

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LII.

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THE CHRISTIAN VISITOR,
VOLUME XLII.

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SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 18, 1889.

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— DR. PARKER proposes to make religious services more attractive by allowing those who attend to smoke? What next?—Toronto may be called a city of churches. She has one to each thousand of her population, with total seating capacity of about 100,000.—A Presbyterian church in New York has furnished gratuitously a copy of a religious and denominational paper to every one of its families not already supplied. This is thought one of the best investments of church funds. Who can doubt it?—Five of the twenty-one students composing the senior class at Rochester Theological Seminary have offered themselves for foreign service.—The mission of our Ontario and Quebec brethren makes a fine showing. It has been in operation but twelve years. During that time the converts have increased from 60 to 2000, native preachers from 3 to 32.—Baptist growth in Toronto is steady and rapid. In '64 there were but two churches and 430 members. Now there are eleven churches, twelve missions, and about 3000 members. Five new church edifices have been commenced within the last fifteen months.—Our own Dr. Broadus has just given a course of lectures on preaching at Yale College. Succeeding such men as Beecher, R. W. Dale, and Phillips Brooks as lecturers on the same topic, he is said to have proved himself the peer of the best. The large audience room where the lectures were delivered was filled day by day with professors, pastors of various denominations, and a large number of the general public, as well as with students.—The county of Halton, Ont., was for several years under the Scott Act. The rummies told all manner of stories about the increase of its drunkenness, etc., and halfhearted temperance people were induced to vote for its repeal. The convictions for one quarter since high license has been adopted are 40, nearly half as many as during four years of the Scott Act. Let our own people make a note of this.—Archbishop Corrigan of New York has forbidden Catholics to attend Father McGlynn's Anti-Poverty Society meetings in the Cooper Union, under threat of ghostly pains and penalties. At the next meeting the great hall was filled to the door. Rome's power over her adherents is weakening.—A dear aged saint who had once been very wealthy, but is now left penniless, says he is more happy now than in the days of prosperity. Then he was engaged in worldly pursuits, now he has the peace of God in his heart. Money is the poorest treasure; religion is the surest and most precious.—The Baptists of Havana, Cuba, are to have an audience room capable of seating 3000 people. Dr. Tichenor has gone to Cuba with the first instalment of \$20,000 of its price—\$60,000. It is a theatre, centrally located and fitted for its new purpose. After the bargain was made, the owners received an offer of \$90,000 for the property. Mr. Diaz will now be able to reach more of the people, although this will not hold all who throng to hear him.—The average consumption of spirits, beer and wine of the good people of our Dominion during 1888 was something over five gallons for each man, woman and child; the average of tobacco was over two pounds each. What fabulous sums, which ought to be placed on God's altar, are sacrificed on that of lust and appetite.—Some one having said, one of the strangest sights is a Christian with the New Testament and eighteen centuries of church history and yet opposed to foreign missions, the *Christian Enquirer* retorts that a still stranger sight is a Christian who believes in foreign missions and gives nothing to help them. Good.—Thanks to the friends who have offered to supply the copies of the *Messenger and Visitor* we called for last week. We have written to the one whose offer reached us first.—We are very glad that Bro. Robinson, now of Riverside, Cal., is now about recovered from his prostration, and that his heart is turning East again. Happy will be the one of our churches that may secure him as pastor.—The interesting review of missions in the W. B. M. U. column for the past three weeks, is the substance of an address by Mrs. March, at a symposium on missions in one of the churches of St. John.—Our readers will be interested in the communication from Dr. E. Rand, on H. Alline's hymns. "D. A. S.'s" criticisms have called forth two other communications, one of which will appear next week.—The correspondence from Miss Bishop is very nice. We hope to have sketches of German life, etc., from her occasionally.—Bro. Churchill's diary is also full of interest. We wish we could have more of the same sort from our missionaries. It is just what our people need to keep alive their

prayers of good children. A very pretty custom is observed among the children of reciting hymns and other selections of poetry upon *Heilige Abend*.
BLANCHÉ BISHOP.
W. B. M. U.
"Arise, shine: for thy light is come."
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(Continued.)
BURMAH.
At a Foreign Mission convention recently held in Burmah, 500 active Christian churches were represented, having over 26,000 communicants. These meetings were harmonious and profitable. Their fields of labor are the Karens, of Northern Siam; the red Karens and the Chins.
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There are mission stations now from Madras to Cocacole on the east, and from Kermool to Hanamaconda on the west. There are more than 16,000 women church members whose children's children will rise up to call the Redeemer blessed.
One who had the pleasure of attending the Telugu Convention, some time ago, said in speaking of Lydia, or Annie the prophetess, as she is called: She is a very aged woman and as all were anxious to hear her speak. Dr. T. F. Smith helped her to the platform; her eye was dim and her voice had a slight tremor in it; she gave a most beautiful account of her conversion 44 years before, and her connection with the mission for 33. She described what the Lord had wrought for her people during that time and what He would do. The Missionary said there was not a dry eye in the house. The overshadowing presence of the Almighty seemed to rest upon them all. And she is only a fair specimen of the glorious work wrought among the women of the Telugus.
In India to-day there are 2,300 female missionaries. To tell the work being done by them alone, we would have to follow them into the 3,000 Sabbath-schools, into the highways, hedges and ditches, into the medical hospitals and from that into the Zenana.
The blessings that come to the women from the Missionary Hospital and dispensary is quite beyond my powers of description, indeed can not be summed up.
The Zenana work is being entered into very heartily by all Protestant denominations, and marvelous things have been accomplished in opening those prison doors and letting the captives go free, many of whom have not been beyond the walls of those filthy homes for 30 or 40 years' and their sufferings have been simply horrid.
To such as learn to read, and there are not a few, the Bible is a precious treasure.
I have thus hurriedly and only partially glanced at the work done for heathen women, but who can estimate it, who can tell of the riches of the grace of God that have reached them. Can you not hear the mirriams tuning their harps and singing unto Him who for them has triumphed so gloriously, and see the Marys bathing the feet of Him who has drawn them by His love to break the alabaster box of precious ointment until the fragrance fills the whole place.
"Sing O Heaven and be joyful O earth, and break forth into singing O mountains, for the Lord has comforted His people and has had mercy upon the afflicted."

After repeated efforts, however, he has failed to obtain from them the name of a single genuine and permanent convert whom they were willing to have him visit and question. The confession of their inability to furnish even one instance of reform in all the district of Marylebone comes in so many words from Mr. Booth's people after not one but repeated and persistent inquiries from the determined investigator, and indicates a rather startling element of pretense, to use no harsher word, in this extraordinary religious movement.
Pastors' Salaries.
The following preamble and resolution were adopted by the Convention in 1886:
Whereas, A very large number of the pastors connected with this Convention are receiving salaries entirely inadequate to the due performance of their duties to the churches, themselves, and their families;
Whereas, A generous support of our pastors is of vital importance to the prosperity of our churches;
Therefore resolved, That the Home Mission Board be requested to take into consideration the best practical methods for increasing the rate of remuneration received by our pastors so that the minimum salary received shall be \$600 besides parsonage; your Board found itself confronted by two questions—first, How shall funds be procured to assist in this work? and, secondly, How shall they be disbursed?
As answer to these questions we recommend:
1. That the Home Mission Board be authorized:
(1) To set aside for this work, from its regular income, such amount as may be deemed expedient from year to year.
(2) To receive donations and legacies to be used for the same purpose.
(3) To ask for a special collection for this work yearly from all our churches.
2. That this money thus received be divided half-yearly, viz.: the beginning of February and August of each year, to churches or groups of churches, making application at least six weeks previous, who shall comply with the following regulations:
First.—Adopt a plan of grouping satisfactory to the Board.
Second.—Raise \$450 from the field for pastor's salary besides parsonage, or \$500 without parsonage.
Third.—Contribute at the rate of not less than \$4.25 per resident member for pastor's salary, and contribute in addition to the benevolent enterprises of the denomination.
REMARKS.—1. Before making an appropriation to any church or group of churches, the Board shall endeavor to ascertain if the amount promised by the field is equal to its ability.
2. No appropriation shall be paid until certified by the pastor that the proportion of salary promised by the field has been received.
As was stated in our last report, the past year did not seem to be a favorable time for introducing the plan, and so it has been held in abeyance until the present. Steps are now being taken to bring the plan into operation. It is hoped that all the pastors who have received the cards sent out will carefully answer questions and return, so that we may know just how we stand in this matter, and just what needs to be done.
The Home Mission Board, in accordance with the above recommendation, has set aside a small amount from its funds for this purpose, and now appeals for donations toward this fund. A large amount will be needed.
Churches or groups of churches wishing to receive aid from this fund must send to the undersigned for form of application.
A. COHOON,
Cor. Sec'y H. M. Board.
Hebron, Jan. 30.
Boston Letter.
"PREACHERS AND PREACHING."
This was the subject of a masterly address at the late monthly meeting of the "Social Union." The speaker, Dr. Emory Haynes, pastor of the Temple church, set forth the exalted character of the preacher's work. He should not be a speculator in things temporal or divine—nor should he be a mere dignified official or a mere exogite. He should be a sacred orator—a living, persuading, warning voice. His mission is not to establish sewing societies, song kitchens and the like; but to be the herald of salvation and life—a bright evangel in a dark world. Nothing can take the place of the voice of the preacher. The human voice is made for the human ear, and by that door the heart can be reached as by no other. All great moral changes in the history of the world can be traced to the influence and power of the living, earnest voice. The evangelization of the world up to date has been brought about by the

preaching of the Gospel. The emancipation of slavery was the result of the agitation of Charles Sumner and his fellows. He pleaded for a return to old-time fire and glow in public speech—for a preaching which had some heart and life in it. Such preaching from the heart to the heart, must result in leading the masses to Jesus.
"CHRISTIAN CITIZENSHIP."
General Swift was the next speaker. He showed most clearly that the highest type of citizenship was that which was based upon the law of God and the example and teaching of Christ. As a politician, he rejoiced that the last election for President resulted in the choice of a man who could be pointed to as a noble type of "Christian citizenship."
"A STEP IN THE RIGHT DIRECTION."
Parson Barnes, of Newton Centre, next spoke, calling attention to the fact that over 2,000 persons from churches all over the land attended the last May meetings in Washington, there were many important gatherings of the great societies where it was hard to find a quorum to do the business, and further, that it was hardly business-like to have the delegates voting from all parts of the house. He then suggested that, in view of these great meetings being held in the Temple, that some arrangement be made for—1st. Securing the attendance of only such members as intend to attend to business until it is over; and 2nd. That certain seats—say on the floor of the Temple—be reserved for delegates alone, and that voting be done from those seats only. This is as it should be. The adoption of such a course can but add dignity to the proceedings of such a body as will convene in this city in May next.
"INDIVIDUAL EFFORT FOR CHRIST."
Rev. T. B. Thames, of Chicago, spoke upon the work of the individual church and maintained that every such body should be the centre of evangelistic effort in its immediate neighborhood. He showed that more had been done by the efforts of the local church for the people around it than could ever be done by the introduction of a strange evangelist.
Rev. H. Gratton Guinness, of London, was next introduced and received a most hearty welcome. He gave a powerful address upon the possibilities of individual effort for the Lord. Illustrating his remarks by referring to the work of Dr. Barnardo with his 3,000 rescued children in comfortable homes in more than 30 houses, and also his great evangelistic work; to Miss Macpherson and her work of rescue in the East of London; to Mr. George Muller and his 2,500 orphans at Bristol; to the McCall Mission in Paris; the China Inland Mission with Hudson Taylor at its head, and he might have added, Gratton Guinness of London, for he himself with his devoted wife have sent out 500 missionaries to many lands, all going to show that it is possible for one man and God to accomplish great and mighty things, and become a centre of Christian influence and effort far reaching as the end of the earth.
RUGGLES STREET CHURCH.
This church, as I stated in my last, extended a call to Dr. Chase to become its pastor. He has accepted and will begin his pastorate next Sunday. This was the first and only call extended by the church and they are delighted at the result. May God's richest blessing be their portion.
WATCHMAN.
Boston, Jan. 30.
German Correspondence.
BERLIN, Germany, Jan. 9, 1889.
You have, doubtless, through Miss H—, heard the particulars of our journey, of the warm welcome awaiting us here, of our different pursuits, pleasures, and manner of living, and somewhat of the people among whom we have found such a pleasant home. Home for the time being, I should say; for however delightful other places and scenes, Nova Scotia will ever be home in a better sense. I think the people there live happier and freer from care than anywhere else. If only we could realize it—but it is in human nature to be discontented, and I don't suppose anyone will ever be satisfied until he is fully persuaded either that all things are good, or that his is the most miserable lot of all. I can imagine either extreme capable of producing a state of perfect content, though of different sorts. Presuming, however, that you, like myself, prefer to belong to the former class of strikers, I will wish you and yours a very happy New Year.
We are only just emerged from a whole season of festivity and rejoicing. The Germans understand how to keep a holiday much better than Americans. For a week or two before Dec. 25th, a stranger would become aware that some-

