

Messenger and Visitor

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Mr. SPURGEON is again reported to be seriously ill. A flurry of snow on Saturday night last whitened the ground for the first time this season in St. John. Dr. Dexter, editor of the *Congregationalist*, died suddenly last week at New Bedford, Mass. He had been in his usual health the day before, but when his wife visited his room in the morning, she found him dead. Heart disease is said to have been the cause of death. It is reported that Prof. Koch, of Berlin, has discovered that by inoculation it is possible to arrest the progress of pulmonary consumption. The professor has been experimenting with his new method on diseased persons, and a late despatch says he has dismissed several patients as completely cured. The method, it is expected, will soon be made public. It is rumored that there is a scheme on foot to place Chicago in direct connection with the Atlantic seaboard by means of a ship railway designed to connect the great lakes with the St. Lawrence River and the ocean.

Our readers will be interested in the communication from Bro. David Freeman, which appears in another column. None of our ministers has labored in a more humble, faithful, Christian spirit, and none is more sincerely esteemed among his brethren than Bro. Freeman. We trust that a period of rest in a more genial climate may restore his waning strength, and that years of service may still be added to those many faithful years he has already seen, as a minister of Christ.

We may not approve of the Salvation Army as to all its methods and teaching, but that should not blind our eyes to the virtues of the Salvationists, nor restrain our sympathies from them in any good work which they are doing. They preach the gospel with great boldness and, no doubt, many have heard and received the gospel from them who never would have received it through the ministrations of the churches. The vigorous and faithful effort which the Salvationists are making, by means of philanthropic and gospel ministries to reach, uplift and save the degraded, vicious and criminal classes, is worthy of all praise. The other day the new Rescue Home of the Army on Plateau street, Montreal, was thrown open. Commissioner Adams explained that there were already four homes in existence in Canada, and that during the four years in which the rescue work had been carried on more than four thousand girls had been taken into the homes. Those who were engaged in the work were all women, and they got hold of the girls by going through the streets at night and also by visiting houses of ill-fame. The commissioner also advocated the establishment of a Children's Shelter in the city, the object of which would be the care of children while their parents were in prison. They had such an establishment in Toronto, he said, and also a "Red Maria," in opposition to the "Black Maria," into which men coming out of prison were received and helped.

PASSING EVENTS.

IN THE LIGHT OF RECENT DISCLOSURES made by Mr. Stanley and his lieutenant, Mr. Bonny, it would certainly appear that Capt. Bartolot in his anxiety to vindicate the reputation of his brother from the aspersions cast upon him by Mr. Stanley, has done more harm than good. The charges of inhuman cruelty and utter brutality alleged by Mr. Stanley and Mr. Bonny against Major Bartolot, are painful reading for any Englishman. It is but justice to Mr. Stanley to say that he desired to withhold the dark story of Bartolot's doings and spare his family the humiliation of a public exposure. But in the face of Capt. Bartolot's strictures he has felt himself compelled to speak out and declare what he believes to be the facts, which are also confirmed by Bonny, who was with Major Bartolot in "the rear column." If we are to receive these statements as true, the most charitable conclusion we can reach concerning Bartolot is that he was insane. He was a man, it would seem, of naturally insatiable disposition and as a disciplinarian inclined to harsh measures; and it is not unreasonable to suppose that the deadly climate, together with the difficulties and responsibilities of his position had so wrought upon his physical and mental health as to render him, in part at least, irresponsible for his acts. The conduct attributed to Bartolot was brutal in the extreme, and well adapted to excite among the natives that fear and hatred which finally caused his death. But the acts related of Jameson, another of Stanley's men, are absolutely fiendish. That he incited the natives to cannibalism, purchased for

them a girl ten years of age as a victim, that he watched and made sketches of all the horrible details of the butchery, the preparation of the flesh and the feast, and that he sent home to England the head and neck of a negro to be stuffed—such were the recreations, according to the stories, in which this young Englishman indulged, and Mr. Stanley believes these stories to be true. That British officers could be guilty of conduct so horrible seems quite incredible unless they had become bereft of their reason. At the same time, it seems impossible to avoid the conclusion that it is only because he has felt himself compelled to do so, in the interests of truth, that Mr. Stanley has made these matters public. It is probable that the whole affair will yet be sifted in a court of law.

MORE DEFINITE RETURNS from the Congressional elections in the United States are now at hand than were obtainable last week, but the results are found to be not materially different from those given in our last issue as approximate. The present House of Representatives consists of 179 Republicans and 151 Democrats; in the next house there will be 89 Republicans, 226 Democrats, and 17 Farmers' Alliance men. This gives the Democrats a clear majority of 106 and a plurality over the Republicans of 137; but if the Alliance men vote with the Democrats, as they may be expected to do in most instances, and especially in regard to measures of tariff reform, the majority of 28 for the Republicans in the present Congress will be changed to a majority against them of 254. The tremendous defeat which the Republican party has sustained, and which is not confined to any one group of states but is general throughout the Union, cannot otherwise be interpreted than as a most sweeping and emphatic condemnation of the fiscal policy of the party, and especially the recent tariff legislation embodied in the McKinley bill. In the Senate there will still be a republican majority, but as the result of the election will be that five or six states will send a Democratic instead of a Republican delegation to that body in the next Congress, it seems certain that the Republican majority in the upper house will be reduced to very small dimensions if it do not entirely disappear.

IT SEEMS TO BE FULLY DEMONSTRATED as a result of the recent elections that the Farmers' Alliance is now to be counted among the actual political forces of the United States. This latest broom among the political parties has come with a bound into the arena, and is making its presence felt in a way that is a surprise to the old established parties and perhaps also to itself. In Minnesota it has polled 50,000 votes and elected one congressman; in North Dakota it has elected the governor; in Nebraska it has elected every congressman, and we believe also the governor, and in Kansas, in which two years ago the Republican majority was 80,000, the Alliance has elected the entire state ticket excepting the governor. From Ohio westward, it is said, the Alliance will for some time to come hold the balance of power. Its strength, we are told, comes principally from the Republican party, and the large vote it has polled may be considered as a part of the country's protest against McKinleyism. In regard to the tariff question the Farmers' Alliance will probably be at one with the Democrats, upon the temperance question it favors prohibitory legislation, at least to the extent of local option.

WITH THE EXECUTION OF REGINALD BIRCHALL on Friday morning last, in the court yard of Woodstock jail, the last scene was enacted in that wretched tragedy in which he had been a principal actor. It is difficult to see that any great purpose for good is served by excluding the public on such an occasion, if newspaper reporters from all parts of the country are permitted to be present and furnish to the press, and thus to every household in the country, the most minute and circumstantial details of the horrible scene. If it were possible to admit the public and exclude the reporters much less harm would come of it than by the present arrangement. But why should any class of persons be admitted except those whose duty calls them there. No doubt there is a morbid appetite of immense dimensions for such horrors as the daily press set before its readers on Friday evening and Saturday morning last, and the papers will of course cater to the tastes of their patrons, but certainly it is entirely opposed to the interests of public morality that such reports should be sent broadcast through the country, and it should be prevented by the authorities whose business it is to control such matters.

THE CHRISTIAN ENDEAVOR SOCIETIES of the State of New York have lately held their annual meeting in Buffalo. This city is not a central point for the State, but 2,450 delegates were registered, 1,500 of these coming from beyond the limits of Buffalo and representing all parts of the State. The Central Presbyterian church, with a seating capacity of 1,800, was found too small at several of the sessions, and in this face of the fact that a short distance away Messrs. Moody and Sankey were conducting evangelistic services at the same hours with an audience of 3,000 persons. This large attendance of delegates at Buffalo, who, by the way, were paying for their own entertainment, is an indication of the strength and vitality which the endeavor movement has attained in New York State. Other facts pointing in the same direction are these: There are more than 18,000 societies in the State with a membership of over 100,000. During the past year these societies report 5,327 conversions. A prayer-meeting at 6.30 a. m., attended by 1,000 persons, was one of the most interesting meetings of the conference. At one of the meetings a resolution was passed instructing the State secretary to enroll among the societies forming the conference only such as were organized in evangelical churches. The next convention will be held at Utica.

