ericton Reporter says :—

ody and Sankey will com-
ampaign in New Hampshire
next Nov. 4th. They have
mbination with four or five
rs and exhorters, and will
rd movement simultaneously
points. The evangelists will
ne plan as they have adopted
nd attacking parties will be
various towns throughout
the same time. Mr. Moody
d consolidate his work, but
appeal to the pastors and
ew Hampshire to co-operate
is evangelistic work, and to
ervices on Sunday next, and
ng the month as possible.
eems to be as earnest and
r.

ecisely what Mr. Moody's
ston feared he might do.
programme, though it may
me friends, will shut out
ble co-laborers of last win-
ne will tell.

OBITUARY.

F AFFECTION IN MEMORY
TE ARCHIBALD MORTON.

n often presents itself to an
nd, "Why are lengthened
en written of persons, who
remarkable for piety or use-
silence that can be felt, ob-
erence to many, who have
y years burning and shining
Church of Christ, "and hav-
many to righteousnes shall
tars for ever and ever." One
is question may be, "they
al testimony from the feeble
have been *living witnesses* of
the gospel of Jesus Christ to
sanctify the life, and make
useful. Their memory is
ned in the affections of all
ge it has been to have been
their godly example and
pts. They are had in ever-
nbrance, and being *dead yet*

many living, with whom the
Morton has been a house-
ce their earliest childhood.
ir pleasantest reminiscences
is that of the "old Argyle
school, and its honored and
erintendent." They remem-
ing zeal, his loving, yet firm
d his unwearied efforts for
of all beneath his care. How
words of encouragement
n the energies of the teacher,
scholars to diligence, while
ould be felt, so deeply by the
t it seldom failed to produce
decorum.

he most steadfast members
dist Church in Halifax, and
ave been scattered far and
g the lamp of a consistent
fession with them, and many
ve had an abundant entrance
ngdom of Heaven, were
od through the instrumen-
connection with the "old
bbath school," and later the
Sabbath school, which Mr.
nued to superintend for some
member the prayer-meetings
ection with these schools—
r many who went forward
for, and to be instructed
from the wrath to come,"
early childhood found Jesus
l who maintain their Chris-
to this day. As a city mi-
nity alone can reveal how
h his instrumentality, have
d from the power of dark-
e been translated into the
od's dear Son. As a class
e can the record begin, of
his own deep experience of
fullness of the love and grace
lated his classes to prove a
ience, than otherwise they
ver attained.

t speak of his influence in
prayer-meeting. His voice
lately heard, to be soon for-
We esteem an intimate
life-long acquaintance with
as one of the blessings for
all ever be thankful. His
iety and words of kindly ad-
e ever been deeply prized by
gh we felt bereaved when we
e of his death, we knew for

"Only a crossing over,
and wide,
fearful billows, peace on the other
of anguish and sorrow in dark
d,
ound of singing, softened by harps

ing over, sadness and shroud and
r of parting, ere he could enter
of trial borne on the swelling tide;
alms of glory safe by the Saviour's

A GREAT IRON MERCHANT IN THE PULPIT.

Many of our St. John readers have seen the name of Mr. W. S. Caine, of Liverpool, in circulars and in English papers as that of a great iron merchant. They would hardly expect to find that he was in the habit of preaching, but such the Liverpool papers state is the case, and the notices of his address go to show with what good effect the matter-of-fact merchant introduces similes derived from mercantile life. The following is from the Liverpool *Journal*;

Lay preaching is one of the distinctive features of the religious life of the present day. Cultivated mainly by the nonconformists, it is found to be a religious agency of great value. The mission services, by means of which the more active churches and congregations seek to reach the lower classes of their districts, are carried on almost entirely by laymen. The success which so often attend services of this character is perhaps to some extent due to the fact that laymen conduct them. Very many persons, particularly amongst the poorer classes, have a strong preference for lay preachers. In listening to some merchant or cotton broker who devotes his leisure to preaching, few doubts arise in their minds as to the purity of the motives which prompt him to address them. They know at least that he derives no pecuniary advantage from his preaching. and they the more readily attend to his ministrations. There are some indications that in the future lay preaching will not be confined to the important, if quiet and unobserved, sphere of mission services. A large, well attended and popular place of worship in Liverpool—the Texteth Tabernacle—has been founded and is carried on entirely by laymen. Special services of various kinds at the larger chapels are more frequently than ever conducted by laymen. and occasionally they undertake an ordinary service. This was the case yesterday at Pitt street Wesleyan chapel, where a sermon was preached, as announced by placard and advertisement, in the morning by Mr. W. S. Caine. Mr. Caine is a good specimen of the better class of lay preachers. His presence and voice are by no means unsuitable to the pulpit With his general style as a platform speaker most of our readers are familiar. Transferred from the platform to the pulpit he remains very much the same. He affects none of the highest graces and refinement of speech. No flowers of language dot his periods. There is a plainness and simplicity in his utterances which are obviously intentional. Indeed in the course of his remarks yesterday, he laid down the principle that plainness was an essential element of success in preaching. His sentences all constructed upon one model are short, crisp, vigorous. With a few simple words he expresses exactly what he means his hearers to understand. His ideas come out with singular clearness. The homely vigor and simplicity of his illustrations are sometimes remarkable. His text yesterday was taken from the Gospel according to St. John, xiv. 6, "I am the way, the truth, and the life;" and in the course of his remarks he wished to illustrate the proposition that the truth of a promise was the fulfilment of it. A £5 note he said is a promise on the part of the Bank of England to pay £5 in gold on demand, and the truth of that promise was the receipt of five sovereigns. Christ, he went on to say, was the truth of all the promises of the Old and New Testament. Let them then, "cash the note," and take to themselves as their own property and their own right all the blessings of the gospel. Then speaking of the blessings which followed a close walk with Christ, he said that if they looked at a page of a child's copy book they would see that the first line written was pretty good, but lower down as the child got further away from the printed heading, the writing got worse and worse. "So it was with the Christian life; the nearer they kept to their example, Jesus Christ, the better would they be." If not a brilliant, Mr. Caine is undoubtedly a strong and forcible preacher. His general treatment of his theme showed that he had carefully thought it out, at any rate all its more important features. His leading idea was that that we are justified in accepting the declaration of the text in its fullest and widest meaning. Such practical preaching can hardly fail to do good, and congregations will not suffer if qualified laymen are more frequently invited to occupy the pulpits of the regular places of worship. At the close of the service, and also of the evening service, at which the Rev. Charles Garrett preached, there was a collection on behalf of the Indian famine fund.—*Tel.*