thing unusual was in process of preparation. Great wagons heaped with fir trees came rattling and rumbling over the streets, and picturesque looking peasant men and women set up evergreen boughs in every square and open place in the city. The air was fragrant with forest odors. Before long one could, in some places, walk on the sidewalk between rows of trees and not have to stretch his imagination so very far to fancy himself in a veritable forest. What did it all mean? Not very difficult to determine if one stood and watched for a while. Here came a stout, red-faced man, marched up to a group of peasants, struck a bargain, and staggered off again under one of the largest trees, his face fairly beaming with joy and perspiration. There walked a sad-faced woman, carrying in her arms a tree she had just bought, such a tiny, tiny tree, scarcely a bush, but destined to make little Gretchen's blue eyes grow wider and rounder at the sight. By the end of a week the trees were nearly all sold; for every house, no matter how humble, has its Christmas tree, and the smallest custom of the season is most rigidly observed. And not only in the festival kept in each house, but in the churches, in the shops, and even in the streets, is the general feeling of goodwill and holiday cheer manifest.
Among the street scenes was the *Weihnachtsmarkt*, or Christmas market. In the *Schloss Platz*, or great open square before the Emperor's Palace, and in many of the other principal squares, long rows of booths were set up, in which day and night were exposed for sale all sorts of wares from plaster casts of Venus, Mercury, and the rest of golly the fraternity, down to little woolly dogs and monkeys and huge "hunks" of gingerbread. It was dismal enough in the daytime—how could it be otherwise with rain every other day and the streets in just the condition to put everybody who walked over them out of temper inside and in a jumper out. Only the owners of the booths sat behind their stalls indifferent alike, seemingly, to wet and cold, carrying red hands and pinched faces with an amount of patience and contentment really wonderful. "Oh, they're used to it!" is the general answer to any expression of pity, so that sympathy in that direction is quite wasted. But at night, when the stars shone dimly over the Palace and the other beautiful buildings clustered about the square; when the lights below flamed at the open fronts of the booths, showing everywhere bright colors and picturesque groupings of buyers and sellers; when music of different sorts, the dull tramping of feet, and the clamor of tongues filled the air—then was the time to see the romantic side of the *Weihnachtsmarkt*.
"What do you wish, *meine Dame*?"
"What are you looking for, *meine Dame*?"
"How can I serve you, *meine Dame*?"
So were the ears saluted at every step. Here and there crouched behind her stall some little peasant girl too timid to join in the general outcry, but most of the sellers ceased not continually to importune the passerby after the above fashion. Hundreds of people filled the narrow passages between the booths, pushing, jostling, crowding and elbowing each other on their way back and forth. It was like a scene from the Arabian Nights, and one lingered as before a constantly changing kaleidoscope.
Heilige Abend, Christmas eve, is, as with us, the real beginning of the festival. On that evening the Christmas trees are lighted and the presents distributed. Wondrous creations they are, some of these German Christmas trees. The decorations are very simple. A fine thread like glittering stuff—"angels' hair" it is sometimes fancifully named—is wound in and out among the branches and sparkles against the dark green like spiders' webs on a dewy morning. There are tiny candles of white, red, and blue, golden stars, little wax angels suspended here and there, and on the very top stands a figure of the Christ-child. The gifts are arranged upon white covered tables at the base of the tree. After these are duly examined and admired, *Mittelferkuchen*, pepper-cakes, or in other words, nothing more or less than ginger cakes, nuts, figs and sweets are eaten, while the candles burn low and the stars look more star-like than ever in the dim light. In most houses the tree stands in their places until the day after New Year's, and are lighted every evening. Where there are children an additional attraction is the *Weihnachtsmann*, St. Nicholas, whom they here believe in as devoutly as at home. The German saint, however, chooses a more agreeable method of entrance and exit than by the time-honored chimney, and comes through the door like other sensible beings. He is believed, moreover, to be sent by the Christ-child in response to the

prayers of good children. A very pretty custom is observed among the children of reciting hymns and other selections of poetry upon *Heilige Abend*.
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Don't Resist the Holy Spirit.

BY REV. THOMAS L. CYLER.

That eminently successful physician of souls, Dr. Spencer of Brooklyn, tells us in his "Pastor's Sketches," that once when passing through a village, he was invited into an inquiry-meeting and requested to say a word to each inquirer. One lady, a perfect stranger, told him with tears in her eyes that she had not come to Christ; she could not tell why; her heart was hard, and she feared that she never would be saved. "How long, madam, have you been in such a deep trouble of mind?" "For three weeks, sir," she said, sobbing aloud. "Then," replied Dr. Spencer very tenderly, "then for three weeks you have done nothing but resist the Holy Spirit." He left her, and passed out of the room. Several days afterwards, as he was driving near that village, he met the same lady riding with a friend in a carriage. She recognized him, seized his reins, and stopped the horse. "That was true, sir, that was true," said the lady. "What was true, madam?" "What you told me in that inquiry-meeting, that I had done nothing but resist the Holy Spirit. That sentence pierced my heart. I thought I was going to thank you for your words, but when I came to myself, I began to seek the Lord. If you had made any explanation of your remark, I might never have come to Christ. That expression about resisting the Holy Spirit opened my eyes, and I could not let you pass without thanking you for it. I have never again spoken to me my real guilt, and the hindrance in my heart. The lady soon allied herself to the Church of Christ, and good Dr. Spencer got a new proof that nothing short of the naked truth will ever teach a sinner the abode of his heart, or send him to the Saviour.

That same truth, uttered in love, may be the very truth needed by the person now reading this article. You are thinking seriously, my friend, about your spiritual condition and character. You are not satisfied with yourself; you are troubled with your conscience; you want to be better; you may honestly say, "Yes, I want to be a Christian." Perhaps you have been reading your Bible for light, have been praying, or may have gone into an inquiry-meeting. Yet you do not become a Christian? Why not? Where is the hitch and the hindrance?

Let me say to you that "becoming a Christian" simply means becoming Christ's. The Holy Spirit leads in only one direction, and to only one Person. It is not to a meeting, or a book, or to a doctrine, however good all these may be. It is to a living, breathing Christ. It is the Spirit who is directing you and drawing you. Don't resist the Spirit! You stand outside the door, or rather, you keep Jesus Christ outside the door of your heart. You say prayers, but do not confess your sins, and break off from them. Persistence means action, not mere emotion. You imagine that you are on the road to becoming a Christian. Yet you do not obey and follow Christ. That means action, not merely serious feelings. What the Holy Spirit is pressing upon you, is the whole heart for Jesus Christ. A few sins you may have abandoned, but your prayers you have made; but there is a fortress in your heart that has never surrendered. Satan still "holds the fort"; it is garrisoned with selfishness, and there are plenty of sand-bags in the form of excuses and good promises. While your momentary feelings are against Christ, you are resisting the Holy Spirit. You may be willing to go to church, go to your Bible, and go to a prayer-service; but you do not go straight to the one atoning Saviour, yield yourself all up to Him, and cry, "O merciful to me a sinner!" Satan's faith is an act. It is the forsaking of sin to follow Christ; it is the letting go of self-will and trusting Christ; it is the grasp and grip of your soul on Jesus Christ. Everything short of this is a quenching of the blessed Spirit. Then, my dear friend, submit yourself to the Spirit's guidance, and do what the inner voice in your conscience tells you. An honest hour with Jesus is worth more than months of sermons or prayer-meetings. Settle it with Him. Whatever Jesus bids you do, as He speaks by His pleading Spirit to your conscience, do it. So soul ever, let those stiffened fingers, millions of millions, have gone there by resisting Him.

The Stiffened Fingers of Death.

The above words were used in regard to money, in his will, left a sum of money to a benevolent cause. The writer said, "I did not say he gave it, but he left it; perhaps I should have said he relinquished, because he could no longer hold it." In the first place, let the reader distinguish, as the Christian Index admonishes its readers, between giving and relinquishing. The stiffened fingers of death can relinquish, but they cannot give. So, my brother, if you would give, or rather lend or pay, anything to the Lord or His cause, you must do it, for "the stiffened fingers of death" cannot do that duty. But this is not the only duty those "stiffened fingers" cannot perform. There are many religious duties and services that the dying Christian may see as the light of eternity shines back over his life, and he would as gladly make amends for them, as for the sin of not giving; and when those stiffened fingers could relax to make some amends for their tightness in the past, they cannot give back wasted time and opportunities; they cannot help the children, whose minds and morals have been neglected; they cannot refund to those who have been defrauded, or, miserable, stiffened fingers, who can tell the pains they bear? If they do not point to a hell in sight, they point to "the giving account with grief." (Heb. 13: 13.) Who were they who were to be gladdened at the great day by the words, "enter into the joy of thy Lord?" Was it not said to the "good and faithful servant"? The stiffened fingers of death have nothing to do at the death of the good and faithful servant of God.

Again, there are Christians, converted souls, who put off making a public profession of Christ in baptism till death knocks at the door and calls for them. They plead for time and opportunity to bear witness for Jesus, just for this one more chance to confess Him before men. We have seen just such a case. Thirty years, according to the man's account of himself, had elapsed between conversion

and baptism, and who can tell the deep regrets of that poor soul as it reflected over the wasted time, service and money that those thirty years might have given to the Lord? (How stiffened fingers could they have rolled back the wheels of time in order that last years might have been redeemed. Think of it, Christians, make your wills now, and make God's will your will for life as well as death.—Index.)

Speak Kindly.

Why not? Why should not husbands and wives bound together as they are in the most intimate of all earthly relations and necessarily in constant intercourse with each other, condescend and hallow to the sacred relation, and bless themselves by always using kind words when they speak to each other? Where is the place for hard words, angry words, and words of reproach and bitterness? Such words always leave a sharp sting behind them. They are not the words of affection, and become neither husband nor wife. They contribute nothing to the happiness of either, and are the prolific sources of a large amount of misery. The husband who abuses his wife by his words, and the wife who snaps and snarls at her husband, are alike untrue to their marital pledge, and really in a very bad way. Such husbands and wives ought at once to repent of their sins against each other, and acquire better affections and better manners.

Speak kindly. Why not? Why should not parents always speak in this way to their children, and why should not children always so speak to their parents? If parents thus speak children will naturally learn to do the same thing. The example by the parents will reproduce itself in the practice and habits of the children; and the latter will grow up into manhood or womanhood with a gentleness and softness of manner, and a carefulness in the use of words that is characteristic of refined and cultivated beings. Authority, when exercised through kind words, is scarcely felt simply as authority. The element of severity is withdrawn from it; and obedience is it is secured by love. Parents who lose themselves to go into fits of passion with their children, and then thunder and storm at them in the language of vehemence and anger, are making a grave mistake in the matter of family government. Such parents need first of all to govern themselves and put their own passions under a healthful restraint.

