

# Messenger and Visitor.

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## A WAY WHEREBY OLD SUBSCRIBERS MAY GET THE PAPER FREE FOR NEXT YEAR.

We are empowered to make the following offer: Any old subscriber sending us the names of three new subscribers, with their subscriptions of \$4.50, shall have his paper free for one year. We hope to send out very many free papers on these terms.

—Dr. GORNON is reported to have said: "I have come to have little faith in many societies. I believe more and more in the local church. That is our main dependence, the local church." Of course the local church must be our main dependence, until men are wiser than their Maker and can devise something better than He has given us.

—A CHRISTMAS PRESENT.—Several of our subscribers have been ordering the MESSENGER AND VISITOR for the coming year to distant friends, and some to those nearer by, who either are not able to purchase for themselves, or who do not know of the value of religious reading. We shall be glad to assist any who may have it in their hearts to do so wise an act.

—THAT TOBACCO.—A dear good brother in making a remittance complains bitterly of hard times, on account of which he is obliged to discontinue the MESSENGER AND VISITOR. The aroma of tobacco on the bills enclosed indicates that a free use of the weed was indulged in by some one in the neighborhood. We hope that neither our good brother nor any member of his family prefer the pipe before religious literature.

—PUBLIC PRAYERS FOR THE PRESS.—It might not be difficult for many thoughtful worshippers to call to mind the number of times that they ever heard special prayer offered for the press, in the ordinary Sabbath services of the church; and yet there can scarcely be found any labor or laborers more dependent upon the blessing of God for success than is this arm of Christian service. And as the press, either secular or religious, may be the most potent factor in the service of God, the conversion of it to the service of God is most devoutly to be desired and prayed for. The obligations of subscribers to a religious paper—to the publishers and editors—are not discharged by the payment of stipulated sum, no more than church members can discharge in this way all their obligations to their pastors. Prayer is necessary in either case in order that the services rendered may be promotive of spiritual life. May we not be allowed to call the special attention of our pastors and church members to this subject. "Brethren pray for us."

—ADMIRABLE ECLECTICITY.—Under the above caption a Philadelphia exchange records the circumstance of the probating of the will of an old and honored merchant of that city. The will was regarded as eccentric, because the devisor remembered gratefully and rewarded liberally from his fortune those of his employes who, by their intelligence, fidelity and industry had helped him amass it. That such a just and generous act as this is regarded as eccentric, goes far to show that the doctrine of human depravity is reasonable as well as scriptural, and that there is a demand for speedy and radical reform in the most profitable and proper relations are established between employers and employes. Righteousness which is by faith in Jesus Christ, if embraced and applied in all life's relations, would soon make such an act as above recorded so common that it would escape particular notice. And who shall say that the wealth and well-being of the world would not be vastly increased by such a change?

—AFRICA.—The Dark Continent increases every year its claims upon the attention of the civilized world. It seems to improve with acquaintance. The recent explorations of Mr. Henry M. Stanley will doubtless add much to the previous knowledge of this most wonderful continent. When its grievous wrongs, inflicted upon it by a heathenish barbarism, have been redressed, and the blessings of a civilization, based upon a pure Christianity, has afforded it the opportunity of developing its wonderful resources, it will no doubt return to the nations who have interested themselves in its welfare, full compensation for all their investments of valuable lives and treasures. Mr. Stanley has rendered valuable services which are now being recognized by crowned heads and admiring peoples. All this he has well earned by crossing the continent from the mouth of the Congo on the west to the east coast at Zanzibar. This perilous journey of more than two and a half years but

few men would dare to undertake. What the character of the country was from the Upper Congo to the great lakes on the east was unknown. It turned out to be a dense dark forest through which Stanley and his men had literally to chop their way; and this with a perpetual tropical rain or heat upon them. For twelve months they were buried in these wilds, when on the 28th of April, 1888, he met Emin Pasha, who was the object of his search. From this time to the first of the present month he has been finding his way to Zanzibar. He was obliged to bury many of his faithful men by the way. His journal about being published will be an interesting book. Dr. Edward Schnitzer was appointed governor of the Equatorial Provinces in 1878, with the title of Emin Pasha. Then his communication with the civilized world was by the north through Egypt. The rebellion of the Mahdi cut him off from communication in this direction and drove him towards the Equator. As he could not be reached from the north, Stanley undertook to find him by entering the continent by the Congo—and right bravely has he succeeded. Who is so blind that they cannot see the divine hand guiding individuals and nations in all these undertakings in Africa. In the interests of commerce and science the Dark Continent is being explored, that the way may be opened through which the servants of God may enter with the glad messages of salvation to her perishing millions. To them the gospel is coming and the dawn of future good is seen.

## From England.

As I attempt compliance with the MESSENGER AND VISITOR's request to supply its columns with an occasional letter, let me first of all record my deep respect for the two ministers of the body so suddenly removed by death. I have known the Rev. J. F. Kempton from the days of my college life, and he has been to me an outstanding example of whole-hearted, intense, and unswerving devotion to the ideal of his early days,—service to Christ. Whom can doubt that he has entered into rest. The Rev. Dr. Silas T. Rand's personality is less interwoven with my life from my earliest recollections, and I count myself happy to have enjoyed his most intimate and unbroken friendship to his death. I read with grateful appreciation Mr. Steele's brief sketch of Dr. Rand, so true and graphic. In a letter recently received from Hon. A. F. Randolph, he says: "Will not our last memory of him be a very happy one? I shall always remember his beautiful exposition of the twenty-third Psalm, and his parting blessing to us." That parting blessing was given to us as we bade him good-bye at the steps of Rev. Mr. Mowatt's home, which we had accompanied him from Mr. Randolph's, and was in these words: "Grace, mercy and peace be with you!" Very sweet and pleasant words to be sounding in one's ears! The old pilgrim has reached the heavenly city, and I record this tender reminiscence to his memory.

Green marshes covered with cattle, and brown uplands resplendent with "fall dandelions," tansies and golden-rods,—such were the fields we left behind us in New Brunswick and Nova Scotia. Ten days later we were amid the trim fields of England, green and velvet like, as far as the eye could reach, with out contented herds of cattle and flocks of sheep. In these closing days of November the fields appear almost as green; and the whies, and brown, and red, and golden glories of the month—the chrysanthemums—have not faded yet. Their profusion is wonderful.

Of course, a Canadian misses the brilliant hues of the autumn forests. Mr. Barnum, however, has filled the kingdom from end to end with rainbow colors depicting the "Greatest Show on Earth." It has been very suggestive to observe the deep interest taken by the press, both secular and religious, in Mr. Barnum's show in London. The steamship which transported it from New York was scarcely at her dock when the papers became vocal with the biography and history of the great showman, and descriptions of leading features of the coming show. Immediately on its establishment in London brilliant editorials, interviews, and letters appeared in the London press as if by magic, all directly adapted to make the public understand the importance of attending at Olympia. The religious press, I judge, has scarcely allowed the secular to outdo it. The *Christian World*, for example, offers editorial suggestions with a view of removing some minor defects from the show, and calls attention to the fact that it is somewhat distracting to

follow five performances going on at once in the same arena. The *Freeman* (Baptist) reserves its energy for a description of the "Burning of Rome," the spectacular exhibition with which the performances terminate. Here is a specimen of its earnest and winsome writing in this behalf:

The gay scenes, the varied figures in which fill the vast arena at Olympia, bewilders, and it is long before we can mentally grasp all that is going on; but one thing is clear, Paganism in all its show and appeal to the senses is before us, and in its details we see before us the original from which Rome and Ritualism copied their unchristian accessories of worship. Look at the priests; witness the flowing garments of the priests of modern Rome? Need we answer, one is the successor of the other? See the symbols on their robes and their badges. There is the equal-armed cross, in shape the exact similitude of that which we see in print when Cardinal Manning signs "Henry Edward." We have done no more than hint, and that very briefly, at one or two instances of what can be learnt; but did space allow we could easily fill a dozen columns with matter equally pertinent. Seeing a thing is more convincing than hearing a discussion, and here there is material for a hundred sermons of a powerful character, which if taken home will put Popery in its true character, and open the eyes of all honest, intelligent men and women to the unchristian, but little known, historical fact, that her dogmas and her rites are neither more nor less than disguised Paganism.

This is very touching. Artemus Ward undertook a "Great Moral Waxwork Show," but Mr. Barnum supplies Protestant churches with the means of taking the mask from Popery in the very capital of the world. It must go hard with "Henry Edward" after this. One would suppose if an additional attraction of the show to see the ministers of England flocking thither to procure "materials for a hundred sermons." Do they go? I cannot say; I but tell the story of their press. Does some one suggest that Mr. Barnum pays handsomely for all this fine writing, and that there are greater humbugs on exhibition than Barnum himself? Not at all. Perish the suggestion! It is a great moral show "all around."