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN EARLY CHURCH HISTORY.

A. D. 62. LESSON VIII. PAUL IN THE STORM: or, Trust in God. Acts 27, 14-26. November 25.

EXPLANATORY.

NOT LONG AFTER. Probably while the vessel was still off the southern coast of Crete. *Tempestuous wind.* In Greek, "a typhonic wind," with whirling eddies and sudden changes in direction. *Euroclydon.* One of those furious storms still common on the Mediterranean, and known as a "Levanter." So in life, "the gentle south wind of to-day may be followed by a storm to-morrow."—*Starke. The ship was caught.* Being whirled helplessly in the changing blast. *Could not bear up into the wind.* Literally, "could not eye the wind," from the fact that a pair of eyes were generally painted on the prow of ancient ships. *We let her drive.* As the vessel could not face the storm, it must needs be swept on by it.

RUNNING UNDER. That is, under the lee or shelter of. *A certain island...called Clauda.* A small isle near the southwestern extremity of Crete. *Much work to come by the boat.* Found it difficult to hoist on board the little boat which was towed astern. These little details show that an eye-witness wrote the history *Undergirding.* By passing strong ropes tightly around the vessel to aid in holding it together. *The quicksands.* Two large sand-banks off the coast of Africa, called the Upper and Lower Syrtes, and greatly dreaded by navigators. *Strake sail.* Lowered the rigging, in order to free the ship. *Lightened the ship.* By casting overboard all articles not absolutely necessary. *With our own hands.* A work in which not only the sailors, but also the prisoners and passengers took part.

NEITHER SUN NOR STARS. Thus they could neither take observation, nor reckon whether they were drifting at the mercy of the gale. "Yet one star shone for Paul, the promise, 'Thou must bear witness at Rome.'"—*Besser. Many days.* We learn from verse 33 that the gale lasted a fortnight, an uncommon, though not unprecedented, period for a Levanter. *All hope...taken away.* Hope clings to the last blessing; when that leaves, despair alone remains. "The strain both of mind and body, the incessant demand for labor, the terror of the passengers, the hopeless working at the pumps, the laboring of the ship's frame and cordage, the driving of the storm, the benumbing effect of the cold and wet, make up a scene of no ordinary confusion, anxiety, and fatigue."—*Conybeare and Howson.*

LONG ABSTINENCE. Probably not entire, but partial; from the difficulty of preparing food, the constant need of labor, and the general dejection of spirits. *Paul stood forth.* In times of trial true character comes to the front. Dangers and distress which conquer common men, only inspire great souls. *Ye should have hearkened unto me.* He reminds them of this, not as a rebuke, but to impart confidence in his present words. *Be of good cheer.* Not only is the believer himself cheerful, but he carries cheer to other troubled hearts. *There stood by me the angel.* "Paul knows not where he is himself, but God's angel knows where to find him out."—*Henry. God, whose I am.* Would that all disciples might boldly confess their Lord before all men! *Whom I serve.* Noblest among the sons of men, Paul proudly acknowledged himself a servant.

BROUGHT BEFORE CESAR. "Man is immortal till his work is done;" Paul's career is not complete until he has borne testimony for Christ before the highest in the Roman realm. *God hath given thee all.* He had doubtless prayed for their safety, and received assurance of an answer. Even sinners may be thankful that saints are in the world. *I believe God.* It is easy to believe God's word in prosperity, but to rest on the promises in adversity tests faith. *A certain island* The result is revealed, but not the particular plan. *What* island Paul knew not, though he knew that God was guiding the shattered bark over the waste to *some* land of rest. Inspiration and prophecy have their limits.

GOLDEN TEXT: What time I am afraid. I will trust in thee. Psa. 56, 3.

DOCTRINE: *The ministry of angels.* Heb. 1, 14; Psa. 103. 21.

The next lesson is Acts 27, 33-44.

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