

New York Letter.

Vacation is over, and we are returning to our work. The fall campaign will not be under way until the first Sunday in October, but the preparation begins now.

Many may croak about ministerial vacations, but the energy with which the brethren will take up their work will be answer enough to such faultfinders.

Any way the idea of taking a rest is fast disappearing from these summer occasions, so far at least as our prominent brethren are concerned.

The system, however, is against the imputation contained in the cry, "Satan never takes a vacation."

One afternoon, about five days out from Halifax, I was gazing over the bulwarks of the good steamer Ulunda when the thought came to me, "How much water is there between me and the earth at the bottom?"

Then the camping tent proper was one of the best seasons held there. The choicest preaching is sought after, not for show, but for real spiritual food.

One advantage we have down here is the presence of such places of spiritual recreation. The Northfield Conference, with Dwight L. Moody to direct it; the Cottage City's privileges, under Baptist management, provide for a feast of fat things, and we have the joy of the week at the beautiful Springs of the Social Science Conference is being held and the programme is a promise of things as piquant to the mind as geyser water is to the palate.

After being out 11 days the sight of land was very pleasant, especially the sight of England, which rose before us on the morning of July 21.

Another movement relating to civil affairs whose origin in the moral sense is a citizen's movement having in view a remedy for our corrupt municipal government. Rev. Dr. Heber Newton, an Episcopalian, began the movement by a sermon which called forth favorable responses.

The strike is over. The investigation by the Board of Arbitration has not brought out much that is new. All that can be gleaned is that the chiefs of the New York Central are men in love with the Knights of Labor, and that the Knights were rather unwise in their action.

Why cannot we have more of this preaching? These two cases indicate a state of thought prevalent in religious circles of every denomination. We will

see that tall shaft ahead? I looked in the direction indicated, but could not at first see anything like a shaft. At last a dim outline caught my eye. "That is Eddy's tower," said a man who had been taken down, as it was unsafe. The present one (being the fourth) is a remarkable structure built of stones, firmly bolted together. It is 146 feet high and of a splendid shape.

One change reminds us of another. The District Secretaryship of the Missionary Union in New York and New Jersey is remodelled. Dr. Burlington, who has served the society and the denomination faithfully for years, is to be laid aside.

We have been deeply interested in the changes in the management of the Messenger and Visitor. May Dr. Goodspeed be abundantly blessed in his new work, and may our new editor find his new sphere full of good opportunities and rich compensations, as well as a lack of work.

In these days of travel, when the waters of the Old Ocean are ploughed up by so many rushing keels, the sea is not so mysterious and terrible as it was to the ancients, who regarded it as the abode of all that was dark and awful.

At a conference of the missionaries of the American Baptist Missionary Union, held in Yokohama, June 11th, 1890, it was resolved, in view of the great needs of this field and the enlarged opportunities for work in this country, to beseech God, and under Him the Missionary Union and the Baptists of the North, for a speedy reinforcement of Twenty-three Men.

Japan has a population of 40,000,000 people, 30,000 Protestant Christians, 1,000 of whom are Baptists. I, though missionaries of evangelical churches, have not yet seen a greater part of these devoted to school and literary work, leaving but a very small force to do direct missionary work among the people.

There are, including brethren on furlough, thirteen men on the A. B. M. U. two from the Southern Board and one from the English Baptists—sixteen Baptists all told, missionary to two and a half million of souls.

There are 38 ken or prefectures, with a population aggregating 34,000,000 people, not all of them in the same place; besides the great cities of Kyoto Fu, 870,000, and Osaka Fu, 1,200,000. Seven prefectures, with a population of 6,000,000, are without a missionary of any denomination. It is probably within the limit to say that 10,000,000 of the population in this country are out of practical working reach of the present missionary forces, and some 35,000,000 out of reach of our present Baptist forces in Japan.

On behalf of the Conference, ROBERT A. THOMPSON, E. H. JONES, C. K. HARRINGTON, W. L. ANSHORE, Committee. Yokohama, June, 1890.