A service "in memoriam" of Sir Morton Peto, who recently died in this State, was held in Bloomsbury Baptist chapel on the 24th inst. Former student of Acadia College, if present ones do not, will remember him as a generous donor to the library of that institution. During the Crimean war he offered to construct a railway from Balaklava to Sebastopol without profit or remuneration for superintending. His baronetcy was conferred upon him in the following year in acknowledgment of his devotion to the public interests. His name is associated with the construction of many of the railways of the United Kingdom, and it was in the promotion of the London, Chatham and Dover railway that the great cloud darkened his brilliant career. All his life he was a prominent member and supporter of the Baptist denomination. He erected at his own charge the Baptist chapels at Bloomsbury, Regents park and Notting-hill, where he respectively secured the services of the late Dr. Brock, Mr. Landels, and Mr. James A. Spurgeon. This was a new departure for Baptist interests in London. Sir Morton was the champion of religious equality in burial grounds, and was the author of "Peto's Act" to facilitate the appointment of trustees of the property of Nonconformist churches.

I notice that Dr. E. B. Underhill recently stated that forty years ago there were only about twenty-five Baptist churches in London, and that there are some one hundred and sixty now. A large number of these churches, however, are weak and some are decaying. A recent "forward movement" has been organized for the resuscitation of these churches, and four thousand pounds have already been raised for this purpose. This forward movement is awakening much enthusiasm. It remains, however, a striking fact that the Baptists who have been the pioneers of religious and civil liberty in England, and with whose history is associated some of the grandest names of the Christian faith, have not increased in numbers in proportion to the growth of democratic principles among the people at large. Canadian and American Baptists are wont to think that this lack of increase is largely due to what they term the illegal practice of so many of the English Baptist churches in respect of the communion. However that may be, the present practice, I believe, of many Baptist churches in England cannot be called illegal, whatever may be said of its scripturalness. The churches referred to invite publicly all who love the Lord Jesus Christ to partake of the communion, whether they are members of churches or not. I have myself repeatedly heard

this invitation given from the pulpit of Bloomsbury chapel.

A Canadian cannot but be struck with the great superiority of the service of praise in most of the churches here, over that of our churches at home. Everybody has a hymnal, and books are usually supplied to those who are not regular attendants. Everybody sings, and the music is of a richer and more praiseworthy character than our people use. If the Baptist Book and Tract Society would only give our churches as good a selection of tunes as it has of hymns, either in a separate tune book, or in both forms, it would do much to enrich public worship. It is possible, I think, to make such a selection as to meet the needs of the churches from Sydney to Vancouver.

We were glad to spend a little while with your missionaries, Rev. W. V. Higgins and wife and Miss Fitch. They left here in excellent spirits. May they have a prosperous voyage!

THEODORE H. RAND.  
14 Torrington Square,  
London, Nov. 27.

## A Round-Trip Ticket.

V.—THE WALHALLA AT BREGENZBURG.

With regard to the sun and moon, the legends tell us that a man named Mandelst (axe-winger) had two children who were so beautiful that he called the son Mani (moon) and the daughter Sol (sun). The latter he married to a man named Glenr (lustre, splendor). The gods, enraged at this exhibition of pride in a son of earth, took both children and set them in the heavens to perform never-ending tasks: Mani to lead the course of the moon, and Sol to drive the two horses of the sun-chariot which the gods had created from the fire-sparks of Muspelheim. Sun and moon are followed by two fierce wolves which threaten to devour them, and therefore it is that the constellations are always hastening around the heavens in their efforts to escape these dread pursuers. On the north end of the heavens sits the giant Hrasvaldr in the form of an eagle. Storm and wind depend upon the beating of his enormous pinions.

Around the abode of the gods, lay for Asgard, and Nibelheim, the kingdom of darkness, far below Midgard, the dwelling place of men. From out of the great deep rose the "world-tree," the ash-tree Yggdrasil, whose trunk reached up not only to Midgard, but even as far as Asgard, and whose branches spread themselves out over the palace of the gods. This "World-ash" had three principal roots: one came from the home of the giants, one from Midgard, and the third from the underworld. Under these roots lay a terrible dragon, and serpents so numerous that no one could count them; these fed upon the roots of the tree, while in the branches were four stags which fed continually upon the buds and leaves.

"Knowest thou the meaning of that?" It means: "Innumerable are the forces which consume the substance of life." One writer says: "The 'World-ash' gives us in poetical form a representation of the unity of all forms of being, of the close connection between those forms, as well as of their fleeting, transient nature, a representation of the greatness of the All, and the littleness of man, who, like a fresh-sprouting and then withering leaf, appears but for a moment of time upon the everlasting tree of being."

The belief in immortality occupied a large place in the religion of the northern races. While the representations of the Germanic heroes fought and fell on the battle-field, meeting eagerly the death they regarded as the only one worthy of a warrior. Even while they stood in the heat of battle, were not the Walkuren already beside them?—those beautifully-terrible maiden messengers sent by Wodan to convey them to Walhalla. The Walkuren, encased in armor of shining gold, their heads covered with glancing helmets, from under which floated their locks of shimmering golden hair, sprang

"Over bridges of color  
From highest heaven,  
Upon snow-white steeds  
Wildly shaking.  
Their dew-dripping manes,  
And striking fire  
From sharp hoofs."  
Is there a finer picture than this in the whole range of poetry? And yet in King Lewis' Walhalla fourteen of these maidens are forced to support the beams of the ceiling like so many wooden posts, painted indeed, but nevertheless distorted from their true character in a way that is absolutely painful.

The Walkuren raise the fallen heroes to their steeds and bear them over the rainbow bridge between Midgard and Asgard to the dwelling of Wodan. In the midst of a wood whose leaves are of burnished gold, rises the wonderful palace. Its towers are so high that none of the approaching heroes can see their tops, and five hundred and forty doors lead into the great hall of the gods. The high ceiling is covered with golden shields, and golden spears form the decoration of the walls and seats. Fore, upon a golden throne, sits the kingly Wodan, clad in helmet and armor, his sword and shield by his side. His white, flowing beard covers his breast, and his face is luminous with majesty and wisdom. Upon the back of the throne sit two white ravens, Hugin and Munin (Thought and Memory), who whisper in his ear what they have seen and heard during their flight through the world. At his feet lie two wolves (Hunger and Cruelty), with eyes like the blaze of lightning. To them is thrown all the food offered to Wodan; he himself lives from wine alone.

Wodan receives and welcomes the heroes, the other gods greet them with song, and the wife of Wodan, Frigg, or Frigg, aided by the Walkuren, pours healing oil into their wounds, and serves them with meat and drink. After the meal is over they betake themselves to the great plain before the palace, and there, singing and shouting, fall upon one another and fight until the Walkuren come once more to lead the fallen back to Walhalla.

So passes the life of blissful warfare from day to day. But it is not alone the love of fighting which draws them out every day to the plain. Was not their conflict upon earth more than a mere play of weapons? Was it not rather an expression of love to their people, their wives and children, when threatened by some impending danger? Here in Walhalla they are not yet safe from danger. Wodan, their king, has indeed broken the power of the forces which threatened destruction of the reigning order of the universe, but those forces are not yet fully overcome. A day is coming when the enemies of Wodan will storm the joyous heaven in united might, and they, the chosen of the gods, must take their part in the dreadful fray. Shall they not the more earnestly prepare themselves for the duty that awaits them? The life of the heroes in Walhalla was a continuation, and at the same time an explanation of their earthly life. As the conflict was to them life, and life a conflict, the conception of a future life under other conditions was impossible. The life of the soul could only be understood in so far as it proved the existence of power; but the power could not overcome itself except in the overcoming of resistance; hence the all-pervading idea of conflict. To this condition of things there could be no end, for with the end of conflict ends the life. And if conflict in vain, was it not still a conflict, in the work itself a goal worth striving for? In this indomitable spirit the heroes march forth to the last great awful battle, fully conscious of their own coming overthrow and that of the gods, but fighting undiminished to the very end of the great world tragedy. Then,—when the universe lies in ruins, and a sea of fire flames through the measureless All,—then will a new sun arise, a new heaven and a new earth be created, and gods and men wake once more to a life under the rule of a mightier than Wodan,—even, as it says in the Edda, "the all-powerful Father, maker of heaven and earth, and all that is therein." "And all good men shall find their home in the new Asgard forever and forever."