Speak kindly. Why not? Why should not brothers and sisters living in the same house, eating at the same table, and fed and clothed by the same bounty, always speak to each other in this way? By so doing they will minister to each other's happiness, avoid petty quarrels, make home pleasant, cultivate good affections, gratify their parents and please God. As they become men and women they will be scattered hither and thither, and when thus scattered it will be pleasant for them to look back to their childhood days, and remember that their intercourse with their parents was kindly and affectionate. The friendship then formed will follow them through life.

Yes; speak kindly. Why not? Why should not men who are associated together in business study and practice the law of kind words toward each other? Why should not the master speak kindly to his servant? Why should not one speak kindly to a stranger who may ask him a question? Why should not those who differ in opinion address each other in the use of respectful and kindly words? Why should not those who oppose moral evil temper their language with the law of kindness in the form of utterance? Why should not the minister of the Gospel, the doctor and the nurse in the sick-room, the buyer and the seller, the banker and the merchant, the governor and the governed, the judge on his bench, the man at a prison, and, indeed, every man and every woman, in all occasions, in all circumstances, and under all provocations, both study and practice the law of kind words in the total intercourse of life from the cradle to the grave?

We would like to have our readers, each one for himself, ponder these questions, and also the title placed at the head of this article. There is an amazing power for good or evil in words. "A large part of human influence is exercised through this channel. What one is in life, how he affects others, and how they will feel toward him, depends very greatly upon the use he makes of his tongue. He goes through life with a lawless and acrid tongue, as if he were an equally lawless and acrid heart, hurling epithets right and left at others, blustering the sensibilities of his fellow-men by his own vehemence, and disgusting them with his vulgarity, until he has set down a fact that he will make himself a nuisance in the social system. Everybody will be afraid of him, and manage, as far as possible, to keep clear of him. If, on the other hand, he sweetens his own life with kindness of feeling and kindness of words, he will always be a pleasant person to meet, to talk with, and be acceptable and agreeable anywhere and everywhere. Society will find good use for such a person, and will use him to its advantage and his advantage. Kind words are in practical power for good results, the most potent words that one can use. Reader, speak kindly. You will thereby avoid saying what might be offensive to others, and while making yourself happy also make others happy.

—One man recently said of a neighbor: "He is a very nice man if you don't have any business to do with him." What a snub was that to a man whose religion is vain! What if sinners have to warn each other not to have business with particular Christians? What if a man's religion cannot be found in his own house? What if the poor are afraid of his heavy hand? No doubt there are such men who are ignorant of their terrible error and danger. They belong to the church; they think of the church as something they have stock in; they have a notion that all criticism is born of hatred of the church. Just because he is reproached for meanness, such a man now and then punishes himself as a martyr for Jesus. It is a terrible delusion. He is not blamed because he belongs to the church, but because he is dishonest, unmerciful, impassionate or revengeful, or, one word, an unrighteous man by the St. James standard.—Zion's Herald.

Items from "The Kingdom."

William Carey said that his missionary interest was first excited by reading Capt. Cook's voyages, and he first intended to go to the Pacific Islands.

Any brother, clerical or lay, in the Moravian church, is expected to hold himself in readiness to respond to a call to foreign missionary work at any time.

Christians, while giving to all useful benevolent and philanthropic objects, should give precedence to the claims of religion, and the extension of Christ's cause in the earth.

We are to give proportionately (Deut. 16: 10-17); systematically (1 Cor. 16: 2); willingly (Ex. 25: 2; 2 Cor. 9: 7); liberally (Rom. 12: 8); promptly (Ex. 22: 29; Prov. 3: 28); and not only of our superfluities (Mark 12: 44). Above all, we must give lovingly.

In Burma.—Three were baptized in Mandalay in September.—In Rangoon ten members were formed in Sagging November 2.—One Chin recently baptized at Tayetmyo, came a hundred miles to receive the ordinance.—The Women's Home Mission Society in the Rangoon Siam Rangoon mission supports several blind women.—In Rangoon ten Rangoon from heathen families have been received into the church as the result of one woman's labors since May.

Rev. Walter Bushell recently baptized two men in a heathen village a long way from any Christians; so a new centre of light is started.—In Rangoon ten Rangoon from heathen families have been received into the church as the result of one woman's labors since May.

In India.—Five were baptized in Madras, three at Hutanacotta, thirteen at Naravapetta, and one hundred and forty-seven on the Ongole field.—Two men walked sixty-five miles to be baptized by Mr. Maplesden at Secunderabad.—Mr. J. Newcomb, of Cumburn, reports twenty-seven baptized Nov. 18.—Dr. Clough says: "Thus far this year we of the Ongole Station have baptized 607, and connected with the Vinukonda mission 387—994 in all."

In Assam.—There is not a spare man, and one station is entirely vacant.—Mrs. Burdette, of Gauhati, has been ordered to stop all work; but she is working on in spite of the prohibition, because there is so much to be done, and not only she to do it.—Rev. C. E. Burdette writes: "It is very discouraging to see American Baptists hanging back just now. Men for Upper Burma ought to have been in training on the field for two years at least."

In Africa.—The Uganda mission, Central Africa, according to the latest letters, was enjoying the favor of King Mwanga, and had secured a large tract.—A new mission is to be started on the Upper Congo among the Balolo tribe under the auspices of Dr. Guinness. Eight thousand dollars have already been subscribed to begin the work.—Standard.

Rev. C. H. Spurgeon's Home.

The residence is delightfully situated on one of the hills at Upper Norwood, to the southeast of London. It may be described as a spur or continuation of the hill on which the Crystal Palace stands, from which building it is situated about a mile. From the house and grounds can be obtained superb and extensive views over the world and hills of beautiful Surrey—from Wimbledon, with a peep at Windsor, on the right, round to Kent on the left. The strong southerly wind has free course here, and sweeps straight from the sea over the pleasant country. When in a strong breeze it brings the salt spray with it; and Mr. Spurgeon assures us that the salt is driven on to his study windows, and he has tasted it from them himself.

It is the fresh air that Mr. Spurgeon needs, and he rejoices in it here to his heart's content. "Fresh air is more than medicine to me," said he. And he can sit in his study, with the glass door open to the grounds, or make his way to a summer-house near, or if the weather be bad, he can retire to a conservatory. The house stands in its own grounds, which are both beautiful and extensive. It is approached by the main road, leading to Streatham Common, by a carriage drive, which is so flanked and shaded between trees and shrubs as to form almost a continuous avenue right up to the house.

Between the fencing and trees on the right, at each glimpse, the beautiful garden and lawn, and, in the foreground, the commencement of a sheet of water, which winds blow away below the slope of the hill on which the house is built. The portico, beautiful with greenery, is at the foot of a tower which rises above the house roof. The front door will probably be found open, if the weather be fine favorable, and a light, but strong, wind "trellis-door" closed instead. This is, no doubt, to permit free ingress to plenty of fresh air, while affording an effectual barrier to any "stranger" who may have found his way in past lodge at the entrance gates. The same trellis-door is to be found in the study, opening out to the lawn.

The hill slopes downward on two sides of the house, and is clothed with beautiful trees. Down below are the kitchen garden and lawn, on one of which the student's observatory disposes themselves at bowls. In the kitchen garden is the well of medical water, known as the Beulah Spa, from which Mr. Spurgeon permits his neighbors at the hydropathic establishment to draw. It is curious to think of the great preacher of the Metropolitan Tabernacle as the proprietor of a Spa; but such is the fact. We are inclined to think, however, that he holds a far higher opinion of the exquisite fresh air on the top of the hill than of the unpleasant-tasting Spa-water.—The Quiver for December.

The "Wasted" Sermon.

Dark clouds were gathering in the western sky. A storm was rapidly approaching. A cloud of disappointment overshadowed the minister's face as he stood by his study window hoping against hope that the storm might pass over. He turned back to his desk and sighed as he took up the sermon he had just been reading over.

"Is it not hard?" he said to his wife, who was sitting in her low chair before the open grate; "even the weather seems to have entered into league with everything else to defeat my hopes. This is the last Sunday before communion, and I spent so much labor on these two sermons, thinking that surely some good would come of them; but only two of those whom I had especially in my mind were there to hear this morning's sermon. Bro. Henderson's new organ proved a superior attraction, and they went to hear it. Now this evening I do not hope for an audience, for this storm looks as if it would break just about church time. I have a great mind to preach an old sermon, for I have spent so much labor on this one, and hoped for so much from it, that I can not bear to waste it on a few who have never been here."

"It is hard," responded his wife, sympathetically, as she came to his side and looked out at the lowering sky; "but, dearest, you know who will choose your audience this evening. Do you think it would be better to lay aside the sermon you have prepared especially for this evening, and preach the weather is so unpropitious, than to preach it in faith that God will not let His Word return unto Him void?"

The minister shook his head. "Perhaps you are right," he said; "that is a question I have never been able to settle satisfactorily in my own mind; whether I have any right to reserve a sermon that I have prepared for a special occasion. I will preach this one tonight, that I may err on the safe side if I err at all."

Great drops began to patter down as they left the house, and before they had gained the shelter of the church the rain was coming down in torrents. One by one the faithful few who were always in their accustomed places, despite wind or storm, struggled in, and just as the second bell stopped ringing, three of those over whom the pastor had especially cared one in particular, with a hope that his appeal might reach these three hearts at least that he began the service.

A prayer rose upward from his heart as he rose to preach. The feeling that his message was directed especially to these three souls who had his unusual energy and power. His text was the precious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. His hearers could not be so impressed by the earnestness and solemnity of his appeal, as they could have been, had he been invited to preach, and find the rest and peace which passeth all understanding.

As the notes of the last hymn echoed through the church, the storm seemed to rage less furiously for a time, and a man who had been standing in the vestibule, unseen by the minister, raised his umbrella and went out into the darkness again, with the words of the hymn, "Delay not, delay not," following him until he passed out of hearing. He had sought refuge there from the storm just before the sermon, and had been an unseen listener through the remainder of the service. He had glanced at the array of empty pews, and the small congregation scattered about the church, with a smile half of amusement, half of contempt.

"A storm like this sifts a church pretty thoroughly," he said to himself. "In spite of all our professions, there are few that care enough for their soul's salvation to seek it in such weather. I suppose the minister will save a sermon by it, however; for no doubt he will either give them an old one or let them go without any."

The door leading from the vestibule into the church ajar, so he heard every word of the sermon without any effort to do so. He listened with an interest that he was surprised at. It was his boast that he could live, and had always lived and prospered, without religion. He was a successful lawyer, with a high reputation for his services. He was really popular. He was charitable and generous, not from any sense of duty, but from a kindness of heart that made him willing to do anything to alleviate suffering or distress in others, and no man could have led a more upright life than he.

He believed himself to be thoroughly sincere, and he was merciful in discovering inconsistencies in the lives of those who professed to be Christians. He was the leader of a large circle of young men, who, admiring his character and talents, followed his example implicitly in regard to religious matters. He had not entered the doors of a church for years, and it was only the fury of the elements that had driven him to seek a temporary shelter there this evening. Had the sermon been argumentative he would have sought argument to mentally refute it. But it was nothing of the kind; it was an earnest appeal to all to come to the Saviour, and he could not doubt that the speaker spoke from his heart.

A strange longing to know something of this joy and peace in believing came over him as he stood there alone in the darkness, but he shook off the feeling half angrily. Still there was a fascination that held him to the spot until the sermon was concluded and the hymn read. He walked homeward rapidly, trying to banish the train of thought suggested by the words he had heard, but his attempts were useless. He sat by the glowing fire in his own room, while the storm raged without, and tried to comprehend this new feeling which had taken possession of him.