PREMIER MERCIER, of QUEBEC, is introducing some measures at the present session of parliament which will approve themselves to all who favor enlightenment and reform, but which are not in accordance with the ideas of some of the premier's friends. One of these measures looks toward the improvement of the public school system, and, as might be expected, is not found particularly palatable to the church authorities. Another measure which for the present is exciting greater opposition, proposes to abolish the system of farming out the judicial and lunatic, and to provide for effective government supervision of all asylums and the appointment of physicians who shall act as medical inspectors in these institutions. This, of course, is highly distasteful to the nuns and the Jesuits. Their champion in parliament, Mr. Pelletier, the national Conservative leader, has quarrelled with the premier, and the impression seems to be that Mr. Mercier has read him out of the party. The premier has been warned, it is said, that the course he is now taking had proved fatal to a former government, but Mr. Mercier seems to believe he can do as he proposes. The Montreal *Witness* says:

Mr. Mercier seems to feel himself strong enough to stand firm. Indeed, he is probably forced by the Liberal wing of his following to do so. This, if Mr. Mercier survives it, and of this there seems no question, must greatly modify if it does not practically terminate the Liberal-Jesuit alliance, and thus emancipate the Liberal party from bondage to its strange bedfellow. Although assumed in a very angry and undignified manner, Mr. Mercier claiming from his followers absolute obedience on pain of being called traitors and disloyal, and all that, this attitude of Mr. Mercier will greatly improve his moral standing in the country and will, it is to be hoped, win for him more than it will cost him.

Thorns in the Flesh.

In a dream the other night I was present at a ministerial conference. The subject for discussion was, "Paul's thorn in the flesh." There was diversity of statement concerning it. Some thought he had a nervous squint. Others a stammering. And one man said it was neuralgia. But at last a fiery looking brother, who had listened to the discussion with manifest impatience, gave his throat a preliminary clearing—just like the leader of our singing do before he pitches the tune in prayer-meeting—and then he said—"My Brethren: What Paul's thorn in the flesh was matters little to him now, and it matters little to people living in 1890 who have got lots of modern thorns, and don't need to go to the museum to increase their supply. My name isn't Paul, nor was I raised in Tarsus. I'm a New Brunswicker, and my first name is Jim. I'm a preacher though, and am doing the best I can to serve three weak churches. And I've got a powerful bad thorn. What that thorn is you will find out by listening to this extract from the *Baptist*, published down South somewhere, by a brave and daring man:

"Once a pastor was from home for a few days, during which time the son of a parishioner who lived several miles distant died. He did not hear of the young man's death for some time, and then he was taken sick and it was a week before he was able to visit the bereaved family. When he did so, the first words which greeted his ears were, 'Well, I thought you had quite forgotten us; and then the afflicted mother complacently sat down to be consoled.'

"This is what I mean by a pastor perforator—the lay gimlet—and it is astonishing how proficient certain persons become in its use. The delicacy in inserting; the deftness and grace in twisting, can only have been acquired by assiduous practice. They know where it will go in most easily, and just how many turns to give it ere it gets down into the quirk.

"There are various scientific turns of the gimlet known both to adepts and to visitors. For example, there is the sarcastical twist. Hostess enters the parlor and greets her pastor thus: 'Good afternoon, Mr. Green; really the sight of you is refreshing. Have you found out at last where we live?'

"Then there is the business twist. 'Do you know you have not been inside our house for six months.' Ordinary folks as well as mathematicians are painfully aware that figures can't lie—so this twist is a peculiarly effective one; utterly transfixing the victim and reducing him at once to a condition of perfect helplessness.

"Then there's the reproachful twist. A very effective one it is, especially if the twister can manage to start a 'silent tear' or two. 'Really we began to doubt whether we had any pastor.' And once in a while there comes the spiteful twist; in administering which the operator, or more commonly the operator's wife, at no pains to conceal her savage intent, but drives the unrolled gimlet with a steady determined hand. Or in other words, gives the pastor 'a sharp settling' on his short-comings and sins of omission.

"Those who wince under the gimlet are the conscientious pastors; who are always more or less haunted with a vague sense of work in arrears, and tormented with self-reproach because they 'can't catch it up.' The gimlet is a terrible instrument to such a minister. He knows a gimlet house as a doctor knows a smallpox house. He braces himself to visit it once, twice, or thrice yearly. He says to himself as he opens the gate, 'There's a rod in pickle for me here.' Such a man goes about his work as one goes to have a tooth filled or extracted—namely, the pastor perforator without betraying any inward wincing—reads a chapter, kneels to pray, and rising receives this parting thrust, 'Well, now you've found the way here, you had better come again, and don't be so long about it. I expect to see my pastor often.' As he goes down the steps he opens his notebook, and seeing that the next place on his list is a gimlet house he says to himself, 'No, not to-day. I've had enough. Let I perish by the way-side; I'll go home!'

"Now ye gimlet twisters I ye pastor perforators! lift up your voices and answer: what do you want a pastoral visit for? Do you want instruction on some question of Christian experience? Do you want to discuss some scheme of Christian enterprise? Have you to tell of some hopeful case of conviction, of some returning prodigal, of some helpful sermon, or needed warning? No indeed, no! No lawyer is more adroit in turning conversation the moment it takes any such direction. Suppose your pastor should try his hand on the gimlet, and prove your heart, and lay bare your poor starved and stunted religious life! Let him tax your absence from church; your inactivity when Sunday-school and social service call loudly for laborers; your coldness and indifference; and you will not then complain of the scarcity of his pastoral calls.

"The truth is these gimlet people don't desire counsel or comfort, but attention and social distinction. Your pastor's absence wounds your pride. You care little about his doing the work—he was called and ordained to do for you; or that he labor to rescue the perishing and console the afflicted on the next street; but you are vexed because he does not concede more to your importance. You are not thirsting for living water, but for the tacit flattery of attention; thus seeking to convert the messenger Christ sends with living bread to your heart and home into a minister to your vanity. The people whose hands are idle, whose purses are shut, whose voices are against every enterprise which involves sacrifice and labor, are masters and mistresses of the gimlet.

"There," said the fiery-looking brother, "there is a description of my thorn in the flesh. And if Paul's thorn was any worse than that, I'm very glad he is in heaven."

"The tumultuous applause from the ministers startled me from my slumber, and I awoke to find, 'It was (not) all a dream.' W. B. HINSON, Moncton.

—Resignation is putting God between one's self and one's grief.—Madame Swetchine.

W. B. M. U.

"Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

To Thee, eternal King,
We would our tribute bring
Of loftiest praise.
For peace on land and sea,
For homes of liberty,
A nation blest in Thee,
Our songs we raise.

Speed the glad day when earth
Shall own Thy matchless worth,
And learn Thy praise.
Swift as the arrow flown,
Thy wise designs make known,
Reign in our hearts alone,
Ancient of days.—Selected.

A quarterly meeting of the executive board of the Woman's Baptist Missionary Union was held in the mission room, 85 Germain street, on Wednesday, 12th inst. There were present: Mrs. John Harding, Mrs. Wm. Allwood, Mrs. John F. Marsters, Mrs. Jas. E. Marsters, Mrs. H. G. Mellick, Mrs. C. H. Martell, Mrs. McC. Black and Mrs. John March.

In the absence of the president and vice-presidents, Mrs. Mellick, by request, took the chair and read the Scriptures. Prayer was offered by Mrs. Martell. The minutes of the last meeting were read and approved. They showed that the work taken up for the year was as follows:

Miss Wright's salary, \$500

Miss Gray's salary, 500

Miss Wright's Bible women, 100

Miss Gray's Bible women, 100

Miss Wright's boarding girls, 250

Miss Gray's boarding girls, 35

Miss Wright's school, 40

Miss Gray's school, 50

Miss Wright's travelling expenses on the field, 50

Miss Gray's travelling expenses on the field, 40

Schools on the field, 345

Mr. and Mrs. Shaw's travelling expenses to India, 800

Toward building at Kimidy, 1,000

Colportage, 125

Home literature, 250

Toward male missionaries, 50

On the field, 1,015

Total, \$5,000

The treasurer's report was read and approved. It showed that the first quarter's instalment had been paid over to the foreign mission board and that the amounts voted at the annual meeting to Grande Ligne mission and the Northwest mission, also to the home mission board, had been forwarded.