The above is but a short and incomplete outline of the sayings concerning the heaven of the ancient Germanic deities; enough, however, to show its utter variance with the character of the structure which pretends to be its visible representative to the eye of the more enlightened hero-worshipper of today. One point deserves particular attention. In the description of the Walhalla, in its arched roof, its towers and spires, there seems to be a premonition of the wonderful art of building to come—"that beloved Gothic of which the eye never grows weary, and in the lines of whose walls and pillars is something which the imagination may easily extend into infinity," some hint of that aspiring faith which looks upward towards the eternal, the never-ending, a faith which sets the mythology of the Germanic race as far above that of the Greeks and Romans as the heavens are above the earth. What an opportunity for the erection of a temple in the ideal art of a heaven-aspiring people was here! Oh, King Lewis, King Lewis, thou little dreamer of the undying work thou hast not performed!

B. B.

## W. B. M. U.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."

To W. M. A. SOCIETIES OF N. S.—Owing to the increase of Societies, which was not considered when the usual number of reports was ordered, we are short of reports this year. Will Societies not receiving them, please accept this statement. *W. B. M. U.*

A. E. JOURNALER,  
Prov. Secy. for N. S.

W. M. A. S. organized at Burton, Carleton Co., N. B., Aug. 6, 1889:  
Officers.—President, Mrs. Thos. Todd; Vice-Presidents, Mrs. J. Gidcock, Mrs. J. Smith; Treasurer, Mrs. A. Mills; Secy., Miss Susan A. Hendry.

From one of the latest addresses on the subject of Foreign Missions, we make a brief extract:

There were 300 converts, on the outside estimate, from heathendom, when this Board (American Baptist Committee Foreign Missions) was started; now there are 3,000,000, and the number is increasing with a rapidity far surpassing the increase of the native population. More copies of the Scripture went into circulation last year than were in existence in all the world at the beginning of this century. That looks like success—success for the past, a reward; success for the future, a prophesy. Meaning the missionary spirit is widening. Two hundred missionary societies are engaged in the work, or nearly that, and the time is coming when every church and every Christian will have a practical part and share in, and an enthusiastic devotion to, this great work.

Then we have the Supreme Power of the universe on our side, with us and for us. Any man who can see the intersecting lines of the avenues on this island (Manhattan) can see the lines of providence converging on one result—the Word of God universal in the world. All the courses of history for the last 600 years bear out that fact. The invention of movable type, the telescope interpreting the universe, our free Christianity—everything bears on this one result, the Word of God, given to us, universally in the world for His glory, for the welfare of men, for the lifting of the race, for the purifying of the earth in preparation for the coming of its heavenly Bridegroom. This is the logic of events. This is the secret of history, the nemesis of nations—every nation that stands against it going down like a rolling thing before the whirlwind. All forces are marching on toward that result—a result as sure as the life of God, as the solidity of the globe itself on which we stand. We have this power working with us and for us, giving portents and predictions already in the flushing Orient sky of the rising of the Sun of Righteousness, which is to irradiate and illuminate the world.—R. S. Storrs, D. D.

For another extract we go back to the evening of Sunday, Oct. 26th, 1833, when the masterpiece of Francis Wayland, on the moral dignity of the missionary enterprise, was delivered in Boston, before the Baptist Foreign Mission Society. The preacher is considering the momentous question, "Can the heathen be saved without the gospel?"

No; solemn as is the thought, we do believe that, dying in their present state, they will be exposed to all that is awful in the wrath of Almighty God. And we do believe that God so loved the world, that he gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. Our object is to convey to those who are perishing the news of this salvation. It is to furnish every family on the face of the whole earth with the Word of God, written in its own language; and to send to every neighborhood a preacher of the cross of Christ. Our object will not be accomplished until every idol temple shall have been utterly abolished, and a temple to Jehovah erected in its room; until this earth, instead of being a theatre on which immortal beings are preparing by crime for eternal condemnation, shall become one universal temple, in which the children of men are learning the anthems of the blessed above, and becoming meet to join the general assembly and church of the first born, whose names are written in heaven. Our design will not be completed until "One song employ all nations, and all cry."

Worthy the Lamb, for he was slain for us.  
The dwellers in the vales, and on the rocks,  
Shout to each other, and the mountain tops  
From distant mountains catch the flying joy!  
Till, nation after nation taught the strain,  
Earth rolls the rapturous hosanna round.  
The object of the missionary enterprise embraces every child of Adam. It is as vast as the race to whom its operations are of necessity limited. It would confer upon every individual on earth all that intellectual or moral cultivation can bestow. It would rescue a world from the indignation and wrath, tribulation and anguish, reserved for every son of man that doeth evil, and give it a title to glory, honor, and immortality.

—The Christian who "prays without ceasing" undergoes a refining process that is observable in his domestic and social, as well as his religious relations.



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**BIBLE LESSONS.**

**STUDIES IN JEWISH HISTORY.**

**Fourth Quarter.**

**Lesson XIII. December 29.**

**REVIEW.**

**Passes.**—Eighty years B. C. 1055 to 975, including the reigns of David and Solomon.

**Place.**—Palestine, but centering around Jerusalem, now for the first time made the capital.

**Prophets.**—Samuel, Nathan, Ahijah, Gaius—David, Solomon.

**King David.**—I. EARLY LIFE. David born c. 1050 at Bethlehem, a shepherd. Early feats of prowess. Sent to Saul. Slew Goliath B. C. 1063. Called to court, persecuted, and in exile for seven or eight years, 1063-1066. Thus preparing to be a better ruler by all his experiences. A poet, a musician, skilled with the sling, bow, spear, and sword, a religious, a firm and loving friend.

**II. THE SOLDIER.** Battles in early life. Conquered the whole country when a king, fought many successful battles, organized the army (1 Chron. 27), conquered the Philistines.

**III. THE KING.** Began to reign B. C. 1056. Reigned over Judah seven and one-half years at Hebron. Made king of all Israel B. C. 1048. Capital at Jerusalem. Reigned 40 years in all. The kingdom much enlarged, made rich and prosperous; well organized (1 Chron. 23-27). The whole kingdom really placed on a new basis.

**IV. THE POET.** Wrote many of the psalms. Marvellously beautiful hymns, the highest poetry enduring to the end of time. Organized a large choir of singers with leaders. An orchestra of musical instruments for the public worship of God (see 1 Chron. 25).

**V. VARIOUS EXPERIENCES.** David's trials in youth; troubles which did not grow out of his own fault, but were a part of his training. Troubles in later life growing out of his sin. He sinned and bitterly repented. On the whole, he was prosperous and happy. He sings much of joy and peace, and faith in God. He died aged about 70, "full of days, riches, and honor" (1 Chron. 29: 28), the most honored king Israel ever had. In spite of his trials his "life was worth the living," and has been a blessing all down the ages.

**VI. HIS LEGACY.** A devoted servant of God, deeply religious, moral far beyond his age, full of virtues, many very noble qualities, which his few failings should never hide or obscure. He sinned greatly; but his repentance was deep, his confession public, his renunciation of sin complete. He was true and happy in his religious experience, and did much to cultivate piety among the people. The Lord repeatedly praises him, and calls him a man after his own heart. Who of us have as few faults and as many virtues?

**King Solomon.**—I. EARLY LIFE. Solomon was born B. C. 1033 to 1035 at Jerusalem. His father was David, king of Israel, and his mother was Bathsheba. His father died when he was 18 or 20 years old, when he became king.

**II. DAVID'S CHOICE.** At the beginning of his reign, when the Lord appeared to him in a dream.

**III. HIS KINGDOM,** enlarged to the full extent promised to Abraham (Gen. 15: 18-21); see 1 Kings 4: 21; 2 Chron. 9: 26. It was peaceful, so extensive did it become, that it was called the "rest of his days." It was very rich and prosperous. Solomon organized the kingdom, created its commerce, developed architecture, and made the kingdom famous. Note the visit of the Queen of Sheba.

**IV. THE TEMPLE.** The most beautiful and costly temple; the centre of religious worship; a religious type for all ages.

**V. HIS WRITINGS.** The books of the Bible attributed to him, and their characteristics.

**VI. HIS FALL.** The sins into which he fell; safeguards; consequences.

**VII. HIS CHARACTER.**

**VIII. LESSONS FROM HIS LIFE.**

**A Tribute of Song.**

The first article in the new book, "The Giddy Gusher Papers," by Mary H. Fiske, is the following sketch which had so many readers at the date of its first publication in the *Dramatic Mirror*:

There is no place on earth where man's utter helplessness comes out so strongly, where the ceremonies in human use fall so powerless before the majesty of the occasion, as at a funeral. It need not be that one's heart shall be interested. The obsequies of a stranger, conducted with all the pomp and vanity of church and state, with the martial rolling drum of the military funeral, or the gorgeousness of the Masonic regalia apron—all are alike inadequate and unavailing.