Abstract of the History of the Baptist Church at Rawdon, Hanis Co., N. S. Prepared by Mr. Roland H. Creed, and presented before the Central Baptist Association June 21st, 1890.

Preaching in Rawdon by the pastor of the Newport Baptist church for some years previous to 1823 led to the organization, Nov. 5th of that year, of the Rawdon Baptist church, commencing with a membership of twenty-four, who had been dismissed from the Newport church to form this new body.

Its membership reside chiefly in South Rawdon, though they own a house of worship at Centre Rawdon and hold services in several other places in the neighborhood. Two of the constituent members—James Higgins and James Gordon—continued to hold the office of deacon which they had held in the mother church. The church was received into the association in 1824. Richard McLearn, a native of Rawdon, who had become clerk of the church in 1825, and received in 1827 a license to preach, was ordained March 10, 1828, and became its first pastor, holding the office till 1833, and was succeeded by Elder John Doyle, who had been ordained an evangelist by this church in Nov., 1831. On Aug. 12, 1837, a council was called to consider difficulties between pastor and people, and being unable to effect a reunion, fellowship was withdrawn from Mr. Doyle, and the church again left pastorless. Elder T. H. Porter was pastor from May, 1841, till June 5, 1845. In 1847 Rev. Geo. Dimock had an engagement with the church for six months. In March, 1849, J. Bancroft was ordained and became pastor of the church, and was succeeded in 1858 by Rev. James Stevens, who preached his farewell sermon Oct. 3, 1868. On Aug. 23, 1873, Joseph H. Robbins was ordained and became pastor of the church, but resigned in December of following year, since which the church can scarcely be said to have had any settled pastor. The various pastorate have been held by brief and uncertain tenure. No pastor appears to have given his whole time to the interests of this church alone.

The membership, at first twenty-four, had reached forty-nine before 1838, when it relaxed to twenty-seven, and in 1872 crept up to 143; but has always stood below the point since, and keeps on its rolls a large number of non-resident members.

The church has passed through many seasons of severe trouble arising most frequently from doctrinal dissensions.

In its first year a council was held to settle difficulties between Elder James Munro and Deacon Jordan, and was successful. There was trouble the following year also from doctrinal dissensions. It is recorded that the early years of the church had witnessed much trouble and many had been excluded. The termination of Elder John Doyle's pastorate in 1837 was due to his change of doctrinal views, and a large number of members were excluded for the same reason. In 1845 it is recorded that during that and the previous year there was division in the church on account of dissenting views of the pastor and those who clung to him.

The records do not mention the establishment of a Sabbath-school till 1836. The church, though frequently without a settled pastor, has from time to time enjoyed the services of a large number of ministers and ministerial students, through whose labors, under the divine blessings, many and most gracious revivals have taken place.

How to Deal with Skeptical Young Men. REV. D. NASH. Our beloved Bishop Foss, preaching at Brixton Hill during the English Conference of 1886, addressed the brethren in the ministry in the following admirable manner: "My brethren in the ministry perfectly understand that there is abroad in the world to-day a flippant and careless skepticism, very common among even those who attend our Christian churches, generally among young men who do not know very much about the Bible, and who yet say, 'We honestly doubt.' Some declare that they 'disbelieve.' What would you do with such careless, unintelligent skeptics? Brother minister, would you send him to Scott, Paley, Watson, a host of others who were Christian apologists, to read to him, to read those books? God forbid! He may be dead and damned to-morrow! Don't put him off so. There's a shorter and better way than that.

Canada is about to receive marked attention in the hands of the New England Magazine. The leading feature of its September issue is an article by W. Blackburn Harte, dealing with the literary leaders of Canada. The writer says: "It is an indisputable fact that we are on the eve of a great national crisis in Canada, and an intellectual revolution, which will mark an epoch in our history, already at hand. He gives a bright comprehensive outline of the work of letters, each sketch being accompanied by a fine portraiture engraving. Among the number are: Professor Goldwin Smith, Sir Daniel Wilson, Archibald Lampman, William Wilfred Campbell, Miss Agnes MacLachlan, G. M. Morris, Miss Agnes Ethelwyn Wetherald, Miss Sara Jeanette Duncan, Dr. J. G. Bourne, Wm. Douw Lightbald, Dr. George Stewart, Jr., Dr. W. George Beers, Charles Almer, Principal Grant of Queen's University, J. Hunter Duvar, Gerald E. Hart, Nicholas Flood Davis, James Macdonald Osley, J. M. L. Moine, Professor Charles G. B. Roberts, Grant Allen, Sir William Dawson. In addition to this article by Mr. Harte, there are in this number poems by Campbell and Lampman, and an article on French Canadian literature by George Stewart, Jr.