Letters were read from Miss Wright, India; Mrs. McLaurin, Ontario; Mrs. Manning, Halifax; Mrs. Emmerson, Dorchester; Rev. Mrs. Moore, Harvey, Albert Co.; Rev. G. O. Gates; Mrs. Botford Smith, Amherst; Rev. Alexander Grant, Winnipeg; Miss Matilda Fillmore, Water-side, Albert Co.

Miss Fillmore made application to the board for appointment as missionary to India. Her application was accompanied by very high testimonials from her pastor; also from the Second Harvey Baptist church, of which she has been a member for seven years. Miss Fillmore was then introduced to the meeting. Rev. Messrs. Gates, Black and Saunders were invited to seats, to listen with the board to her statement of her call and qualifications for the work she desires to undertake. She was heard with much pleasure, and when questioned gave very satisfactory answers. She then retired, and after due deliberation, a unanimous resolution was passed that upon Miss Fillmore obtaining satisfactory medical certificates she be recommended to the foreign mission board for appointment as a missionary to the Telugus.

Rev. Alex. Grant, in his communication, urged that the Northwest be remembered liberally in the next division of home mission funds. He says: "No one can understand their great need unless they have been over the ground and seen for themselves."

boarders now. I am very pleased with the progress of the school. My visiting in the town and villages I still keep up as well as I can. I teach seven Bible lessons during the week, and my spare time is spent on a concordance that I am translating into Telugu for the Christians, and which I hope to see through the press in about a year."

M. E. MARSH, Cor. Sec.

From Burma.

I take up my pen to send "plenty salams" to the new editor, with best wishes for the success of the *Massachusetts Visitor*. In the humble judgment of your correspondent the retiring editor can look back with much pleasure on the improvement and extended usefulness of the paper during his term of service, and the same individual would predict an equally prosperous career with a new incumbent in the editorial chair.

Our small mission circle in Tavoy is passing under another cloud. Mrs. Tribolot, of the Burmese department, was called away on Monday, the 23rd. She arrived in Tavoy with her husband in January 1889, and was just getting some knowledge of the language when the Master took her to a higher sphere. She leaves a babe three weeks old. Three days after its birth, both mother and child broke out with measles, and that disease was largely the cause of her death. So the Burman work in Tavoy is again bereaved. Other stations are also suffering. Mrs. Miller, who came out about the same time, has had to leave for America, and it is doubtful if she be spared to reach home. Mrs. Nichols of Bassim had also to hasten away a few weeks ago to save the life of a child.

One new missionary has joined us from an unexpected quarter. A Miss Black, who came out to labor in the new work our Methodist brethren are starting in Mandalay, has had new light in the teaching of God's word respecting baptism, and in order to have a peaceful conscience was obliged to separate from her former associates. She was baptized by Dr. Cushing a week ago and united with the English church in Rangoon. She has many openings for work in our mission. We sympathize with our brethren in this loss to their little band, but we doubt they will feel that it is the Lord's doing.

The Burma Baptist Convention meets in Mandalay, Nov. 1st. During the meeting the dedication of the Judson memorial chapel will take place. What a change God has wrought since the days of Judson's suffering in that old city and vicinity! Work has been begun in five centres in Upper Burma, and we hope other places will soon be occupied. The Lord is granting encouraging success.

The great need today in all parts of Burma, and in all departments of our work, is intelligent and consecrated native laborers—men of whom it can be said as of Paul and Silas, "These men are the servants of the Most High God, who show unto us the way of salvation." Of such men, I am sorry to say, we have very few. They have a very misty apprehension of the way of life themselves, and their teaching leaves their hearers in still greater darkness. A letter from a missionary just received, says: "I am pained and disappointed at the always inadequate, and somewhat erroneous, way in which our native preachers show the plan of salvation." I hope this does not apply to the Telugus so generally as to our Karens. With the old uneducated Karen preacher it was "Do good and be baptized." We are raising up a better class as fast as we can, but it is slow work. The statements sometimes made about the efficiency of native laborers must be written by those who do not understand the language or the people. But we are going on trying to make progress all round, and have some success. Tavoy, Sept. 26. H. M.

Latest Discoveries of Science.

One of the most valuable and interesting Series of Papers ever published will be contributed to *The Youth's Companion* by Prof. Norman Lockyer, of South Kensington Museum; Sir Richard S. Ball, Astronomer Royal of Ireland; Prof. E. S. Holden, of Lick Observatory; Prof. C. A. Young, of Princeton University; Prof. Shaler, of Harvard; and Camille Flammarion, the famous French astronomer.

A famous college president, a clergyman, was addressing the students in the chapel, at the beginning of the college year. "It is," he said, in conclusion, "a matter of congratulation to all the friends of the college, that this year opens with the largest Freshman Class in its history." And then, without any pause, he turned to the Scripture lesson for the day, the third psalm, and began reading, in a voice of thunder, "Lord, how they are increased that trouble me!"

The Prayer-Meeting.

(Read before the Albert Quarterly Meeting.) BY REV. W. CAMP.

I have chosen as the subject of this paper, "The Prayer-meeting." In many respects there is no department of church work so important to the pastor as the prayer-meeting.

There is no part of church work more difficult to make a success of, for the simple reason that the elements which go to make up a successful prayer-meeting are varied, and dependent on the individual members of the church, as well as on the pastor.

We have all heard, perhaps, of president Edwards' historic "Sinners in the hands of an angry God." This subject was founded upon the text: "Their feet shall slip in the day of wrath."

While the preacher was delivering this sermon, reading it from a little manuscript not much larger than his hand, with no art of oratory, the audience was so moved that strong men cried out, "Mr. Edwards, is there no hope?"

But what was behind that sermon? Now the fact was that a few Christians in the vicinity of E. field had become alarmed lest, while God was blessing other places, He should in anger pass them by.

In many churches the hours for morning and evening public worship are preceded by an hour each of prayer and supplication for God's blessing upon the sermon. Would it not be well that in all our churches the true spiritually minded brethren and sisters would meet for prayer on Sunday morning for God's blessing to rest upon the sermons preached that day by their pastor.

Now in my way of thinking, Dr. Gordon, of Boston, is one of the best pastors on this continent. He has been in the Clarendon street church for twenty years. The Christian work done by this church under the leadership of Dr. Gordon is something marvellous.

Now to make the weekly prayer-meeting successful, though it is a difficult task, is nevertheless worthy of all honest effort. It is indeed a foolish pastor who thinks a prayer-meeting can run itself and who does not live to it and prolong and perfect it.

The first condition of success I would mention is, "Is to have the house well lighted and comfortable." I consider this a very important element in a successful prayer-meeting.

Now long ago I attended a prayer-meeting held in the main audience room where two lights were dimly burning. I did not wonder at the smallness of the audience.

In Dr. Gordon's church, Boston, during the summer, the service begins at a quarter to eight and closes at nine. A clock hangs in the entry and when the minute and hour hands reach the points the service begins and closes.

I pity the pastor who gets among Christians who by negligence or carelessness would make the house comfortable and attractive. So I say, first of all, have the house well lighted.

an oven, nor so cold as to suggest the idea of a refrigerator. Let the house be well lighted and comfortable. This will be to the stranger and the careless the warm grasp of the hand and the cheerful word "welcome."

2. Cultivate the spirit of cheerfulness. It is a mistake to suppose that a long, sad face is the index of great sanctimony. We are commanded to "rejoice in the Lord," and to "rejoice always."

