

Ours is not peculiarly severe compared with those of other ages. Our trial is the Materialism that is so rampant in society. The nineteenth century witnessed a greater expansion of knowledge than any other century. The admiration of the great intellects that advanced knowledge and so helped to make life comfortable, reached almost worship. Life has thus been pervaded with epicureanism and there is danger in this for young men. On the other hand how much do these learned men know? The greatest of them now, as in the past, confess they have gathered only a few pebbles on the shore. This should suppress haughtiness. There is a strong tendency to seem to know what is not known. All the discovery made is only knowledge of events; the power behind the events is unknown to science or to philosophy. The scientists say there is something behind these events which produces these events.

1. A characteristic of the race has been this faith in God. The Bible begins with it. Enoch, Abraham, Joseph, the Prophets exhibited faith and insisted on the necessity of it. The apostles and the church always demand it. Other changes have taken place, but this faith in God has remained a permanent characteristic of the race. There is, indeed, a tendency in science to think of this force behind events as impersonal, but there is more reason for regarding it as personal than as impersonal inasmuch as we know more of personal than of impersonal force.

2. Prayer is another characteristic of the race. Who taught men to pray? Men always prayed when trouble came.

3. It has been a characteristic of man to love what is excellent. The Bible calls on us to cherish what is best. These are fundamental requisites of true character:—Faith in God, prayer to him, and love to God and man. Fear God and keep his commandments, and if this be not optimistic enough take the words of Jesus: "Take my yoke upon you and learn of me."

Dr. Trotter spoke to those who feel themselves outside this circle in which the blessings described are enjoyed. The new life is open to these; it begins in a crisis, in the burden of sin, in reconciliation to God. Nothing can keep them out of the kingdom, for the divine sacrifice of the cross has put away sin, and the motives of the Spirit are to confession and faith.

Notes by the Way.

Sunday, February 9, was spent with Pastor Fisher. Preaching at Smith's Cove in the morning, a funeral service at Upper Clements in the afternoon, and preaching service at Clementsport in the evening, made a full day. This field has been greatly blessed by the recent services, in which the pastor was assisted by Evangelist Walden, a large number being received into the church by baptism both at Smith's Cove and Deep Brook. Is not the fact that I had no difficulty in doubling the subscription list of our Baptist paper in these two places as strong a testimony to the thoroughness and permanence of the spiritual awakening as could be given? When a man awakes to the need of a Christian paper in the home, and is able to enjoy the weekly visits of his denominational organ, is not this an evident token of a sound conversion? Pastor Fisher hopes to hold special services before long at Clementsport, and is praying for and expecting an abundant blessing here also.

On Wednesday afternoon, having finished the work at Deep Brook, I transferred myself, by man's primitive mode of locomotion, to

BEAR RIVER,

distant about five miles. As one approaches the place by the winding inner road and catches, occasionally, glimpses of a few clustered houses, he gets the impression that Bear River is a small country village. But when he has noted its numerous and well-appointed stores and hotels, and finds an excellent water system and electric lighting already installed, and especially when he has climbed one of the numerous hills where he can obtain a bird's-eye view of the place, he realizes that it has well-nigh attained the proportions of a town.

Here is located one of the largest and strongest Baptist churches in the province. For a few weeks past the pastor, Rev. I. W. Porter, has been assisted in special work by Evangelist Walden. A gracious revival has been experienced, the power and extent of which is not indicated by the mere number of additions to the church. Evangelist Walden left on Monday, intending to take a few days' rest preparatory to beginning work at Digby. This week the meetings have been continued here by the pastor, and for three nights the writer has been privileged to attend the services. The attendance has continued good, and seldom does one see so prompt and cheerful response when individual testimony is called for, while the stereotyped theological phrases, which so often pass with us as the expression of thought, were singularly lacking, and the testimonies even of the youngest had a refreshing naturalness and directness. So far ten have been baptized, and last night three others were received for baptism, while others are earnestly seeking salvation. In Pastor Porter the church has a wise and efficient

leader, and a judicious teacher for those who are new and untired in the Christian faith.

Now may I be permitted a few words on a subject a little outside of my usual topics, but closely related to the work. This question has been asked me several times, "Why do those who are at present subscribers ask to have their paper stopped?" To answer this fully would take more space than can be allowed me. But in the great majority of cases the reason can be given in one word—poverty; and this again can be divided into three,—material poverty, mental poverty and spiritual poverty.