"It is the weather," he muttered to himself, impatiently, drawing the heavy curtains together that they might deaden the sound of the wind and rain. But he could not so easily shut out this unusual depression. He remained up late, and retired only to rest restlessly on his pillow and hear again the words, "Come unto me, and I will give you rest." Rest! That was what he longed for; but how could he give up his ambition, his arguments, and go to the Saviour whom he had rejected all his life? "That sermon was utterly wasted," said the minister to his wife when they

reached home, "for old Mr. S.—slept through it, and it is evident enough that the two girls present passed no heed to it. And yet I can not blame myself, for I did my utmost. If I had had a hundred unconverted souls before me I could not have tried more earnestly to win them. I was so terribly in earnest myself tonight that I felt as if I surely had reached some heart, but you see how entirely I failed. I have lost heart and hope."

"Don't say that," answered his wife. "You have done your part—now trust the Lord to do His part." But she could not cheer her husband's depressed spirits.

The next morning when he was enjoying the late breakfast that was his Monday morning's privilege, the door bell rang, and a card was brought in to him.

"Mr. L.—!" he ejaculated, in surprise. "What can he have come for?" He left his unfinished breakfast and went into the parlor.

Minutes passed away into an hour, and still Mrs. N.—heard the continual sound of voices in low, earnest conversation, and she grew somewhat annoyed at this untimely visitor who had interrupted her husband's breakfast. At last she heard the sound of retreating footsteps, and the opening and closing of the front door. She replaced the dishes which she had been keeping warm upon the hearth. When the door opened, and her husband re-entered the room, she was struck with the look of solemn joy on his face.

"Truly, God's Word did not return unto Him void last evening," he said, with a glad ring in his voice. "The storm was His messenger to bring one within the church who might otherwise never have entered it. Mr. L.— was driven by the tempest to seek shelter within the doors of the church, and he heard the sermon which I thought was wasted. It has already brought forth fruit, by God's blessing, for Mr. L.— came this morning, as humbly as a child, to ask the way to his Saviour. May God forgive me for my lack of faith in His power, and to Him be all the glory."

Mr. L.—s openly professed allegiance to his new Master was but the first fruit of that sermon. Those who had imitated him in his indifference to religion followed him to a new spirit, and a new spiritual life was infused into the church, the beginning of which could be traced back to that stormy evening when Mr. N.—preached the sermon, which, in his ignorance of the workings of Providence, he had condemned as wasted.—Times of Refreshing.

Religion and Business.

It is possible to put into one's coming and going, into one's doing, a glow of reverence for God, and to make it evident in every transaction that one is trying to be obedient to the divine will. Men may be strictly honest, true in speech and all that, and yet be worldly. How often one hears the remark that business is business. Very true. But business may be more than business; it may be a means of grace; it may be, and ought to be, a school, in which the soul grows in gratitude, in patience, in faith, in love, and in all the qualities through which a soul comes into fitness to fellowship now and evermore with the Lord Jesus Christ. It is a pitiable sight to see a man hard and cold in his business life, as though his work were a great section of his existence in which there is no possibility of cultivating religious principle and having the grace of God. It is a refreshing sight to see a man living in the world and doing with his might what his hands find to do, and yet doing all in this spirit of loyalty to the Master.—Advance.

Books for Boys and Girls.

There is not a civilized boy or girl living in the most rural seclusion to be found from the Atlantic to the Pacific, from the Arctic Ocean to the Gulf of Mexico, that may not every day enjoy the benefit of good books. There is a possibility of cultivating religious principle and having the grace of God. It is a refreshing sight to see a man living in the world and doing with his might what his hands find to do, and yet doing all in this spirit of loyalty to the Master.—Advance.

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Sabbath School.

BIBLE LESSONS.

STUDIES IN MARK.

First Quarter.

Lesson VIII. February 24. Mark 6: 1-13.

THE GREAT TEACHER AND THE TWELVE.

GOLDEN TEXT.

And they went out, and preached that men should repent.—Mark 6: 12.

EXPLANATORY.

I. JESUS AGAIN VISITS NAZARETH, HIS OWN COUNTRY. 1. And He went out from thence: from Capernaum. And came into His own country Nazareth, in Galilee, about 20 miles, or a journey of seven to ten hours, southwest of Capernaum. He stayed in Nazareth several days, no doubt in His mother's house.

NAZARETH is about 14 miles from the Sea of Galilee, and 66 miles north of Jerusalem in a straight line. It has now 5,000 or 6,000 inhabitants. Lately a telegraph office has been established there by order of the Sultan.

And His disciples. The reference is doubtless to the twelve. WHY JESUS VISITED HIS HOME. Several months before this, Jesus had proclaimed the Gospel in Nazareth, but had been rejected with violence, and an attempt made to murder Him by casting Him down a precipice (Luke 4: 14-30). Why should He make another attempt?

(1) His heart must have yearned for His kindred and the friends of His youth.

(2) Jesus would manifest His true loving and forgiving spirit to His townsmen who had once so violently rejected Him. He laid up nothing against them.

(3) The circumstances would give hope that He might now succeed where He had failed before. Then He was almost unknown in that region; now He is well known, and famous, attended by a host of disciples, and the "whole land is afire with the report of His wonderful works and teaching."

2. And when the Sabbath day was come. Implying that a day or more had elapsed since His arrival in Nazareth. Now his religious Jesus kept the Sabbath, and attended divine worship on that day, and began to teach in the synagogue. The synagogues of the Jews were the parish churches, where they worshipped in their various quarters for ordinary occasions when they need not go up to Jerusalem. There was nothing clerical in the office of the synagogue. The only priests in Israel were those occupied in the temple service. The officials of the synagogue were all laymen. There was accordingly no barrier to His speaking. Saying, In the course of our Saviour's address (see ver. 4). Hence the propriety of the preceding expression, "began to teach."

He had not proceeded far ere He was interrupted. From whence hath this man these things? They had known Jesus all His life, they knew His circumstances, the amount of His education, His limited advantages, and knew that He had not from any known source.

What wisdom is this which is given unto Him? i. e., imparted or inspired from some source—a sneer at His wisdom as belonging to another rather than Himself. Such mighty works. They do not venture to deny His wisdom or His miracles, but, wondering at them, really bear witness to them.

3. Is not this the carpenter? This, and the Jewish custom which required every father to teach his son a trade, whatever pursuit in life he might eventually follow, indicate that Christ worked in His earlier years at the carpenter's trade with His father. The word translated carpenter here is of wider meaning than our word "carpenter." It includes all workers in wood, our cabinet-maker as well as carpenter.

JESUS A CARPENTER. The word carpenter covers all that we know of Jesus during the eighteen years between His birth to Jerusalem and His baptism. So we are left by the Scriptures to think of Him during this long period of His life, as a humble mechanic, "making cart-wheels and yokes for oxen." This suggests the necessity of labor. It suggests the dignity of labor. It suggests the dignity of His parents and probably of His brethren here, though by some of the Epistle of Jude. And they were offended at him. This is one of the few instances in which the English verb scandalize expresses better the sense of the Greek than any other in the language. To be scandalized is to be offended on account of something supposed criminal or irreligious.

4. A prophet is not without honor, etc. The rejection is accounted for by a proverbial expression, verified by human experience. The people of Nazareth were not well enough acquainted with Jesus to see His real glory. They saw only the outside. The trouble was not with the Prophet, but with the people who had not insight enough to see the reality. Distance often helps us to see the reality.

THE EVIL EFFECTS OF UNBELIEF. 5. And He could there do no mighty work. Matthew adds, because of their unbelief. His power was not changed. His miracles were not feats of magic, but required two conditions to call them forth,—an opportunity, and a sufficient moral purpose. "Unbelief" prevented both. To do mighty works for an unbelieving people would indeed and encourage unbelief. Why should men seek

faith in God and the life which flows from it, if they can obtain all they want without it. Sare . . . a few sick folk. Jesus wrought miracles, even in this circle, according to the slender measure of faith there was.

6. And He marvelled because of their unbelief. Our Lord does not marvel at other human things generally.

UNBELIEF MARVELLOUS. (1) It is unreasonable. Christianity brings her credentials for her hands to every man. (2) It is stupendous. It is blind in the face of the sun. (3) It is marvellously ungrateful. Forgetting God's merciful gifts, his precious promises, all he has done to save and bless. (4) It is dangerous. "How much," says Philip Doddridge, did the Nazareth loss by their obstinate prejudices against Jesus? So we lose salvation, comfort, help, life, blessings unmeasured and unnumbered, through unbelief. (5) It is injurious to others. It prevents God's best blessings flowing through us to others. It is like the non-conducting alloys in the copper telescope, which hinder the message in passing over the line.

II. AN EVANGELIZING TOUR BY JESUS, AND HIS DISCIPLES.—Ver. 6. And He went round about the villages, teaching. A more full account of this tour is given in Matt. 9: 35, 38. His first work was teaching, and his hindlers the gospel of the kingdom of heaven; the good news that it was at hand, and that all might enjoy its inestimable privileges, if they would but turn from the error and evil of their ways. (See Matt. 3: 2; 4: 17). His other work was to aid this first and chief one by healing all manner of sickness.

III. THE DISCIPLES SENT FORTH ON A MISSIONARY TOUR.—Ver. 7. For the first time the disciples are now sent forth alone on an extended tour to preach the Gospel. They had been under Jesus' training for about two years, and had been specially set apart as apostles for several months. It was now time to practice what they had been learning. (7). And He called unto Him the twelve: who had been ordained as apostles the previous summer, just before He preached the Sermon on the Mount (Mark 3: 13, 19). And began to send them forth. This was the beginning of sending them forth alone.

THE PLAN, TWO AND TWO. By two and two. Making six delegations, each going in its own direction. Why by two and two? (1) Because each would supplement the work of the other. They would reach different classes of minds, and where one failed the other would be ready with the right word. (2) They would aid and encourage one another.

THE POWER. And gave them power. The word signifies both "power" and "authority." Demons, the healings were one real end, though not the chief. Saving men's bodies is a real good, and one of the Gospel is continually working.

IV. INSTRUCTIONS TO THE WORKERS. And commanded them. Now follows a brief summary of the charges which the Lord presented to give them on this occasion, and which is recorded at far greater length by St. Matthew (10: 5, 42). That they should take nothing for their journey. God will provide for all your wants. The open hostility of the East so often used as the basis for a dissemination of new thoughts, would be payable for their maintenance. Sare a staff city; a walking-stick. No scrip; (the word signifying a leather bag or wallet, used for carrying provisions when travelling). No bread, no money. Literally, brass or copper coins—just as we say coppers or silver when we mean coins. In their going, custom still prevailing in the East, of using the belt, which keeps the flowing dress together, as a purse or pocket. 9. Be shod with sandals. Such as they had on at the time, without waiting for shoes especially adapted for the journey. And not put on two coats; or tunics. Get nothing extra for your journey; go just as you are.

10. In what place soever ye enter into a house. The law of hospitality allows a traveller to stay three days in a house to which he comes for entertainment, without disclosing his business. This injunction was meant to exclude fastidious and restless changes. There abide. When a stranger arrives in a village or encampment, the neighbors, one after another, must invite him to eat with them. The evangelists were sent, not to be honored and feasted, but to call men to repentance, simply.

11. And whosoever shall not receive you. The best text refers, not to person, but place (see Rev. Ver.). This open denunciation was for towns where both message and messengers should be rejected. Shake off the dust under your feet. A symbolic act, expressing that the injurious man meant to exclude them, and would not keep a particle of the ruin which must come upon such ungodly people. For a testimony not against them, but unto them, for their good; though practically it would also be against them, as is said in Luke (9: 5). It shall be more profitable for Sodom, etc. Because those wicked cities sinned against much less light.

MODERN APPLICATIONS.—From these provisions too much has sometimes been deduced respecting the support of the Christian ministry and their true method of operation. The commission was for temporary service; the requirements were adapted to the customs of society; the apostles were cast upon the hospitality of the people, partly to try their own faith, partly to try that of the people, and measure their readiness to receive the Gospel. These directions involve this much, viz. that (a) that the ministry are to seek, as well as to save the lost, and therefore are to go after them; (b) they are to give freely, and not make a merchandise of the Gospel; (c) they are to avoid all ostentation in attire and luxury in food; (d) they are to depend on the voluntary contributions of the people for their sustenance.