There is as much piety in a bright, smiling countenance as in a heavy, sad face. Religion is calculated to make us happy and those about us happy. When we enter the prayer-meeting, should not we look as though we were going to the palace, but to the mercy seat—to holy and blessed communion with God.

3. We should endeavor to grasp Christ's promise, "Where two or three are gathered together in My name, there am I in the midst of them." Yes, we should say, "Christ is here." Unseen though He be, still He is here. He has promised, and His promises never fail. He is here to listen to my prayer and my testimony and my song of praise.

If it were known that on a certain night Jesus Christ was to be at a prayer-meeting and in fact He is at all present could look upon Him, and then to remain during the service, I wonder what kind of a meeting it would be? How many of God's children would stay home that night? Now Christ meets with His people in the prayer-meeting. He is most surely there. Had we spiritual eyes we would see Him. It is the prerogative of faith to accept Christ's promise and act upon it.

4. It should be a season of prayer. No doubt that exhortations and hymns are excellent and proper in a prayer-meeting, but no prayer-meeting is complete apart from earnest prayer. Let the prayers be short and to the purpose. Now often have we listened to long-winded prayers, full of repetitions. In singing voice the man prays for everything he can think of, and goes over it several times at that. The chances are that when he is done he could not tell what he had been praying for if it were to gain heaven. Do we wonder that such prayers are not answered? It would be a perfect surprise to the man himself if the good Lord should answer all these petitions. Let the prayers be definite, short and earnest. Not all will pray, but those who do, they will pray earnestly and keep out monotony. Let these testimonies be short. Long-winded speeches in a prayer-meeting are out of place.

5. The people should speak so as to be heard. How many of our interesting meetings are held in some churches at least, if the people would speak out so as to be heard. Not every person can, perhaps, but how many out of habit or timidity speak so indistinctly that only a small number can possibly hear them. And very often these timid ones speak so well that it is a great loss to the church not to hear them.

In 1 Cor. 14: 26, Paul says, "Let all things be done unto edifying." And in the 19th verse of the same chapter he says, "Yet in the church I had rather speak five words with understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."

Now that is just the point. Let our prayers be addressed to God, and our exhortations and singing all be done unto the edifying of the church. But how shall this consummation, devoted to be wished, be reached? This brings us back to a statement I made in the beginning, that a successful prayer-meeting rests upon the people as well as upon the pastor. The pastor will only help the prayer-meeting. True, he is the leader, but the meeting is not for him, but for the people. His part is only a small one. No more than belongs to him than to any other member. And if he be wise, he will make the opening exercises short so as to give opportunity to all of God's dear children present to offer prayer or testimony.

6. There should be a definite hour for opening and closing the meeting. In some churches we hear of "early candle light" as the hour of opening. Who knows when that is? There is a great advantage in opening and closing at a stated hour.

In Dr. Gordon's church, Boston, during the summer, the service begins at a quarter to eight and closes at nine. A clock hangs in the entry and when the minute and hour hands reach the points the service begins and closes. In the Newton Centre church, where Dr. Brainin was pastor, in summer the prayer-meeting opened at a quarter to eight and closed promptly at a quarter to nine. Now long ago I attended a prayer-meeting conducted by Dr. Talbot. The service began promptly at eight and closed precisely at nine. I think that an hour and a quarter is long enough for a prayer-meeting, except in special revival times when it may be extended. But whatever length the church and pastor decide upon let the meeting open and close at a definite hour. The people will know then what to depend upon, and in most cases, will govern themselves accordingly.

I believe from some little personal experience that this plan can be carried out in the country as well as in the city.

And now the crowning element of success is, "The presence and blessing of the Holy Spirit." Without His presence and blessing all our efforts will be in vain. His alone can give potency to the prayers and addresses of the people. He can open hearts and blind eyes. It is His prerogative to take of the things of Christ and show them unto men. His presence gives life. He assists us to pray. He carries conviction to stony hearts. His absence means "darkness." His presence light. We should go to the prayer-meeting in a condition of heart to greet Him, and we should go to the house of prayer with His presence in our hearts, having sought His aid at a throne of grace.

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A Stranger.

BY SESAN TRALL FERRY.

One Sunday evening, not long since, a young man stood in a pew in one of our large churches at the close of service. He looked at the crowd of people passing under the aisles and out through the large doors into the porch. Then he turned and looked in the other direction, where a few persons were pushing their way toward a door near the pulpit which opened into a small room where the "Ten minutes prayer meeting" was going to be held.

The young man was a stranger in the city—he had come only the week before to engage in business. It had been a lonely, home-sick Sunday for him. He had been sitting after supper, in the small cheerless room of his boarding house, thinking of the circle of loved ones gathered around the old farmhouse fire-side, when the church bell aroused him from his home picture making, to remember his promise to mother, that he would go a church house as often as possible. Anyone who has been a stranger knows what it is to meet, even in a church, a concourse of people whose faces have never been looked into before, and whose identity is entirely unknown.

How easily we persuade ourselves at such a time that we are alone, in the full significance of the meaning of the word, and to lose the comforting thought that we are in God's house with His children, who are, or should be, bound together with the loving ties of fatherhood. Will anyone here, who has not said "I am" to the question our young stranger was debating with himself as he stood at the pew door. The question would very soon have been decided in the negative, and he would have passed out in the rear of the crowd, had not a lady stepped up at that moment, and with a face full of a heart felt interest in the new comer, said, "Are you a stranger?" Being answered in the affirmative, she added, "I wish you would come into the prayer-meeting with me. You will be sure to find friends there. We are always glad to welcome strangers."

In relating the incident our young friend said, "As long as I live, I can never forget what those words were to me in my desolation and home-sickness. That good woman's sweet face will always be a picture in my memory." The elderly lady, with tact and wisdom, soon seated her new friend with some young men of his own age—merely whispering to the one on his right, "This is a stranger." Before he left that room he had formed companionship and friendship with a church brother.

"I should have gone out of that church feeling that I was of no consequence in that large assemblage, that each person there had his or her own interest to think of, and could not possibly stop to take in the stranger's face, had he not been for that lady." It is interesting to note that our young stranger felt entertained, unwelcome, one of the best workers, as it proved, in the church and the mission. We feed the hungry and clothe the naked whenever the opportunity offers, but how often do we neglect the more important requirement which Christ enjoined upon us, to "take in the stranger." In our city are hundreds of young men who have come from homes where Christian fathers and mothers have brought them up to go to the Lord's house on His holy day, and to reverence that day, but who since they came to the city have gotten out of the way of going to church, and spend the day in sleeping, reading newspapers, and going out to questionable places of recreation. Have we done our duty, as members of the household of faith, in the way of "taking in these strangers" when we have had opportunity? Have we failed to manifest an interest in them when the usher has placed them in our pews. Have we been as kind as the Father in heaven, and the blessings our Father has given us, as to lose sight of the stranger? All strangers should have our help and sympathy, for anyone who has been a stranger knows that Christian ministrations are much needed in such a condition as they are in. Hungry and naked, and in need of a home, and a father's blessing, should be made welcome, and given a cordial home coming when they take a seat among us in the house of our Lord. What a power for good "they can be to help bring the Kingdom of Heaven down to earth, and yet how many have fallen away into the wrong road, and fallen into temptation and snare of the wicked one? Only a kindly smile, a few words of sympathy offered, a little act of interest shown in the stranger's behalf, but the Lord makes an account of it all and says, "Inasmuch as ye did it unto one of the least of these, My children, ye did it unto Me."

Tempted Like As We Are. Common usage, I cannot but think, has fallen into a serious error in speaking of the temptation in the wilderness. Men speak, if they do not think, as if this temptation stood alone in the life of Christ. Nothing can be greater mistake. Our Lord's whole life was one of continued temptation. He was subjected to trials of temper, trials of character, trials of principle; He was harassed by temptations caused by nervous irritability, or want of strength, or physical weakness, or bodily weariness; similar opposition was constantly urging Him to give way to undue anger and unrestrained passion; or rejection and desertion would, had it been possible, have betrayed Him into moodiness or cynical despair. The magnification of His foes, which he had inherited from the foolishness of His disciples, were scarcely ever wanting to try His spirit, and would often go Him beyond endurance. All the continually recurring trials which are ever betraying man into faults he has bitterly to deplore, and into sins of which he has to repent in sorrow, were present in the life of the Lord Jesus Christ.—Bernard.