First then is the smallest class, those to whom the amount of the subscription represents real self-denial, who can manage to take the paper only by the exercise of rigid economy in other directions. These stop the paper reluctantly, and miss keenly its weekly visits. But the majority of those who would place themselves in this list have no difficulty in finding money for things of far less worth to the home.

In the second place we have a larger class, those afflicted with mental poverty. Such people find their regular mental diet in the daily newspaper and the short-story magazine, and anything that calls for the exercise of intelligence in its perusal soon wears the flabby muscles of their minds. From these people comes the complaint that the paper is too heavy and dull, and inquires why it cannot be made more bright and newsworthy.

But the third class is perhaps the largest, and includes moreover many of the second class and some of the first. Now no one must confuse spiritual poverty and poverty of spirit. By the former I mean a lack of interest in and sometimes a positive distaste for religious things. The great reason why many do not take the MESSENGER AND VISITOR is that they have no interest in the things of which it treats. They do not care what the Lord is doing in and through the churches, and as for missionary intelligence they hear too much of that from the pulpit. As for sermons and editorials, however strong and soul-refreshing, they "care for none of these things." Against such indifference there can be no appeal, and the paper is discontinued. As an instance let me cite one case. A certain man in a certain place was a subscriber. I called on him, and in the course of our conversation he told me with considerable pride how in a recent race, his horse, driven by himself, had carried off the honors. But he complained that the MESSENGER AND VISITOR had no good reading in it now, and asked to have it stopped.

In some cases there may be other reasons, and doubtless the lack of denominational unity and loyalty, which is felt severely in every other department of denominational activity, operates here also. But the above will cover, I think, the majority of cases, and the minority is smaller than some might think. If these last notes seem very much "by the way" I must ask indulgence for this once.

Yours in service,

Bear River, February 15. R. J. COLPIETS.

Pray for Your Minister.

BY REV. SMITH BAKER, D. D.

Why? Because he is your minister, chosen by you and the church to which you belong to minister to your spiritual needs, as your physician is your doctor to look after your physical wants. You have chosen your pastor as your helper to assist you in the development of your religious life, hence you have a personal interest in what he says and in his prayers. He is not and cannot be to you as other ministers are. He may not be so eloquent or so much of a man, but the fact that he is your pastor, chosen to be your teacher and leader in the spiritual life, places him in altogether a different relation to you than any other preacher can be. If you are a sincere Christian, you must be more interested in his whole life, in what he is as a man, in his teaching and in his spiritual power, for he is the message of God to your soul,—God's means of grace to your life, the one man who, if you are right and he is right, is to have more to do with your conceptions of truth, with the direction of your religious activities and your growth in grace than any other man. You have chosen him as your spiritual adviser and the opener of the Word of God to your soul, therefore by all the interests of the spiritual life, you are to feel a special interest in him and pray for him as you desire and seek your own Christian development.

It is not a mere sentiment which has always made the good minister revered and loved as no other man is. It is a natural, honest and reasonable interest in respect for and devotion to one who stands as the messenger of God to the soul. The consecrated, spiritual pastor will always be thus honored. Sad the day for our churches when this interest in and love for the sincere pastor shall be no more. Not priest-feared but pastor-loved is one of the most sacred relations on earth and which should lead the Christian to daily pray for his minister because he is his minister.

Why? Because your minister is your servant. As a Christian and a church-member, you are interested in the advancement of Christ's kingdom and the growth of the Church in the community in which you live. As a member of the church, you are responsible that the gospel should be preached, the poor and the sick visited and Christ carried into the homes of the un saved. But you are a busy person and have neither the time nor the qualification for the work which needs to be done and you unite with others in securing the services of one whom you believe to be a qualified and good man to do this work for you.

Why? Because your minister is a man with like pas-

sions as other men. He needs grace and wisdom and faith and strength, that he may rise above the common temptations of life and above the peculiar social, mental and spiritual temptations of his callings, for while the ministry of the gospel has many exaltations, advantages, strengths and joys which make it the highest of all callings, it also has its special temptations, against which the true minister struggles and in conquering of which he is made strong. He has a temptation of the intellectual over the spiritual, of the merely professional over the personal, of the formal over the intense, of the general over the definite. There may be no temptation to immorality, but there is a terrible temptation to professionalism. Therefore pray for him, that his heart may be kept warm and his consecration intense and his spirituality intensely on fire, that his example may be pure and his words have power and he ever rise to the dignity of the office.