V. THE DISCIPLES AT WORK. 12. And they went out: by themselves, two and two, while Jesus went by himself in other directions, or in the same places at other times (Matt. 11: 1); (see also Luke 10: 1). And preached that men should repent. The object was to induce men to repent of their sins and turn from them, so that they might enter the kingdom of heaven.

13. And they cast out many devils: rather demons; as Jesus had given them power to do. We cannot do exactly this work, but much that is like it. And anointed with oil many that were

sick: as was commended later (James 5: 14) to be used with prayer. "Anointing the sick with oil has always been a favorite remedy in the East; and in the hot climate it serves certain purposes not thought necessary in colder regions." In the hands of the apostles when they were healing, the use of it would be symbolic of their belief in the use of natural means of healing, in connection with the prayer of faith and full reliance upon the mighty Name.

The Story of Mussenouchit.

BY M. F. BUTTS.

By the time Baby was twelve months old she had learned many things. She could say "Kitty" to the little soft furry ball of a cat, and "toy" and "bun" for once she had put her hand against the hot stove, and she never forgot the pain of the big blister that came on the delicate flesh; and she knew the moon and the stars, and the trees.

About this time she heard a long, queer word, many, many times a day. The word was Mussenouchit.

Baby wondered who Mussenouchit could be. The strange thing lived in the bureau drawers. Baby knew that. For the moment she got her little busy hands into mamma's drawer, somebody would say, "Mussenouchit!"

It lived in the sewing machine. For the moment Baby set the wheel going, "Mussenouchit!" was screamed in her ear.

It lived in the tall jar that stood on the little round stand. Everybody in the room shrieked "Mussenouchit!" when Baby put up her hand to touch the jar.

In the corner of the parlor there was a glass globe half-filled with water. In the globe lived three little gold-fish. Baby was very fond of climbing into a chair to see the tiny gold-fish dart across the quivering lake. But whenever she put her fingers into the globe to touch one of the pretty creatures, somebody screamed "Mussenouchit!"

This went on till Baby was two years old. There was no word she heard so often as the long, queer word, Mussenouchit.

Mussenouchit was everywhere—in the shining books on the parlor table in the globe beds; among the roses; even in mamma's work-basket the strange thing lived, and if Baby but took up a reel of silk or cotton, there was Mussenouchit.

One day Baby found herself by the glass globe all alone. The family were very busy, and for a few minutes forgot the little prying restless darling. This was her chance. Up went the chubby legs into the chair that stood near the gold-fish globe. Poised on the rounding "quivering lake" she stretched out her fingers into the globe to touch one of the gold-fish. In reaching she lost her balance and fell, dragging the globe to the floor. There was a crash, a scream, a rush, and mamma was on the spot. Baby was picked up, kissed and scolded.

"I don't like Mussenouchit!" she said, shaking herself and walking off.—Wide Awake.

Several winters ago a woman was coming out from some public building where the heavy doors swung back and made every one's feet feel as if they were sprung to the rescue, and as he held open the door she said: "Thank you," and passed on.

"Cracky! dye hear that?" said the boy to a companion standing near.

"No; what?"

"Why, that lady in sealskin said 'thank you' to the like of me!"

Amused at the conversation which she could not help overhearing, the lady turned round and said to him, "It always pays to be polite, my boy; remember that."

Years passed away, and last December when doing her Christmas shopping, this woman received an exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her: "What a comfort to be civilly treated once in a while—though I don't blame the clerks for being rude during the busy season."

The young man's quick ear caught the words, and he said: "Pardon me, madam, but you gave me my first lesson in politeness."

She looked at him in amazement, while he related the little, forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office-boy in the establishment where he was now an honored and respected clerk.

Only two words, dropped into the treasury of strong conversation, and they yielded returns of a certain kind most satisfactory than investments in stocks and bonds.—Exchange.

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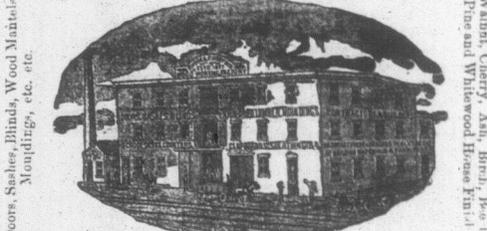
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Messenger and Visitor

WEDNESDAY, FEBRUARY 13, 1889.

And now concerning the collection. This is a matter of no little importance. Paul thought it of importance in his Epistle, for he mentions it in connection with his treatment of the grandest truths. He made it a part of his work while laying the foundations of Christianity around the shores of the Egean. But even as important as it was for the purpose Paul had in view—to assist the poor saints at Jerusalem—we believe that not less, but more momentous consequences are depending upon contributions to the funds of our great enterprises of to-day. The objects for which we want money more nearly touch the soul needs, which, after all, are of incomparably more moment than those of the body, as much as these appeal to sympathy and should not pass unheeded. Consider the extent of our work. It reaches around to the other side of the world, and touches the spiritual and eternal destiny of millions of Telugus. It aims to extend a helping hand to weak churches all over our provinces, as they seek to build up Christ's kingdom. It also aims to establish centres of light and power in destitute places, every where. The accumulating effects of this upon the soul life of the present and the future, who can estimate? It also proposes to see to it that the education of our promising youth shall be where the inner life shall be cultivated and the men and women made most earnest and faithful in the work of God. These and other objects give our general denominational work a grand reach in its breadth and its grasp into and upon the future.

For the successful prosecution of all this we are depending, under God, upon the consecrated liberality of our people. We have but little vested funds from which to realize an income. There must be a generous response, month by month and year by year, or all this grand work will be hindered. We hope the day will never come, when our great enterprises shall not need to be laid continually upon the tender Christian sympathies of our people. The appeal and the response to it are necessary to the spiritual life of our churches. Churches and individual Christians thrive spiritually as they keep their inner warmth alive by generous response to the claims of the needy. There is only one class worse off than those who have no calls made upon them to help on God's work, and that is the class that hear the appeals and shut up their bowels and mercies. Let all our pastors remember these principles and see to it, as far as they are able, that to their people have the claims of the more general work of Christ's Kingdom placed before them, and that all be induced to make a more or less generous response.

Just half our Convention year has expired; have all our churches taken up this most important matter of raising funds for the great and far-reaching enterprises we have on our hands and hearts? Have all the localities as mapped out by the Associations at the request of Convention, organized for mutual helpfulness? Have all our pastors presented the needs and claims of the various works to their people, and adopted the plan they think best for securing the largest possible contribution? Finally, for each individual has his responsibility and privilege from his no one else's neglect can deprive him, have all our church members done their part? The time is passing, the burdens of the Boards are growing heavier; let each and all come up to the help of the Lord, and let them do so at once. We are sure this urgency is in the line of the Master's will and therefore speak earnestly. From many very creditable returns have come in. Let them come in from all our people.

THE WEEK.

There is very little news of any importance this week. A little more interest is developed in the Parnell Commission. The Times is now presenting its evidence that the Irish leaders sympathized with the League in America, knowing that the League favored dynamite and revolution in Ireland. The most important evidence is that of a government spy, named Beech, who assumes to have joined the League and to have become thoroughly acquainted with its inner workings. It is evident that Parnell and other leaders received money from the League; but no conclusive proof has been adduced that they sympathized with the violent measures of the organization. Parnell's suit against the Times in the Scotch court has been dismissed on the ground that Walter, being one of a partnership owning the Times, arrested against him as an individual are invalid. Parnell has appealed. The

deliberation of British law processes is seen in the fact that the appeal will not be heard until next summer.

The sensation of the past few days is an article in the Contemporary Review, entitled "The Bismarck Dynasty," since found to be from the pen of Mr. Stead, editor of the Pall Mall Gazette. A more daring and savage personal attack has rarely seen the light. Count Herbert's scandalous entanglements in his youth, and his brutal exclamation on the death of the late Emperor, "We shall have no more petticoats meddling in politics now," are fearfully dwelt upon; together with the Chancellor's good reasons for wishing the death of Frederick. The present Emperor is shown to be "an apt pupil of his cynical master, who found no difficulty, moral or sentimental, in treating his mother-in-law as a fashion after Count Herbert's own heart." The chief thing of the article, according to the New York Sun, "is the innuendo that Bismarck desires to force the hand of the nominal ruler, and bequeath to his descendants a species of prescriptive right to supreme executive authority." If such be really the dream of Bismarck, it must be galling to have it revealed; and if not, the imputation must be exasperating in the extreme.

An incident last week shows the bitterness existing between France and Germany. It seems that the German authorities at Strauburg refused a passport to a French army sergeant to see his dying mother. The sergeant's superior officer issued a general order of the day commenting on this action. This has raised quite a breeze.

Boulanger seems to be conducting himself with great moderation. He did not appear in the Chamber of Deputies, after his great victory. The ministry have been able to obtain a vote of confidence, and propose a measure to have a change in the franchise, which, it is supposed, will be unfavorable to Boulanger. Boulanger has just returned to Paris, supposing his presence to be needed there. It is said that on the night of the Boulanger election, Premier Floquet proposed to the cabinet that Gen. Boulanger be arrested as a conspirator against the Republic. The majority of the members agreed, but De Freycinet, minister of war, protested, exclaiming, "why do you want to drown yourselves in blood?" The matter then dropped. The Paris correspondent of the Times believes that the story is true, although it is certain it will be denied.

There are disturbances in China. Mobs have wrecked the houses of Europeans in several places. This may be partly due to the pressure of famine, which often inclines to violence. It is probable, however, that it is the fruit of the action of the United States in breaking their treaty obligations with the Chinese and enforcing their exclusion. The Nicaragua Canal Bill has passed through Congress. At Ottawa little has yet been done, except to bring in reports, etc. The most interesting document is the estimates for the year. They foot up \$35,410,280, \$329,000 less than last year. The chief reduction is in the item of public works, amounting to about a million dollars.

The action of the government in increasing the freight charges on coal over the Intercolonial is a great blow to the coal mining industries of the Maritime Provinces. It will about annihilate the trade with the Upper Provinces. Springhill mines have shut down for a time. There will be great distress among miners, who will be thrown out of employment in great numbers. It is to be hoped that the government may not persist in this new rule. Even if the present rates are not paying, it must be remembered that our people paid their proportion of the cost of the C. P. Railway, which is no benefit to them.

Home Missions.

Moneys collected by Rev. P. S. McGregor, general missionary, from Sept. 15th to Oct. 18th, 1888: Mr. Behit, Liscomb Mills, \$2.00; Col. at Liscomb's Mills, \$1.62; do. Marie Joseph, \$1.53; do. Moser's River, \$3.45; do. Herrigan Cove, 45c; Mr. William Moser, Moser's River, 90c; Miss Fulton, do, 50c; Master Robie McCann, do, 25c; Mr. C. Woodin, do, 25c; Eneas G. Moser, do, \$1.00; Mrs. Eneas G. Moser, do, 50c; Mrs. R. McMann, do, \$1.00; Mrs. Geo. McDonald, do, \$1.00; Annie Moser, do, 25c; Mrs. McMann, do, \$1.00; Miss B. McMann, do, 25c; Mrs. Bessie McMann, do, 50c; Miss Letitia Romphey, do, 50c; Miss Maggie McMann, do, \$1.00; Robert McMann, do, \$1.00; Geo. McDonald, do, \$1.00; John Fraser, do, 50c; A. F. Smith, do, \$1.00; Edward Moser, do, 50c; A. Friend, do, \$1.00; M. McMann, do, \$1.00; J. W. White, do, \$1.00; J. A. Moser, do, 50c; W. P. Ye, do, 50c; Mrs. W. P. Ye, do, 50c; A. Friend, do, 50c; Mrs. McKennie, do, 25c; Mrs. Smith, do, 10c; Allan Moser, do, 50c; Miss Emily Moser, do, 50c; M. Jewers, do, \$1.00; Col. in St. Mary's, \$2.71; S. McKee, do, \$1.00; Dea. J. McKee, do, \$1.00; Dea. Adam McKee, do, 50c; G. T. Sibby, Colchester Co., \$1.00. Total, \$36.11. Moneys received by Rev. J. Wallace, general missionary, for the four months ending Dec. 31st, 1888:

Table with 2 columns: Location and Amount. Includes entries for New Tusket, Dartmouth, Apple River, Advocate Harbor, etc.