Mr. John Blackwell, of the Bank of Commerce, Toronto, writes: "Having suffered seven long years from Dyspepsia and weak stomach, and having tried numerous remedies with but little effect, I was at last advised to give Northrop & Lyman's Vegetable Discovery a trial. I did so with a happy result, receiving great benefit from one bottle. I then took a second and a third bottle, and now I find my appetite so much restored, and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced."

18. The presence and blessing of the Holy Spirit. Without His presence and blessing all our efforts will be in vain. His alone can give potency to the prayers and addresses of the people. He can open hearts and blind eyes. It is His prerogative to take of the things of Christ and show them unto men. His presence gives life. He assists us to pray. He carries conviction to stony hearts. His absence means "darkness." His presence light. We should go to the prayer-meeting in a condition of heart to greet Him, and we should go to the house of prayer with His presence in our hearts, having sought His aid at a throne of grace.

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Staying Power.

A live Christian takes abundance of exercise. "If the stars did not move," said Horace Bushnell, "they might rot in the sky." Assuredly, too many members in our churches are dry-nooded with utter inactivity—like some of the old frigates chained up to the dock in yonder navy-yard. One essential to a good working Christian is staying power. We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they say they are bound to do; but "well doing" comes to nothing unless there be "patient continuance" in it through all weathers. Too much of the so-called Christian work in our land ends in a spasmodic spurt of enthusiasm. An able-bodied, able-hearted, long-winded worker, who labors on, year in and year out, from sheer love of it, is a priceless treasure in any church. His inner life is hid with Christ; his outward life is an irresistible argument for Christianity, and a reservoir of blessings to the community. He is prayerful, he is patient, he is persevering, he is philanthropic, he is powerful with the indwelling of the Holy Spirit. These five P's constitute the model of the live Christian.—Christian Union.

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Good news!

No one, who is willing to accept the right course, need be long afflicted with leish, carbuncles, pimples, or other cutaneous eruptions. These are the result of Nature's efforts to expel poisonous and effete matter from the blood, and show plainly that the system is running down through the skin of impure blood. It is the only medicine that restores these organs to their proper functions. Ayer's Sarsaparilla is the medicine required. Last no other blood-purifier can compare with it, thousands testify who have gained

Freedom

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

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Sabbath School.

BIBLE LESSONS.

Fourth Quarter.

STUDIES IN LUKE'S GOSPEL.

Lesson II. Noy. 30. Luke 24: 1-12.

JESUS RISEN.

GOLDEN TEXT.

Now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. 15: 20.

EXPLANATORY.

I. THE BURIAL. Jesus died about three o'clock Friday afternoon, as we learned in our last lesson. Joseph of Arimathea asked permission of Pilate to care for the body of Jesus. He with Nicodemus took the body from the cross, wrapped it in linen cloths, with an hundred weight of spices to preserve the body from decomposition, and laid it in a new sepulchre belonging to Joseph, in a garden near by, and rolled a stone against the door. The loving women who had remained near the cross saw where the body was laid, and went home to prepare spices and ointments for the completion of the embalming and then rested over the Sabbath.

II. MEASURES TAKEN TO MAKE SURE THAT JESUS WAS REALLY DEAD. It was of the utmost importance, though they knew it not at the time, that the fact of Christ's death should be proved beyond the possibility of cavil or doubt, for otherwise distrust would be thrown upon the fact of His resurrection. Every precaution was taken, not by His disciples, but by the enemies of Jesus. (1) The pierced Roman centurion assured Pilate of the death of Jesus (Mark 15: 44-45). (2) The soldiers pierced His body with a spear, and from the wound flowed blood and water—a proof of death (John 19: 34-35). (3) At the request of the chief priests, a stone against the door of the sepulchre was sealed, and a Roman guard placed around the tomb, so that no one could take away the body, and then pretend that He had risen (Matt. 27: 62-66). (4) His friends had no expectation of His rising in the way He did. They expected not His coming back to inhabit the body, but if at all "His second coming in glory into His kingdom." (5) The tomb was a new one, in which no one had ever been buried, and so there could be no doubt as to the identity of the body of Christ.

III. THE RESURRECTION OF JESUS. On the third day Jesus rose from the dead. Nothing is known of the manner of it; but we are told that it was accompanied by a great earthquake; and an angel, whose countenance was like lightning, and whose raiment was white as snow, came and rolled away the stone from the sepulchre; not to allow Jesus to come forth, of course, but for the sake of those who were coming to view the sepulchre, and to show that the resurrection was an act of divine power. Jesus had lain in the grave a part of each of three days—Friday afternoon, Saturday all day, and part of Sunday, beginning at sunset Saturday night.

IV. THE STORY OF EASTER MORNING. FIRST. Jesus rises from the dead early in the morning.

SECOND. At dawn there is an earthquake, and an angel rolls the stone from the door of the sepulchre (Matt. 28: 2-4).

THIRD. The soldiers on guard are affrighted and become as dead men.

FOURTH. The women approach the tomb from their various homes in the city.

Now upon the first day of the week. Our Sunday, but the day after their Sabbath. They carefully kept the Sabbath day holy. They did not suppose that at the very first possible moment. So we ought to come early always in our service of love for Christ. We ought to come in the morning of each day, so that not one golden moment of time may be lost. We ought to come always eagerly and promptly to every duty of love. Then we must remember that we come not now to a grave, seeking a dead Christ whose cold body we may anoint, but to a living Christ who is the glorious King of kings. They. The women mentioned at the close of the preceding chapter, some of whose names are given in ver. 10. Note the devotion of these women who went to the sepulchre before even the best of the Apostles. *Come unto the sepulchre* (near Calvary) bringing the spices which they had prepared (2: 56). Powdered aromatic substances and fluid perfumes appear to have been used in laying out the dead body for burial. They proposed "to apply these spices to His body to keep it from putrefaction. This is proof that they did not suppose He would rise again. And the fact that they did not expect He would rise, gives more strength to the evidence for His resurrection." Perhaps they were ignorant of the one hundred pounds of spices Nicodemus had brought; or, if they did know of this, they may have wished to have some part in the embalming of their Lord.

As they were coming to the sepulchre, they began to discuss how they could remove the large stone that was rolled against the opening in the tomb. They were probably unaware of the soldiers set to watch against any one's entering. 2. *And they found the stone rolled away.* The tomb was cut in the side of a rock, like a cave, large enough for several persons to enter. The entrance was protected by a large stone, sometimes round, like a large millstone, rolled in front of the opening. The difficulty was a serious one, for the stone was very large (Mark 16: 4); for it covered "an aperture of at least three or four feet in height and two or three in breadth, and it would take two or three men to move it." To close the tomb, this stone was worked by hand-spokes into the socket under the doorway, which it completely filled; and it could only be moved back by the application of great force through levers or hand-spokes. The angel had rolled it away (Matt. 28: 2); and the guard must have left.

THE STONE ROLLED AWAY FROM THE TOMB. HIS LESSONS. Divine love had been before-hand and had prepared the way for them. The lesson is very beautiful. We have only to go on in faithful obedience, doing each day our simple duty and never worrying about the difficulties that may lie in our path. An un-

seem helper ever goes on before us and prepares the way for us.

The hand that is strong and the heavy burdens become light. Sometimes duty seems impossible, but as we go on obediently the difficulty vanishes. Love and faith all ways have an advance of angels to roll away the stone.

SEVENTH. Mary Magdalene, seeing the sepulchre empty, hastes away to tell Peter and John (John 20: 1, 2).

SIXTH. The other women go forward and enter the sepulchre.

3. *And they entered in.* Mary Magdalene looked in only. The others entered. *And found not the body.* But the linen grave clothes were there (ver. 12). *Of the Lord Jesus.* Bishop Browning remarks that this is the first time in the New Testament that our Saviour is so termed.