But once in my life I have witnessed a ceremony that was as grand and impressive as the silent, awful occasion that was ever given to the dead.

I will tell you of a funeral which lingers in my memory as the grandest, most solemn and befitting, ceremony that was ever given to the dead.

It was rumored many years ago that a poor widowed woman, leading a hard life of unending labor, was called to part with the one thing dear to her—her only child. The mother and daughter had toiled together for fifteen years, and the only bit of sunshine falling into their dark lives was that shed by their loving companionship. But the girl had always been sickly. Under the heart-broken mother's eyes she had faded and wasted away with consumption, and at last the day came when the wan face failed to answer with its ghostly smile the anxious tear-blinded eyes of the mother.

The poor young creature was dead. For many months the pair had been supported by the elder woman's sewing, and it was in the character of employer I had become acquainted with Mrs. Cramp and her story. By an occasional visit to the awful heights of an East side tenement where they lived, by a few books and with some comforting words, I had won the love of the dying girl. Her grateful thoughts turned in her last hours to the small number of friends she possessed, and she besought her mother to notify

me of the day of her funeral and ask me to attend.

The summons reached me upon one of the wildest days preceding Christmas. A sleet that was not rain and a rain that was not snow came pelting from all points of the compass. A wind that whirled in the chimney and howled in the street told how truly dreadful for outdoor purposes was the weather of the day. I piled the glowing grate; I drew closer the curtains and shut out the gloom of the December afternoon; I turned on the gas and sat down devoutly, thankful that I had cut out connection with the wicked weather—when an instalment of it burst in upon me in the shape of Parepa's Rosa. She was Euphrosyne Parepa at that time, and the operatic lid of the city. Muffled with tippets, flecked with snow, glowing with the short encounter she had had with the elements, rushing up the steps from her carriage she threw herself into an easy-chair and proclaimed the horrors of the outer world to be beyond description.

And even as we congratulated ourselves on the prospect of a delightful day together, there came the summons for me to go to the humble funeral of the poor sewing-woman's daughter. I turned the little tear-blotted note over and groaned.

"This is terrible," said I; "it's just the overland that could take me out today; but I must go." And then I told Parepa the circumstances, and speculated on the length of time I should be absent, and the means of amusement in my absence.

"But I shall go with you," said the great, good-hearted creature.

"Your throat, and old Bateman, and your concert to-night!" I pleaded.

"If I get another 'froze' note in my voice, it won't matter much; I'm hoarse as a raven now," she returned.

So she reworded her throat with the long white comforter, pulled on her worsted gloves, and off in the storm we went together. She climbed eight after flight of narrow, dark stairs to the top floor, where the widow dwelt in a miserable little room not more than a dozen feet square. The canvas-back horse peculiar to the \$25 funeral stock in the street below, and the awful cherry-stained box with its ruffles of glazed white muslin stood on uncovered trestles in the centre of the room above.

There was the mother, speechless in her grief, beside that box—a group of hard-working, kindly-hearted neighbors sitting round it, and a young man in a top hat and frock coat, who had just stepped from the street below, and was looking at the coffin with a look of gloom and awe.

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MESSENGER AND VISITOR.

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Messenger and Visitor

WEDNESDAY, DECEMBER 18, 1889.

A NEW STAR.

And now let all the Greek scholars of the past and present hang their heads in shame. What a scandal all the writers of Greek lexicons have been. What mischiefs may well be poured upon the heads...

But while troubled at the uncertainty in which such remarkable scholarship has left us, who that is a native of this Dominion, say, may we not say of the British realm, can fail to have a natural pride that he who has thus overturned the conclusions of such hosts of specialists in Greek, and made a discovery that no great German scholar has ever dreamed of...

Our readers cannot but desire us to introduce them to this surpassing Greek scholar, who could triumph over such very unfavorable circumstances and win a place superior to all the great men of the past in this particular line. He is the Rev. Burnthorn Musgrave, and the learned work which has wrought such wonders is a modest tractate, to be had for the equally modest sum of five cents, and is entitled, "A View of Baptism."

It will not be utter presumption, we would venture, however, to call the learned author's attention to a point or two. He says on the fourth page, that internal saturation is essential to the proper use of this Greek verb "baptizo."

Polubius, referring to a spear falling into the sea, says, "It is compacted of both oak and pine, so that when the oak part is baptized by the weight, the rest is buoyed up." (Hist. Ek. 34, c. 3-7.) Now it would appear that Polubius could scarcely have meant that the oak-part of the spear was "internally saturated" by its weight; but rather immersed. But then, this surpassing scholar says this internal saturation is necessary to the right use of baptizo, and this old Greek could not have known how to use it right, that's all.

showing in each case that they made a wrong use of the word; for the dictum of this surpassing scholar is not to be questioned.

We might venture to call the attention of this great scholar to another point. On page one he asserts, with the positiveness of one who has surpassed all his predecessors, that Greek "verbs in iza are verbs of intention and effect, never of mode." On page five, however, he translates rantizo, in Heb. 10: 22, with his remarkable precision, "Sprinkled as to the heart, etc.," making this verb in iza mean mode and not intention or effect. Then again on page four, he asserts that the same word is used in Acts 2: 4, "Filled with the Holy Ghost," as in Acts 1: 5, "Ye shall be baptized with the Holy Ghost." Now, ordinary scholars would have known that these were altogether different words, but surpassing scholars like Mr. Musgrave are above all ordinary law. Perhaps he thinks they should have been the same, to help his theory, and he therefore says they are the same. We cannot mention other instances of the kind noticed above.

He also applies his surpassing scholarship to the question of the proper subject of baptism. He condenses all his knowledge around the proof of the proposition that "disciples as sinners and not as believers" are to be baptized. Of course this is in the most direct conflict with the words of our Lord, "he that believeth and is baptized shall be saved," where He declares that it is believers who are to be baptized. It is also in direct conflict with the practice of His inspired apostles. Those who were baptized at Pentecost "received" Peter's word, and are called believers. Acts 2: 41-44. The Samaritans and Simon were baptized before they were baptized. Acts 8: 11-14. See also Acts 16: 31-34. In order for Mr. M.'s proposition to prove a support for infant baptism, infants must be, not only sinners, but also disciples before baptism. Some might consider the fact that this proposition is contradicted by our Lord and His apostles, and that it leads to such conclusions, an objection; but evidently Mr. M. is not troubled by such little difficulties.

THOSE BURDEN BEARERS.

In all our churches and church enterprises there are found those on whom the heaviest burdens fall, and by whom the most of the work is done. It is rather surprising with what complacency the great majority of their fellow-members allow these good workers to carry so much more than their just share of the responsibilities and burdens of the hour. It is not an uncommon occurrence for members of committees or churches to fail in fulfilling assumed duties and debts when they find themselves associated with these "willing workers." They seem to find a support in their consciences in the assurance that the work will be carried on by their brethren though they fail to do their own work or to meet their own engagements. In these circumstances manifold evils are originated and perpetuated. Young members who set out with zeal and honest purpose to do their best work for the Master, in association with their brethren, find their plans frustrated, as these included the full co-operation of their brethren. They are thwarted in their desires and expectations of success, because the help promised them has not been given. And what is worse still, they lose confidence in and fellowship for their fellow-laborers. Many of these overworked and over-burdened ones are saying, if ever I get out of this hard place I shall be careful to keep out of such associations. The enterprise in which they are engaged is not only impeded, but their future usefulness is prospectively limited. Our churches, educational and missionary enterprises, cannot afford this loss of growing usefulness and strength. But for the encouraging fact that these burdened ones are sustained and increased in strength by the divine hand, all our Christian enterprises would have long since failed. Then again, there can scarcely be found a more demoralizing influence upon individuals than their bringing upon themselves by their own refusal or neglect to fulfill their obligations to their brethren. This is so dishonest, mean and heartless that the blessings of fidelity must be far from them. So here again the church loses power with the loss of piety in her membership. If anywhere in this world honesty is to be found surely it is in the church of Christ and her enterprises, and the highest type of this will never be found there while some of her members are so unreasonably burdened and others eased, as is now too frequently the case.

A REVIVAL OF RELIGION.