Some Halifax and Dartmouth Notes.

The annual joint meeting in the latter part of January in the Dartmouth church (Pastor Williams directing) of the Women's Missionary Aid Societies of Halifax and Dartmouth (five Societies) should have been mentioned in your paper earlier than now. Some account of it may even now be profitable. Rev. W. H. Cline outlined in a ten minute address "our grand opportunities" especially for Foreign Mission work, so many fields opening so great a demand for the Gospel.

Rev. E. T. Miller told us "how to meet these opportunities" by renewed energy in the work, by sending more men and women, by supplying the means necessary for their equipment.

Rev. J. W. Manning spoke eloquently of "the encouragements and needs of our own field." First the command is "Go." Second that word is sanction, approval, direction. "Lo I am with you." It is an abiding source of encouragement. Then there is the success which has already attended our work. The \$40,000 or thereabouts already raised through the Aid Societies betoken that there has been much prayer, much real work, much light and knowledge gained. What are the urgent needs? More workers, more men and women on the field. The force now is not equal to that of five years ago. Fifteen all told constitute the Upper Province Baptist Foreign Mission force. We have only eight. We need three more ladies to go out at once. The demand is imperative. We need at home more information as to the work on the field (not a word, it was stated from the Foreign Mission Board in your paper since the Convention; how is that?). We need more consecration, more effective leadership, more money.

Rev. A. W. Jordan sketched the "needs of the home field." Chiefly we need a willingness to spend and be spent for our Master. The more active we are in Home Mission work, the more devoted we shall be to Foreign Missions. "What the Women's Baptist Missionary Union is doing to meet the needs of Home and Foreign fields" was the subject of Mrs. Manning's excellent address. Their work is known to your readers. It is worthy of unrestricted praise. What the Aid Societies of Halifax and Dartmouth are doing to forward the good work was shown by the several Secretaries of those Societies. And then the question was to have been discussed by Miss A. E. Johnston, "Is this all we can do?" and would have been but for want of time. Let each one answer for himself and herself. It is a glorious work and calls for all we can do by money, men, women, advocacy, prayer and work.

Nearly all our churches of city and town are meeting for prayer and persuasion more frequently than is their custom. And many are being aroused to a sense of their need of salvation and some are accepting the offers of the Gospel. A number await baptism in Dartmouth. The North and Tabernacle churches are swelling their numbers continually, and the general outlook is hopeful. The First Church reports clear advance of 11 members for 1888, bringing their numerical strength up to 288, the highest point it has ever touched.

The removal of Prof. Alexander from Dalhousie to Toronto and larger enrolment shows how money tells. But our Presbyterian friends need not be discouraged. They are entitled certainly to the credit of being the means of graduating the Professor to higher honors. Meanwhile Dalhousie is doing a good work, and what with the Provincial revenues on

which it started and the large benefactions which it has since received, it may continue to hold in its faculty men of at least average ability and efficiency. The University is fairly meeting a felt (Presbyterian) want and the discouragement of occasionally losing an unusually brilliant man should be borne with a light heart. Feb. 7. OBSERVER.

Dedication at Ohio.

The beautiful new meeting house at Ohio, Yarmouth, N. S., was opened for Divine worship on Sabbath, Jan. 27. The morning gave evidence of rain, which came on at noon, preventing many from attending who had calculated to be present. At the hour, the Rev. F. F. Adams, pastor of the First Baptist Church of Yarmouth, arrived and according to previous appointment, preached an admirable sermon from Revelations 1st chapter, 29th verse.

After the sermon, the preacher stated the sum due on the house and proposed that all who could to contribute a dollar, and those who could not, fifty cents, himself heading the subscription with his dollar. A good collection was taken, after which Bro. A. Cogswell offered the dedicatory prayer. Brethren Corey and Caldwell were present and took part in the services.

In the afternoon, Rev. F. M. Young preached a very interesting sermon from Zach. 14: 20, 21. After the sermon, two brethren who had been chosen by the church to fill the deacons' office, were ordained. Bro. Caldwell offered the prayer and Bro. Corey addressed the newly made deacons on the duties of their office.

In the evening, Rev. D. K. Simpson came through the heavy rain and preached a good sermon from John 20: 21, "As My Father hath sent me, even so send I you."

Morning and afternoon we had this beautiful house filled, in all, with attentive hearers to the precious truths preached by the servants of God. We had good music. Mr. Kinney of Yarmouth, presided at the organ during all the services. Thus closed a very happy day for the Ohio church. May the Lord fill this house with His glory.

Brother Isaiah Crosby, of Ohio, the master builder of this house, and Bro. Goudy, of Maitland, the painter, have proved themselves workmen indeed who need not be ashamed.

J. A. STURGEY.

Rev. Henry Alline.

In the very able review of the Canadian Baptist Hymnal which appeared in last number of the MESSENGER and VISITOR, the writer desires proof of the authorship of "Amazing sight! the Saviour stands," as attributed to Rev. Henry Alline. Two questions at once arise: Did Alline possess ability for poetical composition? and is this hymn to be included among his efforts in poetical production?

It is true Henry Alline was not a college bred man. But Nova Scotia has produced some remarkable men from a literary standpoint who were not privileged with university training, and Henry Alline is to be accorded a place in that number. He was from his childhood to the extent of his opportunities, a diligent and thoughtful student.

"When I was about nine years of age," he writes in his journal, "I began to read much in the books that I could understand. . . . When I was about ten, I had got something of a theory of religion, but it did not satisfy me. . . . I now began (from fifteen to seventeen), more earnestly than ever to seek this unknown God, praying every opportunity; I did read and study much, by which I soon attained to a great theory of religion for one of my age, and got a considerable Babel built up; but, oh the temptations and trials that now began to fall in, which almost drove me to despair. I first began to be puffed up with a conceit that I was endowed with uncommon gifts and powers of mind, which if improved, I should be able to find out and fathom that long hidden mystery, Eternity. I began to embrace the temptation, and to pursue the hidden mystery and dive for the bottomless ocean. Soon did the devil with all his wiles control

The active powers of my deluded soul. Presumed to unfold the depth unknown, To all, but the eternal God alone.

O eternity, eternity, unfathomable eternity! The joy of the righteous, and the dread of the wicked! I now spend hours and hours pouring on this unknown mystery, not expecting to find any period to this never-ending duration; but that I might find the consistency of an endless duration and the nature of it; for I did not believe that eternity ever had any beginning or should ever have any end, but expected to get so far into the mystery as to see clearly how it was that eternity was in itself a duration without beginning or end.

These reflections are continued for several pages in the journal, and are evidence of his great intellectual activity. He was undoubtedly endowed with wonderful natural gifts for the pursuit of philosophy. But thought of a distinctly philosophical character ceased through a dreadful misconception.

"Thus I was hurried and driven by the devil and my own heart, almost to despair, and nothing but the mighty power of God kept me from laying violent hands on myself; and although I began, sometimes to be convinced that it was a mystery that never was nor never could be known or unfolded by man or angel; yet when the devil would come again with his infernal snares and tell me that I had almost

found out the mystery, and that if I would try once more I might unfold the whole, I would again summon up every faculty of my soul to follow the suggestion.

So like a fool, swift for destruction bent, Then re-inforc'd and to the battle went; Nor would retreat until a venom'd dart Turning with fury to my bleeding heart; Then would my tortur'd soul despairing cry, Forgive me, Lord, and save me lest I die!"

This is the first published attempt of Mr. Alline in the way of poetical expression of his thought. There is certainly here to be found strength of utterance in the realm of poetry which, if developed, might lead to the production of a hymn of the character of the one in question. From the age of seventeen until he entered his twenty-fourth year, he continued to read, study and dispute much about religious themes. At the age of twenty-five he writes:

"Redeeming love broke into my soul with repeated scriptures with such power that my whole soul seemed to be melted down with love. . . . O how I now desired to be for God and Him only, and to live to His glory and the good of souls. O let my days and all my hours be Thine, And lend my hungry soul to truths divine."

He now desired to proceed to New England to acquire more learning. The vessel in which he intended to sail was seized, and his departure thus delayed. Meanwhile his brother-in-law persuaded him that if he were called to preach the gospel he ought not to wait for any more learning. Thus he was led to enter immediately upon the work of the ministry. From this time until shortly before his death, with but brief interruptions, he continued to travel and preach throughout the Maritime Provinces. But his pen was by no means idle. The first production was probably that of the "Two Mites," in which he presents his views of ordination. Twice he visited Halifax in regard to the publication of a work. When at the mouth of the river St. John he writes: "I preached on the Sabbath, remained there until the next Sabbath-day, and spent my time in a chamber by myself, chiefly at my pen, which may be a blessing to some when I am gone."

And on the next visit to the same place—now the city of St. John—he also says: "I preached among the people there, and spent all the time I could with my pen." It was on such occasions that he was enabled to prepare his manuscript. The opportunities for such work were certainly not of the best, but they were constantly improved.

The two books to which Henry Alline chiefly devoted his time for literary production are undoubtedly his "Life and Journal" (Boston, 1806) and his "Hymns and Spiritual Songs." The former throws much light upon the latter. The poetical quotation already made has been taken from the opening pages of this Journal. But from the beginning to the end of the book, upon page after page, the author gives expression to his religious thought in poetry. Indeed, it would seem, from the readiness with which poetry is employed throughout the entire work, that it was scarcely more difficult to the writer than prose. Delayed by a storm in Annapolis Basin, he writes:

"Blest be the hand that stills the swelling tide, That man with tottering barques securely ride; Or else for them provides some sheltering bay, Guarded from danger till the storms allay."

In Wilnot, while sitting in the door of a house, a large elm is struck by lightning, of which he says:

"O the great goodness of my Maker, God, To send the flaming sheets of fire abroad; Make rugged elms and stately trunks endure The blazing shock, while I am held secure."

The following is simply taken at random to fairly illustrate the average poetical production with which the pages of the Journal abound:

"Witness, O land, the goodness of my God, And every creature spread His name abroad. Witness, ye silent arbors, where I rove, How often there my soul has found His love; And silent vales, where lonely hours I trod, How often I enjoy'd the smiles of God. Witness, ye turfs of moss, where often I Have knelt; and found my blis'ter Redeemed by."

"O the sweet wonders of that blood divine, That make all things, and life immortal, mine." Or again— "Ten thousand thanks I owe, but ought to pay To that kind hand, that guards my dangerous way."

These are simply the expressions to be found in a daily journal. Such testimonies from his life certainly suffice to prove the possession of a poetical temperament and of constant hymnal production. The visit to New England by Henry Alline preceding his active career was prevented, but it was on a journey to this land that he was destined to close his ministerial labor. He had set out for Boston after a severe sickness, from which he had not fully recovered, and was preaching in the various towns on his way when he was again prostrated by illness at the house of the Rev. David McClure in North Hampton, New Hampshire. It was here he died on 2nd Feb., 1784, and was buried. A most interesting and pathetic account of this last illness is contained in two letters of Mr. McClure to William Alline of Falmouth,

who was the father of Henry Alline. Mr. McClure writes concerning Henry Alline that, "Growing weaker and expecting death approaching, he committed to my care his papers and effects: with directions to be careful of a number of hymns which he had prepared to publish, and to write his friends." In the second letter Mr. McClure says: "Your son gave me a particular charge with respect to a number of hymns, which it was his desire to be published, for the benefit more especially of his friends in Nova Scotia." These "Hymns and Spiritual Songs by Henry Alline, late minister of the Gospel at Falmouth, in Nova Scotia," were printed at Dover, N. H., and had reached a third edition in 1797. Among these hymns is to be found:

"Amazing sight, the Saviour stands, And knocks at every door, Ten thousand blessings in his hands, For to supply the poor."