4. *And they were much perplexed.* They did not know what to do, or where to go. Their thought was, "They have taken away the Lord, and we know not where they have laid Him" (John 20: 2);—a text that has often been applied to those who deny the divinity of Christ, and would leave us a Bible and a religion without a divine Saviour. *Behold, two men stood by them.* They were angels (Matt. 28: 5), though Matthew speaks of one, the one who did the speaking. *Among the dead.* As a young man. *In shining garments.* To show that they were angels, Matthew says this angel's raiment was white as snow, and his countenance was like lightning.

The white raiment was a symbol of purity and of fellowship with God (Rev. 3: 4, 5; 18: 4; 6: 1; 17: 9-13).

5. *Why seek ye the living?* It admits of doubt whether the Greek expression here would have been more literally rendered, "the living one,"—the great source of life, the Life of the world. Among the dead. They should have believed His words, and looked to see Him alive. So we are not to look for "the living Christian in the dust of earth."

6. *Remember how He spoke unto you.* Call to mind what you have forgotten in your great anxiety and grief. *When He was yet in Galilee.* Their home (28: 55).

7. *Saying* (chap. 9: 22, 44, 45; 18: 31-33; Matt. 16: 21). This was first spoken almost a year before. *And the third day among you.* They had agreed to impress this truth upon their minds for comfort in the hour of their need; but it had made but slight impression on them, for they did not comprehend its meaning.

EIGHTH. The women hastily departed from the sepulchre to tell the disciples what they have seen and heard (ver. 9; Matt. 28: 8).

9. *Told all these things unto the eleven.* This was the designation of the whole body of disciples. Some might be absent, but they would learn through the others, and what was said was really told to all.

10. *It was Mary Magdalene.* Mary of Magdala, out of whom Jesus had cast seven demons (8: 2), a physical rather than moral disorder. She must not be confused with the Mary who was the sister of Lazarus, the steward of Herod Antipas (8: 3), and hence a woman of some influence and wealth. *Mary the mother of James,* called James the Less, or Younger, to distinguish him from James the brother of John. "She was the wife of one Alphaeus (compare Mark 3: 18), who seems also to have been called Cleophas or Clopas (John 19: 25)."

11. *And their words seemed to them as idle tales.* The difficulty with which they were pestered of this fundamental fact of Christianity—our Lord's resurrection—shows us the more clearly how impossible it was that they could be deluded when at last the greatest doubter among them had been constrained to say, "My Lord and my God!"

ELEVENTH. Peter and John, having received Mary Magdalene's message (see FIFTH above), hasten to the tomb, followed more slowly by Mary. They examine the tomb and depart, leaving Mary near by (John 20: 2-11), or she arrived after they had left.

12. *Then* (better, "But") *arose Peter.* John going with him (John 20: 3-10). He had heard the story from Mary Magdalene, but the women returned. *Kan* with the sepulchre. John examining him, and reaching the place first. But Peter was the first to enter the tomb. *And departed,* toward the meeting place of the disciples.

THE PROOFS OF THE RESURRECTION COMPELLED BY THE APOSTLES. The fact of absolute faith in the fact, so that they based their hopes and their preaching upon it, and were ready to announce it everywhere. (2) This faith came in direct opposition to their previous beliefs and worldly interests. (3) They had every opportunity for thoroughly satisfying themselves on the point. (4) By their declaration of the fact they induced thousands of the very enemies of Christ to believe in it, and that close to the time and near the very spot on which it occurred. (5) A singular and significant testimony to the truth of the resurrection is afforded by the change in the Sabbath day. It was changed, not by any express command in the New Testament, but by the almost universal consent of the Church, which could not endure to observe as a day of joy and gladness that on which Christ lay in the tomb, nor forbear to mark as a weekly festival that on which He arose. (6) The works Christ has been doing ever since in the world are a proof that He who rose again is still living. *The conversion of Paul,* the victory over the Roman Empire, the ever-increasing progress of Christianity, the marvellous works of conversion and revival, the fruits of the spirit.

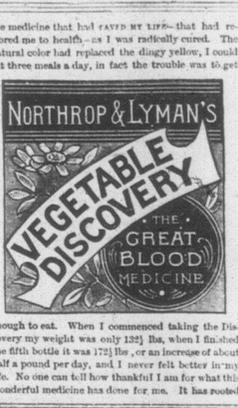
—God's work is quiet. Man's work is noisy. Growth is silent. The mighty trees of the forest advance, season after season, in quietness, but when a few acres of timber are felled there is much of excitement and noise. The temple was built without the sound of implement of toil. In the spiritual house that is really prospering there is not much outward demonstration. It grows "quietly and surely" unto a holy temple in the Lord.—*Christian Inquirer.*

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Killing Time.
 "Oh, dear!" sighed Tommy Dodd, "I wish I had something to do."
 "Is it possible?" asked Aunt Mary, gravely, "that a boy of fourteen can find nothing to do? Has he mastered all his studies?"
 "Oh, I guess I know a good deal!" said Tommy, wistfully.
 "And have you explored all the surrounding country within ten miles? Your uncle says this mountain and valley region is very rich in mineral and botanical treasures."
 "I haven't traversed around very much," admitted Tommy, reluctantly.
 "Then of course you have put the hinge on the back gate, mended the horse trough, fixed the chicken coop, and done the ten or fifteen other odd jobs your father spoke about last Saturday?"
 "No, I haven't."
 "But I thought you said you had nothing to do?"
 "Now, you're laughing at me, Aunt Mary."
 "Well, isn't it laughable?"
 "I don't think you understand me Aunt Mary," said Tommy, earnestly. "I feel awful dull, and I want something to do—not exactly work, you know, but something that will interest me."
 "Yes, I do understand you. You have got into a languid, listless way of thinking and working, until time hangs heavy on your hands. You lie back and dream of doing something great instead of doing something useful; you are always looking abroad for objects of interest, while you shut your eyes to the many beautiful and interesting objects close at hand. When you come of age you will come into a large fortune, and then you will spend your money killing time and doing really nothing."
 "Oh, no, I won't," he cried, a little angrily. "When I am a man—"
 "The boy is father of the man," said Aunt Mary, quietly. "If you can find nothing to interest you now while you are young and fresh, what will the world be to you when you are old? I hope you will find out, before it is too late, that the days are too short for busy men. Do you know that Newton, the great astronomer, after a life spent in a perfect grand of work, sighed to think he had accomplished so little?"
 "Did he, though?"
 "Yes, indeed; and he was only one of many. Mr. Edison, the great inventor, limits his hours of sleep to four or five daily, because he has so much to occupy his time. He never has to think how he can kill time."
 "No, I suppose not," said the boy, thoughtfully.
 "Then there is the great Gladstone. He is more than eighty years of age, and you would think he would by this time have known everything worth knowing, and want to take a rest. But he is the busiest man in England. Every day he studies and works and writes, and his only complaint is that life is too short for the work he wants to do."
 "That's strange," commented Tommy.
 "No, it isn't. Nobody really has more time than he can use,—he only thinks so. A busy man can find something to occupy every waking hour. Emerson, in one of his essays, wonders why people should be permitted to live, who have more time than they want, and Pliny said of some dull, sleepy men, who had complained of having lost an evening by hearing an essay; that they were angry, but rather because they had been compelled to make use of it."
 "Perhaps I may, too," admitted Tommy, with an uneasy laugh.
 "That is the best name for it," replied Aunt Mary, and you should begin right away to cure yourself. Work—work until you are tired out, and as you work, you will think of something else to do when that job is finished. Try it for a week, and I warrant you will not find any necessity of killing time."
 "I'll do it," said Tommy resolutely; "and I'll start this very day."
 "This very minute," corrected Aunt Mary.
 "Yes, I mean minute. Here goes for the back gate."—*Golden Days.*

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WEDNESDAY, NOVEMBER 19, 1890.

GENERAL BOOTH'S SCHEME.