The constituents of a work of grace in a community should be clearly recognized, that the true may be distinguished from the false. Ordinarily, if not always, there are three distinct periods in a revival of religion in a church. These may be known as the preparation, the experience, and the results. No real revival of religion is made. It is not the work of evangelists, pastors or church members, individually or combined, only as they are instru-

ments in the Divine hand to bring into the visible kingdom of Christ the results of what God, by His providence and grace, has in a secret way previously wrought. Then the majestic stepping of Jehovah in his sanctuary must be as visible, and as much acknowledged, as are the acts and efforts of His workers, and even more so. God never fails to manifest himself and magnify His name in all the works of His hands. That is, therefore, a religious movement of doubtful character, wherein and by which the Saviour is not better known and honored than ever before by the new converts. Much preparatory work may be, and must be, done both by pastor and people. This necessary work always lies along the line of right Christian living, such as the culture of Christian union, the awakening of neglected professors to a higher and purer spiritual life, and the reaching of the unconverted. This last, which is often regarded as all or the chief thing aimed at and constituting a revival of religion, cannot be well done until the former things have been attended to, and in a measure, at least, accomplished. When a church is really anxious for the Lord's work to appear, that church will be ready to do the work the Lord has for it to do.

Out of this union of purpose and work of Christ and His church, the happiest possible experiences of Christians must flow. Foretastes of heavenly union and joy will surely be known. Tongues will be unloosed as they cannot otherwise be to speak and sing of salvation's joys. The results of such an enterprise will not be confined to the members of the church, although the fragrance of those days of spiritual gladness will long remain. A serious thoughtfulness can be awakened in the minds of the un-saved. Religion and the subject of the soul's salvation will take a first place in the common thought of the day. The only Saviour will be sought for and accepted. His commands will be intelligently and joyously obeyed. For such a work of grace as this many a toiling pastor is earnestly preparing, and many an earnest prayer is being offered. A few of our churches are being thus blessed. Is it not most fitting that the few remaining days of the closing year be spent by all our churches in earnest preparation and prayer for a revival of religion.

THE WEEK.

In the British Isles disestablishment seems to be pushing its way to power. A measure so just is sure to win. The Disestablishment Banner for November shows that since the inclusion of religious equality in the programme of the Liberal party, the disestablishment candidates in Scottish bye-elections have polled 25,114 against 19,368 for the establishment candidates. This does not include Dundee, where Mr. Leng, one of the keenest supporters of religious equality, had a walk-over. Each establishment candidate has won on an average by a majority of 820.

The prospects of continued peace on the continent are increasingly bright. Boulanger has still some influence in France. In the Chamber of Deputies his friends are causing much excitement as they advocate and vote for his reelection to the chamber.

Dom Pedro is to spend his days in peace in Southern Europe. It is reported that he refuses to abdicate his position in Brazil in favor of his heirs. Brazil appears to be moving along quietly under her new regime. It is reported that the Jesuits are to be expelled from the Republic and their property confiscated. This new Republic will probably have to sail through some rough experiences ere it is firmly established.

The death of the Ex-President of the late Southern Confederacy, Jefferson Davis, has revived memories of a painful character both in South and Northern States. In many of the cities of the South services religious or memorial were held at the hour appointed for his funeral.

President Harrison's message does not indicate much change in the trade policy of the United States. Civil Service Reform seems to be making some progress in spite of the dishonest principles pitted against it.

That Letter Concerning the Year Book.

At the close of No. 3 of my letter which appeared in MESSENGER AND VISITOR of Nov. 13, after stating that Brethren Isaac Lewis and John Manly had no license, I added, "and it is to be hoped never will have."

sent to MESSENGER AND VISITOR were obtained by adding the membership of the different associations as given in the report of the committee on the state of the denomination, page 26.

2. The reference to the twenty-seven churches whose membership does not appear, and which are said, I know not on what authority, to be "unable to give any information whatever on the subject" of their membership, only reveals another defect of the Year Book which could have been remedied at least in part.

3. In respect to the complaint that the information concerning errors in list of ordained ministers should have been given earlier, let it be known that the attention of the proper party, as I supposed, was called to this matter, in a way which led me to expect a careful revision of the list.

Dec. 4. A. CONROD.

The Resurrection and the Collection.

In the fifteenth chapter of the first Corinthians we have the discussion of the resurrection of the dead. It closes in a burst of thanksgiving and of exhortation to stand fast in the Lord. Having been carried from stage to stage in the progress of the great salvation, Paul, at last, stands in the full glory of the final victory over sin and the grave, and defiantly exclaims, "O death, where is thy sting? O grave, where is thy victory?" The first thought of earth that enters his mind in this state of celestial splendor is that of a collection from the churches for the saints—"now concerning the collection for the saints." Brethren, read the following appeal, and give the saints a good collection.

E. M. SAUNDERS.

AN APPEAL FOR THE YEARLY COLLECTION FOR THE MINISTERS' ANNUITY FUND, ACCORDING TO VOTE OF THE LATE BAPTIST CONVENTION OF THE MARITIME PROVINCES.

The Ministers' Annuity Fund has, as yet, a small endowment of money; but it is endowed with the sympathy of the entire denomination. Had it been commenced fifty years ago, as it should have been, by this time the interest of its endowment with the ministers' rates, would have been equal to the demands upon its funds; but, as it is, appeals to the churches for yearly collections are necessary. All things considered, the responses are encouraging. Forty-four of the 370 churches sent in collections in reply to the first call. The second appeal brought responses from 71 churches, a gain of 27 churches. The first year's collection amounted to \$230; the second year's to over \$400, a gain of over \$150. Will each church which has taken a collection, please take another one, so kind as not to neglect it this year? The appeal is to all the churches—to churches with or without pastors. Where there are no pastors, will the clerks and deacons please attend to the collections? The pastors are requested to bring the matter before their churches. The Board names the first Sunday in the New Year for the collection for this fund.

Send the collections to the Treasurer, E. M. Saunders, Halifax, N. S.

By order of the Board.

Eastward Bound.

S. S. REWA, Nov. 28.

To-day your missionaries are rapidly approaching the coast of Italy. We expect to reach Naples to-morrow morning, when the steamer will stop for part of the day. The captain has promised us an early breakfast, so that we may have as long a time ashore as possible for sight-seeing. The privilege of being on the land for even a few hours will be greatly enjoyed by us all as a pleasant break in a very long voyage.

I am reminded that I have not said anything as yet about our stay in London. What did we see, hear, and do in the great city? What were our impressions of London fog, donkeys and dinners? It is needless to say that 17 days is far too short a time to do justice to the "big city" in the way of sight-seeing. So we found it. Our time was occupied chiefly in attending to matters of business. To select and purchase an outfit for housekeeping in India—to avoid the purchase of goods that you do not want, and to obtain just what you do want at reasonable prices—requires much time and care. You are more and more impressed with the fact that one sadly needs a life-time's experience in order properly to live. What a pity it is that we cannot begin an undertaking with as much experience as we end it! After buying all that we needed we felt that we were just prepared to purchase to advantage.

London impresses one by its vastness. As we traversed the streets mile after mile, there seemed to be no end to the buildings and no diminution of the activity. Everything about the city seems vast. The cathedrals, museums, galleries, churches, parks, mercantile and banking houses, railways, shipping operations, are all vast. Even the dirt and poverty is vast. Sinning as well as shipping is done "on a big scale." London might be spoken of as a place where vast extremes meet. London wealth is amazing, while its poverty is heart-rending. Its religion is grand, but its irreligion is shocking. Luxury and want are brought into the most striking contrast in this world's metropolis. As I saw the throngs of people making their way across London bridge, "velvet and rags," joy and sorrow coming into contact with each other as the crowd pressed on, I thought how widely different in social station and religious condition were the individuals of this multitude. Not that social and religious standing are the same, nor that velvet and joy or poverty and sorrow belong together. But the contrast in outward circumstances often suggests a contrast in inward condition far more momentous. A jostling crowd is always a suggestive sight. How different the circumstances of the travellers! How vastly different their destinies! This poor woman in threadbare garments is a child of God; that elegantly dressed lady near her is a servant of the evil one. Some in the busy throng are on the road to glory; others are travelling the way of death. Heaven with its joy and rest is surely the destiny of some; hell, with its misery and torment, is just as surely the destiny of others. How momentous a thing is life in view of its possible outcome! But, alas, how many play with life and "sell their birthright for a mess of pottage."

While in London we heard Mr. Spurgeon. His sermon was plain and forcible. He spoke very clearly and sympathetically of man's dependent condition; he told how helpless a creature man might become; and then he pointed weak and helpless mortals to God as their help. The appeal was especially tender and touching. After the service we had the pleasure of shaking hands with the grand preacher, and of receiving his benediction upon us and our work. In talking with us about our future work he advised us not to be in too much of a hurry to preach in Telugu. "There is such a similarity between words meaning the very opposite to each other," said he, "that you may be talking nonsense or even blasphemy when you think you are preaching the gospel." As an instance he spoke of a missionary who thought he was urging his hearers to look to the great "Light" of the world; while in reality he was urging them to look to the great "potato" of the world.