At the close of the work there is given "A short account of the death of Henry Alline, the author of the foregoing Hymns." They certainly constitute a wonderful production in hymnology. It contains five parts with an average of from ninety to a hundred hymns in each part. The first book is devoted to man's fallen state, the second to Gospel invitations, the third to the new birth, the fourth to the joys and trials of the soul, and the fifth to Christian triumphs. It is the third edition which is before us. In this it is true there are some enlargements; but as the hymn in question is No. 37, in Part 2, it could hardly have been added in such a place. The general character of the hymns is high, however, that this one might well have been produced by our author. In Hymn 23, Part 2, we find:

"Jesus we love Thy name, And Thee we will adore, And when we feel this heavenly flame, We long to love Thee more." Again in Hymn 56, Part 2, on a call to sinners: "Awake ye dying souls, awake, Behold the Saviour stands, Now at your door and off doth knock, With pardon in His hands."

The hymns scattered throughout the work on "non-essentials" could have no author except Henry Alline. The thoughts expressed in the Journal are, moreover, in entire harmony with those of the hymns. Such are some of the proofs that may be produced in favor of the authorship of "Amazing sight, the Saviour stands," by the Rev. Henry Alline, and it is our belief that an examination of these hymns by an expert in hymnology would but further confirm the evidence here adduced.

BENJAMIN RANG, Cambridge, Mass., Jan. 31.

Missionary Correspondence.

DUSMANUTAPORAM, Dec. 9, 1888.

Yours of October 20th came to hand a week ago, and I have been waiting till I should find leisure and feel in the mood to reply. This is Saturday evening. I have just come in from work in a village near, and before lying down for the night I will begin a letter at least. I might almost date it from "Nowhere," for I am midway between two villages, a mile apart. I do not like to be so far from the people, as they will not come to see me; but in this case there were no trees near the village where I intended to remain, and when we were through with our forenoon's work and came to the village at midday, I found no tent pitched, but my bandies away out here in a mango grove. Rather than hunt round for another place, I quickly set to work and got our tent up, and was soon inside of it. I have been out on the present tour 16 days. I had started on the same trip before, and had spent eight or ten days, when the rain drove me home for a week. Our objective point was Palkondah, where the young man lived who has lately been baptized and where he is anxious to settle and work. It was partly to see what prospect there was for him to do so that I was rather in a hurry to visit the place. His father has not yet come out, and from all I can gather he will join the London Mission. Mr. Goffin has helped him a little in a law-suit, and has got him to promise to be poured by him. I did not know this till after I arrived there. I had asked Bro. Archibald to meet me there partly to consult about our work and workers and partly in expectation of meeting Mr. Goffin. I had a card from B. Gurana, the young man's father, saying Mr. G. was to be there in two or three days. But, I am sorry to say, he did not make his appearance. After being at Palkondah four days a letter came, saying he would not be there till January. He commiserated B. Gurana on the division that had come into his family from his son having joined the Baptists. Bro. Archibald met me and we spent six days in Palkondah and in visiting the surrounding villages. Crowds of people came nearly every day, and many heard the Gospel. The Sunday we spent there was a very interesting day. I was about sick myself, but Bro. Archibald and the helpers did good work. In the afternoon I should think nearly 400 people gathered. Some Brahmins came to ask hard questions, but showed a better spirit than usual, and their questions opened the way to

teach the truth of the Gospel. B. Gurana has been a leading man among many of the people, and his being about to join the Christians, has awakened much interest. Palkondah is a large town. I think there are 16,000 people, and it is an important centre. I have talked before of the importance of occupying it as an outstation; but it seemed heretofore as if we had no workers to put there. But as things are at present, it appears to be an opportune time to begin work there. So Bro. Archibald and I decided to rent a house and have Bhagvan Behara come there from Akulampara. In that case the young man could live with him and study with him, and possibly his father may come to see the truth as we hold it. We rented a house at two rupees and a half a month for six months, and Bro. A. applied to government for a piece of land that will suit our purpose admirably if we can obtain it.

When we separated, Bro. A. went to Akulampara to see about B. Behara coming to Palkondah. I have not heard yet how he has succeeded. I fear he will find it a little difficult to persuade him to make the move, though it will be to his advantage in many ways.

Sunday evening I feel like having a little chat and it is wrong to do so with pen and ink? Let me give you some idea of the day's work. I did not get off very early this morning, partly because it was so cold the native helpers did not get their food ready till a little late. I sent Nurshah off by himself to a couple of villages near, while I and the young man, Chenna Bussavana, started for a couple of villages more than two miles away. At the first one we stopped while in the Mala part and tried to get them to listen to our message, but with poor success. They are so utterly ignorant and poor it seems almost hopeless to try to help them. Then we went to another village, where we had quite a good number, some of whom listened with much interest and admitted that our teaching was excellent. Then we came back near the first village, where the weekly fair was being held. I should judge there were nearly two thousand people. There were people of three or four different tribes and languages. We began to speak and were soon surrounded by hundreds, who listened very attentively. One Mohammedan, a fine looking old man, followed up our speaking by telling the people that what we had said was wise, good teaching and that they should give up their idol worship and learn about the one true God. I was sorry we had not time to stop longer, but it was 12:30 when we got back to the tent. We had a little service among ourselves and just before night went to a village near the tent. It was one where we had a very poor reception last year, and judging from what I saw of the people there, I did not expect much this time. I found quite a crowd of men just outside of the village and stopped to talk with them. I did not intend to remain there, but they did not seem inclined to go into the village, so we took them as they were. But it was hard work to get them to listen. Two or three were all for argument and full of ignorance and idolatry. Last year we tried to show them the foolishness of their idol worship and the report has gone among them that I and Nurshah had died in consequence.

G. CHURCHILL.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PRINCE WILLIAM, York Co., N. B.—Six young people baptized on Sunday, the 3rd of February. More expected.

MILTON, Queens, N. S.—I had the privilege of baptizing seven yesterday. It was a good day with us. We are looking for others to declare themselves on the Lord's side. D. W. CRANDALL, Feb. 4.

WEST YARMOUTH.—The week of prayer was observed at Chegoggin, and was a deeply interesting season. The services were continued for another week. Some extra meetings were held also at Overton. Christians were quickened. Several who had weakened, returned; quite a number asked an interest in the prayers of those who pray. One was baptized on the 20th ult., and three young brethren the eldest of whom is thirteen and the youngest between nine and ten years of age, were baptized on the 3rd inst. Pastor Bill is encouraged in his work. NEWCASTLE, Northumberland Co., N. B.—We learn that special services recently held by the Rev. Isa Wallace in Newcastle, have resulted in much good. The church is being revived, and prospects for aggressive work are brightening. On Sunday, Feb. 3rd, at the close of the morning service, two heads of families were baptized in the presence of a large gathering. In the evening a congregation of 200 people met to listen to a discourse on the "Apostolic Church" and to witness the reception of those baptized. The Lord's Supper was then observed. Bro. Wallace ran up to Campbellton on Monday morning for a short visit, but expects to return on Wednesday and resume special services here. This church and the churches associated with them in the support of a pastor, are anxiously praying and working for the coming year. He will find an interesting and hopeful field of labor.

DEBAY, North Co., N. B.—This is a branch of the Newcastle church. They have a neat little place of worship, clear of debt. Several extra meetings were held here during the last week in January, by the Rev. Isa Wallace, who is now spending a few weeks on the Mira-

michi field. He followed the hint given in the Messenger and Visitor some weeks ago, and labored to get the members of the church in line. He had the pleasure of seeing a marked improvement in their spiritual condition. On the following Sabbath the Lord's Supper was observed. Several are seeking the Lord, and the faithful few here start out at the beginning of the new year much encouraged.

MONCTON.—I wrote you last on Jan. 26th. On the 27th we baptized nine converts and decided to continue the meetings one week longer. Yesterday we baptized ten more, and last night had the privilege of receiving thirty-five into the fellowship of the church. We ascertained on Friday last to discontinue the services, but yielding to a general desire for their continuance, have decided to hold up the banner every night this week. W. B. HINSON.

FEB. 4, N. S.—We are still holding special services with continued indications of good. The work is quietly moving forward, and one after another comes over to the Lord's side. We have baptized for seven Sundays in succession, 25 candidates in all—at Torbrook and Nictaux. Pray for us. We have established the system of collecting moneys on the first day of each week. Indications seem to show it will succeed. W. B. BRADSHAW.

[We are rejoiced that Bro. Bradshaw has had the inexpressible privilege of welcoming his two eldest children into the church.]

BEAVER HARBOR, Char. Co., N. B.—Two months have passed since we quietly began labor here. Kindness on the part of the brethren and the people generally, and a deepening interest in the work, make it very pleasant to labor for and among them. We found some confusion existing on the field; but are happy to say that it has disappeared. Our indebtedness is being wiped out through the kindness and liberality of many friends. Will the many donors to our ministry please accept our warmest thanks for their great kindness in our hour of need? Be assured we warmly appreciate your charity. We are again following your donations with your prayers for the conversion of the young people of whom we have large numbers and who respectfully listen to the Word of Life. Our church edifice, when completed, will be neat and comfortable; and an honor to all aiding us. The following is a partial list of what we have received: St. Stephen Baptist Church, \$15.75; St. George Baptist Church, \$13.50; Central Norton, \$7.90; Sussex, \$4.00; Hampton, \$1.50; Hillsboro and Surrey, \$20.70; Albert and Hopewell Cape, \$22.35; W. F. Woodman, \$1.00. Other churches have partially completed their donations. As soon as they are complete we will publish them. We yet need \$100.

C. S. STEARNS.

PORT MEDWAY, Queens, N. S.—There is nothing very special to write you this week. The work of prayer was observed unitedly by the Baptists, Free Baptists, and Methodists, and the union meetings were kept up for three weeks. The interest in the meetings was very encouraging and kept up till the last. Christians were refreshed. One person professed conversion in the meetings and others were deeply impressed. The Rev. G. O. Hunter and I endeavored to sow the Gospel seed, hoping to see further results in the near future. Our friends here kindly remembered us on Christmas eve by bringing us substantial tokens of esteem, for which we have your sincere gratitude. We are just putting a library of 100 new books in our Sunday-school, and have voted to adopt the new Hymnal. We are pleased with it, and think it the handsomest and best Hymn Book we have seen. We are hoping and praying for the Divine blessing on our work and ask the churches which are prospering to make special prayer for us.

A. W. BARRS.

FEB. 5.—You will be glad to hear that I had the pleasure of baptizing three happy converts yesterday. Bro. Weeks, of Harvey, and I have been uniting in effort the last few weeks, and God has enabled us both to reap some sheaves—only a few as yet, but there are more to come soon, I believe. Pray for the cause in those parts. It is cheering to see notes of converting grace being experienced in so many places. J. F. KEMPTON.

TEMPLE, YARMOUTH, N. S.—A few mercy drops have fallen. For the last six weeks our meetings have been deepening in interest and power. Quite a number of our young people are interested about their souls. Three young men have been received for baptism, and others are anxious; while many cherish a secret hope in the Saviour. May the Lord soon give them grace to follow Him openly. Some who have held themselves aloof from the church for many years, are lately come back. In this we rejoice much. In all these indications for good we give God the glory, and trust it may be but the earnest of a long season of refreshing from the presence of the Lord. On Friday evening, January 23rd, we had a most interesting meeting for the ordination of three deacons. The pastor was kindly assisted by Rev. Dr. Day, Pastors Cohoon, Bill, Conry, Adams, and Shaw. Bro. Colton preached an appropriate sermon. If any of our pastors or people hold loosely the divine command for the ordination of deacons, we advise them to give Bro. Cohoon an invitation to preach his excellent sermon on the subject, and they will change their minds. We love our people more and more, as we find our way to their hearts. We could add much to the "thank column" as a tangible proof of their genuine love and thoughtfulness for pastor and wife. And while they minister to us so generously in things temporal, we are striving with the ability God has given us to minister faithfully to them in things spiritual. May the dear Lord make us ever more faithful as the days go by. G. R. WHITE.