Very rarely has a new book produced so immediate and so great an impression as the small volume lately published by General Booth, of the Salvation Army, entitled, 'In Darkest England and the Way Out.'

The first part of General Booth's book, which he calls 'The pair,' is devoted to a description of that portion of England's population which he names "the submerged tenth," by which he means the three millions of people in England, Scotland and Wales, who are sunk in pauperism, vice and crime, and who, but for dishonest or immoral practices, or for charity, public or private, would not be able to live a week.

But General Booth does not leave the matter here, having simply stated the dark problem of the sin and wretchedness of the submerged millions. He has something to offer in the way of a solution. He hopes there is "a way out" of this "darkest England," and the second and larger part of his book, which he calls 'Deliverance,' is devoted to making this way known.

All this, we say, it is conceivable he might have been or allowed to be, and yet have remained essentially the same, with no change of heart, no regeneration of the nature, only the temptation and the opportunity being needed to reveal his innate villainy and set him forth before the world in his true colors as a man utterly lacking in moral seriousness and uprightness, a man who in the coolest manner could plan and execute the murder of one who trusted in him as a friend, face the positive proofs of his crime, with persistent falsehood, and die without a sign of repentance or remorse.

the outset and £30,000 a year. He thinks it is not too much to ask for £1,000,000 for the rescue of England's degraded millions in view of the fact that the nation once spent nine million pounds to rescue two prisoners from King Theodore.

Despite some unfriendly criticism and evil prophecy, the wide recognition and generally favorable criticism which has been accorded to General Booth's scheme seem to us quite remarkable. Several bishops of the Anglican church have declared their interest in it. Mr. Gladstone and Archbishop Farrar are reported to have given it their endorsement.

A WORD MORE.

We publish in this issue, from the pen of the secretary of our Home Mission Board, a short article on a subject which we considered of sufficient importance to be the topic of an editorial article in last week's issue.

CHARACTER REVEALED.

In the notorious career and miserable fate of the murderer Birchall, who has just paid the penalty of his crime on the scaffold; there should be some valuable moral lessons for the young men of Canada, if they have hearts prepared to receive them.

Is there not a lesson in this man's life and fate—a lesson which does not stand alone, but often and often repeats itself in the history which this age is making? The lesson is not alone for those who move amid the swift and turbulent currents of the world's life, but also, and perhaps especially, for those who live in quiet places away from the din and the

temptation of the great world. They are respectable, no crime is charged against them; but why? Is there in the nature something begotten of God, something which has fellowship with Christ, and which, therefore, makes continually for righteousness and purity, tramping temptations under foot and curbing the desires of the flesh and of the mind?

Another Word on Quebec.

From the standpoint of free Canadian citizenship the Quebec problem looms black and big against the horizon of the future. Our country, of glorious destiny, is a confederacy of provinces. If any one province makes progress in religious, social, or political life, the whole Dominion is thereby made stronger and richer.

The social life of the masses is blackened by a cloud of ignorance, so dark and dense, that its shadow will fall, as a pitiless curse, across the pathway of all coming generations, march they ever so fast towards liberty and light. The distinguishing characteristic of Saxon society is the great middle class; that mighty mass of brain and muscle which, crushing down oppression, bears liberty triumphant upon its shoulders, and makes possible wherever it exists government of, for and by the people.

I charge upon the Roman church that it has foisted upon nearly two millions of Canada's free citizens a vast system of tutelage; a system which oppresses the common people and degrades their leaders; a system the fundamental principle of which is denial of liberty, whose main object is gain, and whose existence in any country is a constant menace to those sacred rights, bought with blood, for the defence and perpetuation of which every true Saxon is ready to die.

"French Canadians" are Canadians. They cast Canadian votes and make Canadian laws. They are our fellow-citizens. As Protestant Canadians, then, we demand for them liberty of conscience and an opportunity of acquiring such knowledge as shall make them intelligent voters and wise law makers.

It is a fact that the early Catholic missionaries and priests in Quebec were, for the most part, the personification of heroic self-sacrifice. They died to advance the kingdom of Christ among men. We honor their memory. We stand

with heads uncovered before the record of their Christ-like lives. What strange and malevolent forces must have combined to produce, from such precious seed, the present crop of cringing sycophants! The church which, in the person of its early missionaries entered Quebec to purify and purge, is now become a vast machine amidst whose ponderous wheels is crushed alike the individuality and intelligence of its supporters.

The Catholic church in Quebec denies religious liberty to the masses. If a French workman becomes Protestant, he is forced to leave the province. He cannot stay. He is shadowed—hounded from place to place—hunted down like a criminal against justice, until life at home becomes unbearable, and, for the sake of conscience, he turns his back upon the land of his birth-place, as dear to him as life, and passes over to make his home with strangers. Thus Canada loses a son because Rome has lost a slave. If in Nova Scotia or New Brunswick a citizen were denied the right of free thought and the privilege of promulgating his views in every way consistent with law and liberty, the whole confederacy, from Vancouver to Cape Breton, would be thrilled with righteous wrath, and that citizen would receive justice though it cause a war.

If social life among the masses is ignorant, and religion life superstitious, political life is rotten. In all Canadian history, past and present, there is no instance of such a cesspool as exists to-day in the provincial politics of Quebec. Political purity is unknown and uncalled for. And the holy Roman hierarchy holds up its pious hands and says: "God bless you, my children." No one makes all law. The church sways all parties. "Vote as the priest says," is the infallible motto. And the priest prays for more money, here, the Jesuit Bill and the exemption from taxation of two hundred millions of church property in the city of Montreal alone. We find in a province of Protestant Canada, under the influence of this "true church," a provincial premier seeking re-election for himself and party, because (as reads his manifesto to the people) the Pope had conferred upon him the highest honors ever bestowed upon a layman. And this man and this party display as their flag—the Union Jack, not the flag of Canada—but the ensign of a foreign power, the Tricolor. And all the while they brag of "Nationalism" and "Autonomy," which means, in other words, the right to disintegrate the confederacy, quench liberty, and give at least one province of our fair Dominion unto the hands of scheming bootlers, without principle, and foreign prelates without mercy.

Quebec is different from all other provinces of Canada. If, apart from diversity in race and language, the maintenance of a state church does not produce this difference, what does? Perhaps the climate? Perhaps so, but history does not record an instance of any known climate giving one church the ownership of the most valuable parts of every town and city in the land; nor does the climate of Quebec, with all its vigor, prohibit the development of its resources and the growth of intelligence among the people.

This article is written with the hope that it may awaken some of my Protestant fellow countrymen and cause them to consider, while there is yet time. We can deny no man the right to speak his own language; nor can we, nor do we wish to prohibit any man from following, consistent with liberty, the dictates of conscience as to his religious belief and practice. But when that belief exerts a corrupting and debasing influence, directly or indirectly, upon any portion of the electors of our country, it is the solemn duty of every thoughtful voter to strive to preserve inviolate those sacred rights of free citizenship, the most priceless legacy of a glorious past, and to make secure forever the liberty of our commonwealth.

Rev. E. HICKSON and W. J. Stewart being a committee to locate the next quarterly meeting of the N. B. Southern Association, would be glad to hear from any church wishing the meeting held with it.

How to Keep Our Young Men.

One of the most hopeful things in connection with our denomination to-day is the large number of young men preparing for the "ministry." If these men can be kept in the provinces after the completion of their course, there is ground to hope that at no distant day all our churches will be supplied with faithful pastors.

What, then, can be done to hold these young men to us? The following is, at least a partial answer to the important question.