The London preacher who impressed us most was an Episcopalian—Rev. E. A. Stuart. In the first place he impressed us by his evident piety—a very desirable quality, which we do not frequently find in the Church of England. We were pleased to notice in this preacher the entire absence of all affectation or cant. Although he had read the ritual hundreds of times and must have known it sufficiently to have repeated it from memory, yet he read every sentence slowly and very reverently. Evidently his heart was in the service from the beginning to the close. In coming before the people he seemed to have come out from the "very presence of God," and every one in that vast audience felt the union of the man like an electric current. His tone of voice was clear and natural—not this so-called "ministerial tone" so disgusting and unreal—and yet his voice was exceedingly tender and sympathetic. In addition to all this Mr. Stuart is a very able preacher—a splendid Bible exegete. His originality is very marked. Of course all would not be willing to accept his exegesis in every case, but he is certainly a master of scripture. Like our Saviour, he "opens" the scriptures and brings from it "treasures new and old." He knows the man of the Bible and hence is well prepared, by the aid of the Spirit, to understand the truth they utter. It is especially pleasing to see how Mr. Stuart brings out contrasted ideas, showing the special phases of truth peculiar to the thought of each Bible writer. One of his sermons is upon the following text, Matt. 16: 28.

I shall give Mr. Stuart's interpretation, as I think it is an unusual one. Let our ministers and other Bible students judge of its correctness. First, Mr. S. affirms that, in his opinion, Christ is, in this verse, uttering not a promise but a solemn warning. Secondly, Christ is speaking of "death" in two senses—as a "death to sin," and as the "eternal death" which all who do not "die to sin" must experience. Thirdly, Christ in this verse affirmed that there were some standing before Him who would not "taste of death" in this life—in the sense of "dying to sin." But at the judgment day—"the Son of man coming in his kingdom"—these should taste spiritual and eternal death in all its awful reality. Until that day they would not know what separation from God—the true death of the soul—meant; then they would "taste death" in its true and terrible reality. Christ has tasted death for every one of us. But the time is coming when all unbelievers shall taste death for themselves. In the torments of hell they must experience that death from which Christ would save them. What do the readers of this interpretation? I never have had a satisfactory explanation of this text; but this interpretation seems to me very plausible. W. V. HURDIS.

Donations.—Rev. S. H. Cornwall has been put upon the sunny side by a pleasant sociable evening in the hall at McLeod's Corner, by the members of the Belle Isle Creek church and congregation. Included in the latter were a goodly number of the members of other denominations, who took this opportunity to show their good will. A cash donation of \$27.00 was a kind supplement to a very fine fur collar received from friends at Springfield previously. The outlook in these pastorates is hopeful.

Limited High License in Lawrence, Mass. BY REV. O. C. A. WALLACE.

Limited High License is the devil's recent and most shrewd invention. Massachusetts decided that Boston might have one licensed dealer in strong drink for every 500 of the population, and that one for every 1,000 of the population would be about the right figure for the other cities and towns of the State. This law went into effect in this city within a year. By a tremendous effort, in which Catholics and Protestants vied with each other in endeavors to rebuke the run party, the city two years ago was carried for No License. The circumstances were peculiar, and to many the success of the No License people was startling. Some had voted No simply because they wanted to give the liquor dealers a scare. Others, thinking that the No vote could not carry, joined the prohibitionists for the time "just for fun." Then, so great was the excitement, a good many were stampeded into the No column. All these being added to the regular force, it was found that the city had gone No License by a majority of 228.

The election occurred in December. In May the law went into effect. At once the condition of the city was noticeably improved. Drunken men were more rarely seen upon the streets. Provision dealers reported that people who previously had spent a large portion of their earnings on rum now were buying more largely for the comfort of their families. Arrests for drunkenness fell off considerably. The name of the city improved, and it seemed as if all decent people must ever after support the No License policy. But December came again soon, and with it another municipal election, with the opportunity of voting again on the license question. Then began a battle. During the year liquor had been sold surreptitiously. Of course it had. The liquor business attracts scoundrels; and scoundrels are lawless. There had been "hip pocket" sales, and "kitchen" sales, and I know not what other kinds of sales. There had been drunkenness. There had been arrests. Was not No License a failure, therefore? We all know how the story runs. If a prohibitory law is violated, the men of logical minds say, "Repeat this broken law!" though they still desire the retention of other laws, even though micro-rents violate them. But there was a new gear-gaw on exhibition in the election a year ago. Limited High License had been added to the local option idea, and therefore Lawrence, if an early warrant, the policy of licenses, would have about 40 licensed dealers, instead of nearly 300, as in 1887. There were good men who honestly believed that the liquor problem was solved at last. Limited High License was the panacea for which a weary world had been sadly waiting. As a result of the specious plea and promises made, the city went for license by a majority of 1392. The defeat of the temperance people was a bitter defeat. Last May the new order went into effect. Thirty-eight liquor shops began to do business. I will not make any comments on the condition of the city, further than to give certain figures, in which corresponding dates are compared. If ever figures had a voice, these "speak volumes."

The records of the Lawrence Police Court show that in the six months from May 1st to Nov. 1st, 1888, there were 276 convictions for drunkenness; in the corresponding months of 1889 there were 747. Under "No License" 276; under "Limited High License" 747. The records of the City Marshal show that from May 1st to Nov. 1st, 1888, the police took home 41 intoxicated persons; in the corresponding months of 1889 they took home 85. Under "No License" 41; under "Limited High License" 85! From May 1st to Nov. 1st, 1888, the number of women arrested for drunkenness was 57; in the corresponding period of 1889 the number was 118. Under "No License" 57; under "Limited High License" 118! In May of 1888 the number of persons 30 years old, or less, arrested for drunkenness was 25; in October of that year, 29; in May of 1889 the number was 49; and in October, 51. Under "No License" 28 and 29; under "Limited High License" 49 and 71! The 1889 election has just been held, and "Yes" is again triumphant. But to-day the run party are looking ruefully at a majority for license of only 194, whereas last year they had a majority of 1,392. No license has gained 1,198 votes in a total vote on this question of 5,394. Six months of Limited High License has proved to be quite enough for hundreds of people who one year ago consistently believed that this method would prove generally superior to No License. Nineteen Massachusetts cities voted on the license question yesterday. Last year 12 of these voted for license and seven for no license. This year nine of them voted for license and 10 for no license—a gain of three for no license. The most extraordinary upheaval occurred in Fall River, which a year ago voted "Yes" by a majority of 1,800, and this year "No" by a majority of 1,300. And this in a total vote of less than 7,000. Haverhill last year voted in favor of license, with a majority of 800. But this year "No" is triumphant with a majority of 250. As the total vote was less than 3,200 this also is a remarkable change.

It is a fact that limited high license is demonstrating its worthlessness as a temperance measure with a rapidity and thoroughness which is a surprise even to prohibitionists. Let men explain the fact as they will, it is still a fact that in Lawrence drunkenness has been more disgustingly and shockingly prevalent under limited high license, with only 38 licensed places for the sale of liquor, than under unlimited low license, when there were nearly 300 places licensed. Lawrence, Mass., Dec. 4.

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Induction Service at Bridgetown.

This took place on Friday evening upon the occasion of Rev. F. M. Young, Ph. B., assuming the pastorate of the Bridgetown Baptist church. The day and evening were stormy, so some of the brethren whom we expected did not arrive. The following programme was successfully carried out: Invocation, Rev. J. G. Eaton; Scripture, Rev. Mr. Wright (Methodist); prayer, Rev. Mr. Cameron (Presbyterian); sermon, Rev. J. T. Eaton; hand of fellowship to pastor and wife for church, Deacon Chute; address of welcome, Rev. Mr. Wright; hand of fellowship, Rev. Josiah Webb; charge to pastor, Rev. J. T. Eaton; charge to church, Rev. W. B. Bradshaw, A. M.

Bro. Eaton took for his text Ps. 11: 3 from which he gave a very excellent and practical sermon, clothing his thoughts in choicest language. Included in his sermon was his charge to the pastor. One need not search long before finding the Baptist in Bro. Eaton.

The address of welcome and fellowship by brethren Wright and Webb was admirable and warm-hearted.

In his charge to the church, Bro. Bradshaw alluded to his best, and that is saying considerable, taking as the basis of his remarks 1 Thess. 5: 12, 13. At the conclusion of his remarks our brother said he hoped that when he next addressed the people here it would be at the dedication of a new church. To this we all could say "Amen," and we hope it may not be long.