JEDDORE, Halifax Co.—Through the efforts of Mrs. A. F. Browne, the ladies of Jeddore organized a Mite Society last year. The first opening of the boxes was in April last, in connection with a social. Seventy dollars were realized. Since then the boxes have been opened on four similar occasions, and the splendid sum of \$376.00 realized altogether. Some friends from outside have assisted, to whom the Jeddore friends desire to return thanks. Our correspondent, "P. W. M.," adds: "The church has corres-

pondence with the Board with the view of securing a pastor part of the time. At Jeddore the Lord has abundantly blessed the church here, so that there may be a great shaking up of dry bones, that the members may see their duty to their Saviour and to each other; that the church, the greatest and grandest organization on earth, may have influence among men; and reflect the image of Jesus. Then souls will be saved. Pray for Jeddore."

FRENCH VILLAGE.—I wish to acknowledge, through the Messenger and Visitor, the following amounts in aid of our new church, viz: John Moser, of Canaan Forks, N. B., \$5.00; Mrs. Deborah Moser, St. Margaret's Bay, \$2.00. We are thankful to those friends who will follow their example and aid us to complete the building. T. C. CRYL, Feb. 5.

BRIDGEWATER.—Bro. and Sister Dodge are made very happy by the kindness of their people. Little over a month after having filled the parsonage with good things, and the pastor's purse with cash, they came again on the 5th inst., and repeated the pleasant surprise, leaving behind about \$50. Bro. Dodge adds: "The church seems really to be advancing. Last Sabbath morning and evening the congregation filled our house of worship, singing and entertaining. We are praying for the coming summer, and I believe that the people are going to do it. Already the ladies have had a parlor sociable at the residence of W. J. Nelson, Esq., which netted over \$30.00. Another is coming soon. Our young people can't be best either in working, singing or in the church, before I believe that the people are going to do it. Unite your prayers with ours, will you not?"

ACADIA MINES, N. S.—The work is improving, and there are signs of life all over this large field. The mines, where I am doing a great deal of work just now, are doing very well. We hope to have a man permanently settled at the mines next year. The Board has agreed to give \$200 a year after this year to help the mines. I hope the church will not need that. They gave me some \$4.00 for one sermon each Lord's day; and if we can get the Baptists to collect it at the same time, I believe from other parts, we will not need help from the Board. I am to have a young man with me next summer. I have agreed to give the Board \$50 towards the expense, and they are to look out for the rest of his pay. I hope to have a man permanently settled at the mines start out alone, then Great Village and DeBt will have a man for themselves. Things have not been well worked in this field of late, and the cause has declined. Pray for us in our labors here. P. R. FOSTER, Feb. 4.

BARTON, etc.—It was, I think, a desire to serve the cause of Christ that influenced me to accept the call to this large and important field of Christian effort, and separate from the kind and considerate people of St. Mary's Bay. Had I known the conflict the separation cost, had I seen the work before I had committed myself to the work on this field, I doubtless, would still beat Barton. The cause was quietly but steadily advancing in all departments of church life and work; not so much in numbers, yet 40 more added the last year—as in the work of the church, before I had committed myself to the work on this field, I doubtless, would still beat Barton. The cause was quietly but steadily advancing in all departments of church life and work; not so much in numbers, yet 40 more added the last year—as in the work of the church, before I had committed myself to the work on this field, I doubtless, would still beat Barton. 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WILLIAM LAW & CO., Auctioneers, Commission Merchants, and WHOLESALE GROCERS.

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GENTLEMEN! Our Renowned WAUKENPHAST AND LONDON Balmorals

have arrived, and sizes are complete in two widths.

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PURE GOLD FLAVORING EXTRACTS BAKING POWDER

News Summary.

DOMINION. Another rich coal discovery is reported in Blind Louis, Man.

Mr. H. K. Emmerson, of Albert, has vacated his seat and again seeks election. The official nomination takes place on the 16th inst., the polling on 23rd inst.; declaration 26th inst. Mr. Emmerson will again be a candidate.

Some twenty thousand tons of shipping are under construction in Nova Scotia.

Sir W. Russell Richards, ex-chief justice of the Supreme Court of Canada, died at Ottawa on the 26th ult., aged 74.

Petitions signed by 350 smelt fishermen of the Miramichi, have been forwarded to Ottawa, praying for an extension of the time for bagging fishing to March 1st.

A slight shock of earthquake was felt at Grand Metis a few days ago, coming from the west, lasting but a few seconds.

Some of the horses in the Spring Hill Mines have been underground for ten years.

The town of Annapolis is agitating for a water supply.

The department of railways closed a contract for the purchase of two rotary steam ploughs to be used on the Intercolonial. They cost \$13,000 each.

The annual meeting of the Dominion Alliance has been held at Ottawa. The report of the council condemned the conduct of Lieutenant Governor Royal in granting licenses for the sale of beer in the Northwest. A resolution was adopted urging that the prohibition question be brought up in parliament during the present session and forced to a vote.

Statistics submitted showed a falling-off in the consumption of spirits in the Dominion during the past year.

The government of Japan have signified their willingness to enter into a post office order arrangement with Canada.

The County of Carleton Orange men have passed resolutions deploring the action of the Dominion government in allowing the Jesuits' estates act.

The government have decided to renew the contract with the Prince Edward Island Steam Navigation Company for the carrying of mails between the Island and the mainland, the subsidy being \$4,000.

Large delegation of Maritime Province members introduced Mr. Cowan, the manager of the Springhill mines, Nova Scotia, to Sir John Macdonald, and urged the reimposition of the old rates for carrying coal on the C. P. R. on the ground that they were seriously handicapping the coal industry.

The labor commissioners will make representations to the different local legislatures asking each of them to appoint a committee to consider the report of the labor commission now in course of preparation, in order to familiarize the provincial bodies with the recommendations of the commission in regard to local legislation.

Messrs. Freeman and Mills, of Annapolis, and Jones of Digby, have interviewed the Minister of Justice relative to the completion of the eighteen miles gap between Annapolis and Digby, which, if constructed, would give continuous railway communication between eastern Nova Scotia and the mainland, the subsidy being \$4,000.

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North American Life Assurance Company, Toronto, Ontario. ANNUAL MEETING OF POLICY HOLDERS AND CHARITERS.

The annual meeting of the North American Life Assurance Company was held in the company's head office, Toronto, on Tuesday, the 29th ult., the President, Hon. Alex. Mackenzie, M. P., in the chair.

The Directors submitted at the meeting the financial statement for the year, which exhibited the transactions of the Company in a clear and comprehensive manner.

The large amount of the Company's premiums invested in solid interest-bearing securities held in reserve added to the Guarantee Fund (of \$300,000) makes the Company's resources over \$900,000, and furnishes a security to policy holders unsurpassed on this continent.

Abstract of financial statement for the year ending December 31st, 1888:

Cash income for the year 1888, \$275,161 25; Expenditure for the year 1888, \$11,000 00; Assets (including uncalculated Guarantee Fund), 917,074 19; Reserve Fund (including claims under policies awaiting proof), 553,694 32; Surplus for security of policy holders, 363,379 87.

WILLIAM MCCABE, Managing Director.

We have examined the books, documents and vouchers representing the foregoing revenue account, and also each of the securities for the property in the above balance sheet, and certify to their correctness.

JAMES CARLISLE, M. D., Auditor.

Toronto, January 3, 1889.

We concur in the foregoing certificate, and have personally made an independent examination of the said books quarterly, and also of each of the securities representing said property.

E. A. McREATH, L.L.D., Auditing Committee of the Board.

BRITISH AND FOREIGN. Severe snow storms are raging in Germany, Austria and France.

Sir Julian Paucot, Permanent Under-Secretary of the Foreign Office, is reported to have been chosen as Lord Sackville's successor.

Thomas Adams, member of parliament for East Tipperary, has been sentenced to two months imprisonment for inciting by rioting. He has appealed from sentence and has been admitted to bail.

The British naval commission reports that the ships engaged in the late manoeuvres are with few exceptions ill adapted for modern warfare.

The severity of winter in China is increasing the distress caused by famine in Shan Tung and Manchuria. It is estimated 250,000 persons are starving in Chen Kiang.

Right Hon. W. H. Smith, government leader of the British House of Commons, has issued a circular to the supporters of the government, urging attendance at the opening of parliament February 21st, when, he says, business of grave importance will come up for consideration.

The gale in England and Scotland continued on Saturday. Telegraphic communication has been interrupted by the storm. A number of houses have been blown down. In Scotland a heavy snow storm prevails and the railways are blocked. Along the coast there have been numerous wrecks.

Last year the Pope received from "Peter's Pence" \$1,500,000; from interest on capital invested abroad, \$500,000, and from other sources about \$1,000,000, besides \$400,000 in cash jubilee gifts. His total disbursements aggregated about \$1,700,000.

M. De Freycinet has held an interview with Boulanger and offered him a seat in the cabinet which the former expects to form in the future.

Boulanger in an interview declared his programme was the adoption of the American constitution, but with a two-year presidency, the formation of the council of state to prepare and submit laws to a non-deliberative national council of 50 members, half elected by universal suffrage and half by provinces, and granting limited local government to the provinces.

Despite the fact that Mr. Parnell was in attendance at the sittings of the Parnell commission during the past two days, the Dublin Express says that the condition of his health is very precarious. The carriage of Mr. Parnell's physician, the Express says, is often seen standing before the door of Mr. Parnell's villa at Streatham, and Mr. Parnell seldom emerges from the house.

UNITED STATES. Last year 354 bears were killed in Maine on each of which a bounty of \$5 was paid.

The street car tie-up in New York is declared off by the knights of labor local assembly.

The New York State Board of Health has notified local boards throughout the State that small-pox has assumed a threatening aspect in the State.

So far the New York capital building at Albany has cost \$18,000,000 and is not yet finished. The original estimate was \$7,000,000. The New Yorkers are beginning to suspect something.

The length of the Mississippi river has always been placed at 41,000 miles, but civil engineers familiar with the stream say that it has shortened itself over 400 miles in 20 years, and will do as well in 20 to come.

A Sure Remedy for Neuralgia. Neuralgia is one of the most common and painful affections incidental to this climate. Life to thousands is made miserable through its agency, and as it affects the nerves, only the most powerful and penetrating remedies can reach it.

Neuralgia has created wonder in the minds of those who have uselessly tried other remedies, since its action seems magical. To all suffering from any kind of nerve pain, internal or external, we request a trial of Nervine. Sold by all dealers in medicine, 10c and 25 cents a bottle.

At Port Hillford, Guysboro Co., N. S., Jan. 31st, after a lingering illness, Eliza, beloved wife of Alfred Suttis, aged 46 years, Sister Suttis was baptized by Rev. H. Eagles into the fellowship of the Port Hillford church, of which she continued a member until her death. Her sufferings at times were great, but she was graciously sustained to the study of the Word and to prayer. Her resurrection and the life, and to worship at Immanuel's feet. She leaves a sorrowing husband, three little children, and a large circle of relatives and friends to mourn their loss.

At North Kingston, Kings Co., N. S., Jan. 20th, the beloved wife of George Roach, aged 47. About two years ago she became much concerned about her soul's salvation, and since that time has given herself to the study of the Word and to prayer. Bodily affliction kept her at home, but she held sweet communion with her God, and pressed his blessed promises to her heart. The last time we talked with her we found her firmly grounded on the Rock of Ages, and waiting for the Master to call her home. Her remains were followed to their last resting-place by a large procession, and a funeral discourse preached by the pastor of the church, May God sustain the husband and four children in their grief, and prepare them to meet wife and mother in the better life.

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