearance for the last year or three numbers. This improvement adds to the merit of publication, but this cost may be covered by a good addition to our subscription list, and that addition the publishers expect their friends will make.

THE SEPTEMBER NUMBER OF THE DOMINION MESSENGER contains the beginning of an illustrated article by Col. Gray, entitled "On the Stikine." The Stikine is a river in Alaska, up which Col. Grey recently made a trip, the account of which he presents to our readers.

THOSE WHO DESIRE TO STUDY THE FRENCH LANGUAGE will do well to take a French newspaper. L'ALBION is such a one.—the only Protestant French paper in America. The price is \$1 per year, JOHN DOUGALL & SONS, publishers, Montreal.

M. POUCHET, IN HIS GREAT WORK, "THE UNIVERSE," says that "Anatomically and physiologically speaking, the human mechanism is very rude and coarse compared to the exquisite delicacy revealed in the organism of certain animals." But in us, the intellect, the exact sciences of the universe, predominate over the apparent impetuosity of matter. Through it man alone approaches his chosen creature who sits near the throne of the Eternal, and forms a bond of union between heaven and earth. If in his structure he belongs to our species, he seems already to elevate himself towards the Supreme Essence by the splendor of his genius. A grand and philosophic truth, and yet how comparatively small the number, and rare the genius, display of in proportion to the number of the earth's inhabitants. Were man to conform more to the laws of health and of nature, and be less addicted to the gratification of his passions, it would not be necessary to address the following Compound Syrup of Hypophosphites as a restorative for the powers of the brain and nervous system, while the world's progress in enlightenment would indeed be marvellous.

GOOD HEALTH AND AN EVEN TEMPER ARE two of the best accomplishments young ladies can have, and these are necessarily adjuncts to a beautiful face. The marks of a peevish disposition are not long in stamping themselves on any face, naturally the most beautiful. But who can help feeling peculiar when ill-health comes? Very few, indeed, more especially when it leaves a "vacuum" in the mind, and the intellect is carried away as if by a strong wind, and the mind is unable to enjoy one's own thoughts, or to be satisfied with one's own lot. When young ladies become irritable, through obeying the dictates of that fashion which says: "Fashion comes and goes as quickly as possible," and others of a similar kind, they find that everything has been lost and nothing found. With the growth of the knowledge of the human system, fashion will begin to disappear. The publishers of DIXON AND BAZZANI have done much to direct public attention to this matter. This little book has not with a partial exception in England, Ireland and Scotland, as well as in Canada, and the sixth thousand is now ready for sale. For 50 cents each copy will be sent post free to any address in America.

THE CLUB RATES FOR THE MESSENGER are when sent to subscribers, as follows:—1 copy, 25c.; 10 copies, \$2.50; 25 copies, \$6; 50 copies, \$11.50; 100 copies, \$22.50. Single copies, 5c. JOHN DOUGALL & SONS, publishers, Montreal.

The secret of the Lord is with them that fear him. Psa. 25: 14.

All persons are warned against paying subscriptions to the MESSENGER, or any other publication, to persons they do not know, unless such persons are able to show the clearest possible evidence of being authorized so to collect.

THE NORTHERN MESSENGER is printed and published on the second day of every month, at No. 25 and 27 Bonaventure street, Montreal, by JOHN DOUGALL & SONS, composed of J. N. Dougall, of New York, and John Dougall, of Montreal.