Why? Because the more you pray for your minister, the more his words and prayers will bless you. A prayerful heart will be a sensitive heart and a receptive heart. These two things have more to do than anything else with the power and the means of grace upon our souls. When you have prayed for your pastor, then his common sermons will have uncommon power over you, and his common prayers will become uncommon inspirations to your lives. A man who prays most for his pastor gains most from his pastor. Pray for your minister because he is your minister, because he is your servant, because he needs your prayers and because it will bless your own life.—Zion's Advocate.

Terrible Work of Savages.

La Patrie, a Paris paper, published the other day a letter from its correspondent, M. Rouyer, giving a terrible account of the massacre of many members of a French scientific expedition by cannibals at Saleraka, New Guinea. The natives at first were apparently friendly, but during the night made a treacherous attack upon the exploring party, murdering 25 of them, including Baron Villars, Count De Saint Remy and Mm. Hagenbock and Vries, and wounding 33, including the writer of the letter, M. Rouyer, the chief of the mission and another Frenchman named Reimer. From the account of M. Rouyer it appears that the object of the savages was cannibalism as well as murder. Some of the killed were terribly mutilated and one at least had been roasted when the savages were attacked by a rescue party, and M. Rouyer who had been stunned by a blow was saved from the terrible fate which seemed to be awaiting him.

New Books.

HOW TO ATTRACT AND HOLD AN AUDIENCE. By J. Berg Essenwein, A. M., Lit. D.

This is a book which offers help of a kind which a great many persons need. It is very much to be regretted that so many persons who have to address the public habitually do not spend more time and effort in learning how to do so effectively. Too many persons seem to think that, if they have anything to say, the expression of their thoughts may be left to take care of itself. This is by no means the case, even though the thought be well defined in the mind of the speaker, but perhaps the greatest value to be derived from the scientific study of expression arises from the fact that thought and expression are so closely allied that really forcible and effective expression is impossible apart from clear and vigorous thinking. Dr. Essenwein's book aims to be suggestive rather than exhaustive in its treatment of the subject: it is popular not technical. But it deals in such a way with the main essentials of the subject as doubtless to afford great help to the student. The book is divided into four parts. Part I, discusses the Theory of spoken Discourse; Part II, the Preparation of Discourse; Part III, the Preparation of the Speaker, and Part IV, Helps and Hindrances in the Audience. There are also appendices which give (A) Outlines of Orations, (B) Model Orations for Analysis and Declamation, (C) One hundred subjects for Orations, with brief hints for treatment, (D) One hundred subjects without such hints. The book seems to us to be arranged on an excellent plan, and the discussions, directions and hints which it contains will certainly be found highly valuable to any young speaker, or older speaker, who does not suppose that he knows it all already. Young ministers who have not had the advantage of a regular course in a School of Expression would do well to get this book and devote a good deal of time to its study.

—Published by Hinds and Noble, Cooper Institute, New York. Price \$1.00 post paid.

HOW TO STUDY THE BIBLE, By George Coulson Workman, M. A., Ph. D.

This is a neat pamphlet of 15 pages, containing an address delivered by Dr. Workman before the Provincial Sabbath School Association of Ontario, at the Convention held in Toronto in October last. Many things are pointed out which should be of much value to the earnest student of the Scripture. In Dr. Workman's view the Bible is to be studied 1. as literature, 2. as ancient literature, 3. as oriental literature, 4. as developed literature, and 5. as inspired literature. We are told that we should bring to this literature the same use of reason and the same exercise of common sense that we bring to the study of other literature. This is doubtless true, but in view of what the Scriptures teach concerning the illuminating influences of the Divine Spirit, something more might be expected in such an address on the importance of pursuing our studies in prayerful reliance upon the Spirit's help. One does not wish to be captious, and certainly a speaker cannot put everything into one address. At the same time one cannot but feel that in an address of this length on—How to study the Bible, the supreme matter of dependence upon the Holy Spirit should have been judged of sufficient importance to justify more than a mere allusion in a brief sentence or two at the close.

—Published by William Briggs, Toronto. Price 10 cts.