Our pastor begins his work among us under the most favorable conditions, being the unanimous choice of the church and congregation. His work among the young people in former pastorates recommends him to the young people of our church, and we have no doubt but that he will soon gain their love and confidence, as well as that of the whole church.

We pray that success may attend the labors of pastor and people. Com. Bridgetown, Dec. 12.

We bid farewell to the North Temple church the first of December, and now find ourselves getting "settled" in the beautiful town of Bridgetown, and already feel at home, because of the warm reception with which we have been greeted. It what we have received is a fair sample of what is to come, if we are not comfortable and happy it will not be the fault of the church and congregation worshipping here.

Upon our arrival at the parsonage on Thursday evening, we found it already occupied. We were, however, permitted to enter, where we found warm hearts and bright faces waiting to welcome us. Tea was served, after which a very pleasant evening was spent in "getting acquainted," which, under the circumstances, was not a very difficult task. At a very reasonable hour we were left sole occupants of the parsonage, and well we have done so cooking since.

On Friday evening we were formally inducted into the pastorate of the church. The service was very interesting and profitable. On Sabbath morning we were met with a large and attentive congregation, when we attempted to define the "duties of the pastor to church," taking as the key note of our remarks 2 Cor. 4: 5.

In the midst of my pleasant surroundings, I cannot forget the little church we have just left, and where I have spent one of the most pleasant years of my pastorate. The North Temple church I believe to be in many respects one of the best in the Convention. In the way of giving I know of but one to equal it. I do not refer to the amount raised, but ability and per capita.

During the year not less than ten dollars a head was raised by the church, and that means considerable work if it is known that three fourths of the membership are women and children. Were all our churches in the Convention raising half this amount there would be no want either in pastoral support or in Convention funds. It is needless to say, in view of these facts, that the pastor's support was settled regularly and "squared" when he left.

A warm hearted and active church awaits the man whom God shall send to be the pastor of the North Temple church, Ohio. F. M. YOUNG, Bridgetown, Dec. 10.

A Genuine Surprise.

Being invited to take tea with one of our deacons a few evenings ago, Mrs. G. and myself left our home in the care of our daughter. But shortly after our departure two or three of the sisters of the church, much to the surprise of the one in charge, entered the parsonage and took possession. Our daughter was too young to retrace or forcibly eject the intruders, so they had their own way, and for a time things moved lively in the parsonage. About 8 o'clock we were summoned home, as parties were at the parsonage who wished to see us. We supposed we were required to tie the sputnik knot, making two one. But imagine our surprise and confusion when we were met by familiar faces and welcomed to our brilliantly lighted home.

We could scarcely comprehend the situation till a sister (the aforesaid deacon's wife) moved quietly to our

side and read us the following brief but pertinent address. "In the name and on behalf of the ladies of your church and congregation, we ask you to accept these lamps as a small token of our appreciation of you and yours. We hope that the light of our love and affection, as pastor and people, may never grow dim, but may burn more brightly as the days go by, until we reach that land where there is no need of a lamp, for the glory of the Lord doth lighten it, and the Lamb is the light thereof."

There was a pause. I knew I was expected to reply. I tried and failed. You know, Mr. Editor, how it is.

But Providence had sent Bro. A. Colborn on the scene and he kindly helped me out. Four beautiful and costly hanging lamps were the appropriate Christmas gift of our lady friends. A few weeks ago the brethren put into the basement of our house a fine wood furnace, costing from \$100 to \$150.

So that with very little trouble we can have summer warmth in our home during the winter months. Surely, "The ladies have fallen to us in pleasant places." May your grateful correspondents show himself worthy of such kindnesses. J. E. G., Truro, N. S.

Religious Intelligence.

NEWS FROM THE CHURCHES.

EAST FLORENCEVILLE.—Two more candidates were baptized here on the 24th ult., and the hand of fellowship given to four in the evening.

Dec. 7. A. H. HAYWARD. AYLESFORD.—Rev. H. N. Parry is much improved in health. In one section of the church hopeful signs of an ingathering are seen—a number are seeking the Saviour.

CENTREVILLE, N. B.—The Rev. G. Howard is much encouraged in his work. He writes Dec. 9: "We have no special services, but we enjoy special blessings all the time. Four have been received for baptism."

MAUGERVILLE, N. B.—Mercy-drops continue to fall upon us here. Since last reporting we had the pleasure of once more visiting the baptismal waters. This time we baptized a sister (the head of a home) who resides in Upper Maugerville. Another trophy of redeeming grace is ready to obey the demands of scripture, and will doubtless follow her Saviour at her earliest convenience. Our hearts were much cheered yesterday at Little River. We shall (D. V.) visit our Jordan there very soon. The York and Sunbury Quarterly Meeting convenes with us this week in Maugerville. We are praying for the Master's presence. We mean to put forth special effort soon. Will all my friends and classmates remember us at the mercy throne, as we attempt great things for God.

Dec. 9. B. H. THOMAS. BASS RIVER AND PORTAUPIQUE, N. S.—I am grateful to be able to inform the readers of the MESSENGER AND VISITOR that the hope expressed in my note of last week has been abundantly realized. The meetings were continued with increasing power until Sabbath evening. On the Lord's day, Dec. 8, twelve persons were baptized into the fellowship of the Portauquite and Upper Economy churches—eight in the morning at Bass River and four in the afternoon at Portauquite in the beautiful baptistry offered in former years by the lamented John E. Cogswell. At the close of the afternoon service the Lord's Supper was observed by an unusually large number; 10 of the converts were present, these commemorating their Saviour's dying love for the first time. Bro. Haverstock, the pastor, is much encouraged and the good work on this part of his large field is greatly revived. We began special meetings at Five Islands last evening. It does my heart good to recall these familiar scenes where 12 years ago I saw, in connection with Bro. Ingram, gracious displays of divine power; and I am delighted to learn that the converts brought to Christ and into His fold at that time, are now among the most active and useful workers in the church. Will our brethren pray that our present meetings may be successful. Dec. 10. ISA WALLACE.

PERSONAL. Rev. G. F. Mainwaring has resigned his pastorate of the Baptist church of Wilnot, and accepted a call of the church at Kentville. He entered upon his labors in his new field on the 15th inst. One of the most influential churches of the Annapolis Valley is left pastorless by the above change, and another important charge is well filled.

Rev. F. M. Young, having removed from Ohio, Yarmouth Co., to Bridgetown, Annapolis Co., wishes his correspondence directed accordingly. He has been tendered a warm welcome to his new field; and is comfortably settled for work. We pray that the Divine blessing may attend his ministrations in this promising charge.

LADIES.—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any other. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Summers, 1889, styles.—W. H. BELL, 25 King Street, St. John, N. B.

Marriages.

LATHERN-LANGLEY.—At Seal Harbor, Dec. 7, by Rev. Truman Bishop, Allan Lathern, to Margaret Langley, both of Seal Harbor, N. S.

LEVY-WILNEUF.—At the parsonage, Chester, Dec. 4, by Rev. George Taylor, Frederick Levy, to Annie Wilneuf, both of Tanook, Lunenburg Co.

WEBB-HANLEY.—At the parsonage, Dec. 3, by Elder J. E. Blakney, Henry E. Webb, to Martha E. Hanley, both of Lake May, Annapolis Co., N. S.

NEWCOMB-MORRIS.—At the Baptist church, Dartmouth, Nov. 14, by Rev. C. W. Williams, Woodman Newcombe, to Lily Morrish, both of Dartmouth.

STEVENS-MILTON.—At the residence of the bride's parents, Salisbury, N. B., Dec. 4, by Rev. W. Camp, Wm. F. Steeves, of Hillsboro, N. B., to Almira Milton.

WEBBER-CAMERON.—At the residence of Pryor Eisenham, Halifax, by Rev. J. W. Manning, B. A., Ezra Webber, of

Chester, to Christie Cameron, of P. E. I. JOHNSON-ROXSON.—At Windsor Plains, Dec. 5, by Rev. J. W. Johnson, Edward Johnson, of Preston, Halifax Co., to Ann Johnson, of Windsor Plains, Hants Co., N. S.

COOK-NICKERSON.—At the Baptist parsonage, Dec. 5, by Rev. G. R. White, B. A., George S. Cook, of Yarmouth, N. S., to Annie Nickerson, of Bear River, Shelburne Co., N. S.

HOLMES-PATER.—At the residence of the bride's parents, Yarmouth, N. S., Dec. 9, by Pastor H. F. Adams, Joseph O. Holmes, to Annie A. Patten, both of Yarmouth, N. S.

DEWAR-DANN.—At Pleasant Valley, Yarmouth Co., Dec. 10, by Rev. E. F. Caldwell, B. A., John L. Dewar, of Brasall Lake, Yarmouth Co., to Dilla Dann, of the same place.