Remember this, when Love goes out, Hate comes in. In your heart there stands an angel watching, silent, on whose lips are kindly words, in whose hands are patient, kindly deeds, who sees you with face too black to look upon, something that likewise watches and waits with horrible patience, if perhaps the angel, with folded wings and drooping head, may be driven out. It is never empty—this curious, sickle heart. One or the other must stand there, king of the hour, or the other—and in the twinkling of an eye the change is made, from angel to fiend, from fiend to angel; just which you choose.—Elizabeth Stuart Phelps.

That Day. A poor, little, faded woman had been brought into court as a witness in a disagreeable case, involving very serious issues. The entire case depended on the fact that a paper had been signed on a certain day, and this the former little woman was prepared to prove.

That Day. "You saw the paper signed?" asked the opposing counsel in cross-examination. "Yes sir."

"You take your oath that it was the 30th of August?" "I take my oath, sir."

"The lawyer, who thought another date could be proved, assumed an exasperated smile, and repeated her words: "You know it was! And now be so good as to tell me just how you know it?"

"The poor little woman looked from one countenance to another with wide, sorrowful eyes, as if she sought understanding and sympathy. Then her gaze rested on the face of the kindly judge. "I know," she said, as if speaking to him alone, "because that was the day the baby died."

Public speakers, actors and vocalists find, and state that Dr. Thomas Electric Oil relieves hoarseness and irritation in the throat, better than any medicine specially advertised to relieve the difficulty. This Oil has a wide scope, since it cures external hurts, corns, sores, frost-bite, piles, and a variety of other unhealthy conditions.

It may not be generally known that the true source of the wealth of Chile is in its natural deposits of nitrate of soda and other salts. The vast deserts between the Camarones and Copiapo have been aptly compared to an immense laboratory, so great is their richness in salts of various kinds. Theodore Child, in the forthcoming number of Harper's Weekly, will describe a recent visit to these "nitrate deserts," and will relate some curious facts in regard to the peculiar and extensive industries of that region.

Concerning Rudyard Kipling—a valuable whose stories has just been published by Harper & Brothers—Andrew Lang writes: "To myself he seems one of two, three, or four young men—and he is far the youngest—who flash out genius from some unexpected place, who are not academic, nor children of the old literature of the world, but of their own works. He is not in tune with our modern civilization, whereof many a heart is sick; he is more at home in an Afghan pass than in the Strand."

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Good News! No one, who is willing to adopt the right course, need be long afflicted with boils, bunions, pimples, or other cutaneous eruptions. These are the results of Nature's efforts to expel poisons and effete matter from the blood, and show plainly that the system is ridding itself through the skin of impurities which it was the legitimate work of the liver and kidneys to remove. To restore these organs to their proper functions, Ayer's Sarsaparilla is the medicine required. That no other blood-purifier can compare with it, thousands testify who have gained

Freedom from the tyranny of depraved blood by the use of this medicine. For nine years I was afflicted with a skin disease that did not yield to any remedy until a friend advised me to try Ayer's Sarsaparilla. With the use of this medicine the complaint disappeared. It is my belief that no other blood medicine could have effected so rapid and complete a cure.—Andrew B. Garcia, St. Victoria, Vancouver, British Columbia. "My face, for years, was covered with pimples and humors, for which I could find no remedy till I began to take Ayer's Sarsaparilla. Three bottles of this great blood medicine effected a thorough cure. I confidently recommend it to all suffering from similar troubles."—M. Fisher, Concord, Vt.

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