POOLS-ROCKMAN.—At the residence of the bride's father, Dec. 4, by Rev. J. F. Eaton, Franklin J. Pools, to Flora May, daughter of Ephraim Rockman, Esq., of West Paradise, Cumberland Co., N. S.

WEBBER-THOMAS.—At the North Baptist church, Halifax, by Rev. J. W. Manning, B. A., E. D. Webber, of Sackville, N. S., to Karen H., youngest daughter of John Thomas, Esq., of Hammonds Plains.

SULLIVAN-DELL.—At the residence of the bride's father, Second Hillsboro, Dec. 11, by Rev. J. L. Read, Avery H. Sullis, youngest son of Capt. George Sullis, to Ida May, only daughter of Capt. John O'Dell.

BARTEUX-BANKS.—At the residence of the bride's father, Meadowvale, Annapolis Co., Dec. 4, by Rev. E. H. Howe, assisted by Rev. W. B. Bradshaw, A. M., John B. Bartheaux, of Torbrook, to Annie M. Banks.

HEDGECOCK-MAPPLEBICK.—At the home of the bride's father, East Margareville, Nov. 30, by Rev. J. Rowe, Frederick Hedges, to Mary, youngest daughter of Thomas Mapplebick, all of East Margareville, N. S.

MITCHELL-HOLLOWAY.—At Halifax, Dec. 4, at the residence of the bride's father, 32 Queen street, by Rev. W. H. Cline, William H. Mitchell, of Oyster Pond, Yeddoe, to Ida Isabella, second daughter of William Holloway, of Halifax, N. S.

URQUHART-CUNNINGHAM.—At the residence of the bride's father, Antigonish, Dec. 3, by Rev. W. H. Robinson, brother-in-law of the bride, assisted by Rev. J. Clark, J. H. Urquhart, Esq., merchant, of St. Bernard, C. B., to Emma M., youngest daughter of F. S. and Isabella Cunningham.

Deaths.

CARR.—At St. Martins, Dec. 2, after a short illness, Vida R., aged four years, only daughter of Robert and Rebecca Carr.

COVERT.—At Lower Granville, N. S., Nov. 18, Maria Covert, widow of the late Edward T. Covert, aged 86 years, leaving two sons, four daughters, and 21 grandchildren.

MCDONALD.—At Brookville, Hants Co., N. S., Nov. 15, Susan, wife of James McDonald, aged 31 years. She was a member of the Baptist church of Christ and a most amiable Christian. She leaves a husband and little daughter to mourn their loss.

HEBRON.—At his residence, Hebron, N. S., Dec. 2, of heart disease, James Trask, in the 84th year of his age. Deceased, though advanced in years, had always been strong, and his death, after an illness of only a few days, was a great blow to the family, who have the sympathy of the community. He was a member of the Hebron Baptist church.

TURNER.—Of consumption, Dec. 1, N. M. L., youngest daughter of Deacon J. W. H. Turner, aged 22 years. About four years ago she professed faith in the Lord Jesus, and was baptized into the fellowship of the church. She was a faithful and consistent Christian in the home and in the church. She was beloved by all who made her acquaintance. Her death made a very deep impression upon the minds of the young people of the place, and the Lord sanctify it to the spiritual good of all her young associates.

KEITH.—At Havelock, Aug. 12, C. A. Keith, aged 46 years. The death angel came very suddenly to this friend and citizen, who had been the subject of heart disease for several years. At the time of his death he held the position of station master in this place, and gave satisfaction to the public. He was a member of the Court of Foresters in this village, who attended in large procession, with other citizens of the place on the day of his interment, when a very appropriate sermon was preached by the pastor of the church. Other clergy were present and much sympathy was felt for the widow and children.

COOK.—At Harborville, Kings Co., N. S., Nov. 18, of paralysis, William J. Cook, aged 78 years. He was an old and much respected resident, and will be greatly missed, not only in his own family, but by the community at large. Bro. Cook united with the church some thirty years ago, and during his residence at Port Lorne by the late Rev. Richard Cunningham and some time after, together with her husband and three married sons, settled at Cambridge, Hants Co., where she died trusting in Christ. The doors of her home were always open to the ministers of Christ's gospel. Her reward is in heaven.

CURRY.—At Holliston, Mass., Dec. 4, Miss Ada Curry, daughter of Charles and Eunice Curry, aged 31 years and ten months. She was born at Fort Williams, N. S., Jan. 31, 1838. In the spring of '73 the family removed to Holliston, Mass., where they remained to the fall of 1880, when they returned to Nova Scotia. Having found lucrative employment in Holliston, she chose to remain here,

where she had formed many friendships and acquaintances. She was early impressed with the claims of gospel truth, and in the winter of 1859 was converted. On the 2nd of the following April she united with the Baptist church in Holliston. Here she continued her membership until she was called to the church above. She was truly a devoted Christian, being regularly found at her post of duty in the prayer-meeting and in the great congregation.

JENKINS.—At Mount Albion, P. E. I., Island, Oct. 26, Jessie Currie, beloved wife of Robert Jenkins, Esq., in the 55th year of her age. The deceased was born at South Shore, Lot 65, Aug. 10, 1835. She leaves a husband and nine children to mourn the loss of a true and affectionate wife and a kind and faithful mother. She was baptized by the Rev. D. G. McDonald and received into the Alexandria church about fifteen years ago, and ever since has been a bright and shining light in the church of Christ. As far as her circumstances would permit, she was foremost in every good word and work. To her to live was Christ and to die was gain. Earnest and active as a Christian, Christ and His glory was the theme of her life. By her death the community has lost one of its best members and the church one of its best and most faithful workers. The remains were laid in the burying ground of the Church of Scotland at Birch Hill, and an appropriate sermon was preached by Rev. C. E. Baker, from the text, "There remaineth, therefore, a rest for the people of God." May God sustain and bless the bereaved husband and motherless children, and may the consecrated life and triumphant death of our dear sister lead others to faith in her Saviour.

ROBBINS.—At Yarmouth, N. S., Dec. 5, Sarah J. Robbins, the beloved wife of Deacon A. C. Robbins, aged 61 years. Her sister was born Sept. 8, 1828; baptized into the fellowship of the First Yarmouth Baptist church, Nov. 13, 1842, by Pastor H. Harding, and was connected with the same church till the end of her life. She was married to Abel C. Robbins, Sept. 24, 1848, with two sons and four daughters survive her. Our sister was quiet, but consistent Christian life, respected by all, but beloved by those who knew her well. She was a true Christian mother, and in the home, her calm and beautiful spirit exercised a strong influence over all living within that sacred circle. Never was a mother more missed or mourned for, than in the affectionate husband and children. In March of 1889, both she and the family were greatly surprised by a sudden illness, which revealed the presence of a fatal disease, and few expected that she would live through the summer, but she lived very graciously spared her life to her dear ones for nearly nine months longer. During that time she was never once heard to regret her sickness, but exhibited a patience, the like of which her pastor and friends never witnessed before. She was so eager to listen to the wonderful words of life, that her face fairly shone with a holy and joyous delight, as her pastor talked of Jesus and His changeless love. It was such a pleasure to sit by her and unfold God's precious thoughts. Gradually her strength failed. Little by little the spark of life became dimmer, till the first day of December, when it was apparent that the end was not far off. Tuesday afternoon, amidst her weakness and pain, her pastor paused speaking, but when the pain ceased a little she said, "Talk of Christ." All day Wednesday between the intense pain she suffered, she often tried to sing "Safe in the arms of Jesus." Thursday morning, just before the summons came, her pastor said to her, "Dear sister, is Jesus precious?" and for a moment she forgot her sufferings, and, trying to smile, said, "Oh yes." A little while afterwards the pain ceased, and quietly and peacefully she fell asleep "safe in the arms of Jesus."

At the time of his death he held the position of station master in this place, and gave satisfaction to the public. He was a member of the Court of Foresters in this village, who attended in large procession, with other citizens of the place on the day of his interment, when a very appropriate sermon was preached by the pastor of the church. Other clergy were present and much sympathy was felt for the widow and children.

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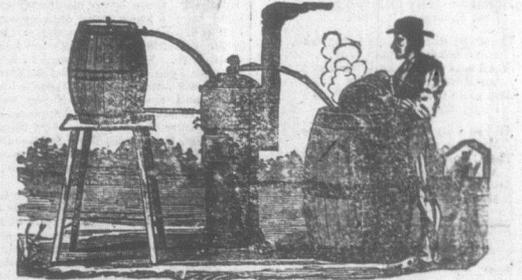
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