- 1. Let the churches show their sympathy for these young men by giving more liberally to assist them in their efforts to fit themselves for the work. It is too much to ask that the Ministerial Education Board be put in a position to give to each one needing assistance \$50.00 per year instead of \$13.00 as was given last year. I do not understand how churches can pay "the Lord of the harvest" to send forth laborers into His harvest and withhold even the five per cent. of the Convention Fund from Ministerial Education. 2. More liberal salaries must be given. It is useless to expect the men that have spent much time and money in fitting themselves for the ministry, and who finish the course of study with a considerable debt upon them, to accept calls to \$400 and \$500 salaries, when other fields in other lands, with even greater opportunities for being useful, and much larger remuneration, are asking for their services. The consecration and sacrifice must not all be demanded of the pastors, but be shared by the churches as well. 3. There must be a greater readiness to co-operate, when new and improved methods of conducting church work are introduced. The churches that are determined to continue as they have been from the beginning, need not hope to hold men whose hearts are set on accomplishing great things for Christ. It is sad to see how some churches, or the many in the churches, play the part of "Hold-backs," and prevent all progress. 4. Let it be understood that the men who settle in the obscure churches of our provinces will not be lost sight of, but if they do faithful work will be sought after and called to fill our most important pastorates as occasion may demand.

At present it is too much the habit of the more prominent churches to look abroad for their pastors and our own men are not considered worthy to fill such positions, unless indeed they have first served some church abroad.

Not long since a minister wrote me that the only way to receive any notice from leading churches at home was to settle abroad. A. CORROON. Hebron, Nov. 5th.

A Sermon Wholly Scriptural.

REV. W. H. YOUNG, D. D.

Text.—Ps. 37: 5. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." Introduction.—"The Lord is my Shepherd, I shall not want."—Ps. 23: 1.

Theme.—"Wait on the Lord; be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."—Ps. 27: 14. "Commit thy way unto the Lord." "Casting all your care upon Him, for He careth for you."—1 Pet. 5: 7. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"—Matt. 6: 26. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Phil. 4: 6. "Commit thy works unto the Lord, and thy thoughts shall be established."—Prov. 16: 3. "Cast thy burden upon the Lord, and He shall sustain thee."—Ps. 55: 22.

Secondly: "Trust also in Him." "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee."—Isa. 41: 10, 13. "And ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."—Josh. 23: 14. "Heaven and earth shall pass away, but My words shall not pass away."—Luke 21: 33.

Thirdly: "And He shall bring it to pass." "Who is he that saith and it cometh to pass, when the Lord commandeth it not?"—Lam. 3: 37. "Ye ought to say, if the Lord will, we shall live, and do this or that."—Jas. 4: 15. "In all thy ways acknowledge Him, and He shall direct thy paths."—Prov. 3: 6. Conclusion: "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing."—Ps. 34: 10.

Prayer after sermon.—"Holy Father, keep through Thine own name those whom Thou hast given Me. While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost. I pray not that Thou shouldst take them

out of the world, but that Thou shouldst keep them from the evil. Neither pray I for these alone, but for them also which shall believe on Me through their Word."—John 17: 1-20.

Missionary Correspondence.

During the past month I spent fifteen days on a tour to Rajam and the villages near that place. Rajam is the centre of quite a large population of the weaver caste, many of whom are relatives of Baria Gurus of Palkondah, and they were greatly excited when he became a Christian. Bro. Rohibald kindly allowed me to come with him.

The weather was not very favorable, as it rained nearly every day. Still it did not interfere much with our work. We did not go far from our stopping place, but spent the days visiting the villages near and the evenings in Rajam. There was some opposition in some places, but for the most part there was a marked degree of interest manifested. It was of no use for any of the weaver people to attempt to argue or oppose, for Gurus had been for years a sort of guru or teacher to them, and knows all their customs and habits of thought and life, and knows by heart more of their sacred books than all of them put together. He put up with his friends and relations, but had to eat and sleep on their verandah, as he was not allowed to go inside their house. By being thus among them, he was able to learn more of the currents of thought among them than otherwise, and from what he saw and heard, he is very hopeful that a large number are just ready to become Christians. I fear he is rather over-optimistic. I did not see such evidence of real faith in Christ as I could wish in any with whom I talked, but I did see more of a desire to hear and learn than I ever saw before. With many it seems to be a question of rice and curry. Over and over again the question was asked, "If we come into your religion how shall we live?" Many are convinced that our teaching is good, and other things being equal they would accept it, at least intellectually. But other things are not equal, for their becoming Christians sets them off at once from their former employment, and makes the question of how they shall live a very practical one. If we could assure them that they would be well cared for and not allowed to want for anything, I believe many would be ready to come to us very soon.

But what would such coming amount to? Not much in the case of very many. But in the case of others, separated from their idolatrous relatives and their practices and influence, and brought under Christian influence and teaching, it might mean salvation. The Catholics are working along this line in some of the villages we visited. By giving a little money and making big promises, they are getting quite a hold on the Malas, the class from whom the majority of the Christians in the Baptist missions south of us have come.

On our way home we visited several villages along the road. In some of these live quite a large number of the Rajah caste, next to the Brahmans in social position. In one village quite a number of these gathered and listened to us very attentively. I was very much pleased, for the last time I was at the village, hardly any cared to hear us. Among others, I noticed a fine looking young man, who sat down close beside us. I was much interested in his appearance and in the interest he showed, but especially in his replies to our questions, and in the notes and comments on our remarks which he made as we went on in preaching. These showed such a knowledge of the Testament as surprised me.

As I got up to go away I said to the people, "Now we have been here several times and you have heard our teaching. What do you think of it?" One man at once said, "We know your teaching is good and we believe it." I said, "It is very easy to say that, but we need more than mere words to show that you believe." Well, he said, "We have given up idol worship, and now we pray to Jesus Christ." He seemed rather careless, and I did not make much account of his words. While I left for another village, Nurniah stayed awhile to answer some questions and then followed me, with the young man with whom he had a long talk, before he joined me. We did not have a very good hearing in the second village. One or two noisy, ignorant fellows wanted to talk all the time. As we were speaking, I noticed several times, just across the street, a number of women who seemed to be much interested, and I hoped they were listening to our words. As we came away from the village Nurniah said to me, "Sir, did you notice that young man in the first village?" "Yes," I said, "and he seems to understand well." Nurniah replied, "Sir, I think he is a true believer. He has read the New Testament very much, and he prays to God through Jesus Christ, and says he believes in Him as his Saviour, and wishes to be baptized, but there are hindrances in the way now." I was deeply interested in the case. On enquiring I learned from Nurniah that he has been reading the New Testament for several years, and had told Nurniah before of his deep interest in his teachings.

As we were stopped to speak to a little woman calling "Aunt" and looking back towards Nurniah. I usual I wondered waited some time but she continued got tired of waiting and said, "Sir, did you call me?" "Yes," she said, "she wanted religion. She wanted to be baptized, and she was very much interested in our teaching, and she would be very much troubled, but of Jesus Christ she wanted to hear more one to teach her, at her village she into the fields to tion." Such was story. He said questions about the about this religion were five more were were thinking and they had been by practicing Shi was all in vain. Catholic prayer-book according to satisfy them and to teach them the surprised as much have never heard before. I began would be possible and instruct the could see for the Gray, who I know Bobbili, to attend that way and visit

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Is it proper part of a Baptist business to trade It depends on the circumstances of the case. We hold that the minister to engage in trading in horse sheep. But if a tentative field and his Master's service for him one in for a better one.

Any person of the Messenger date May 13, 18 Dr. Goodspeed his address—70

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As we were coming along Nursiah stopped to speak to some people. After coming on a little way ahead, I heard a woman calling "Ayah, Ayah,"—Sir, sir—and looking back saw a woman running towards Nursiah. Such a thing is so unusual I wondered what it could mean. I waited some time for him to come along, but she continued talking to him till I got tired of waiting and came to the bungalow. After a while Nursiah came and said, "Sir, did you hear that woman calling me?" "Yes," I said, "who was she and what did she want?" "Sir," he said, "she wanted to ask me about our religion. She is a woman of the Rajah caste, and when she came to me she told me she was very much ashamed to see or speak to me because her caste forbids their women to see or speak to a man of another caste, and if her people knew it they would be very angry and make her much trouble, but she had heard a little of Jesus Christ and His religion, and she wanted to hear more, but there was no one to teach her, and so when she saw us at her village she decided to come out into the fields to speak about this religion." Such was Nursiah's surprising story. He said she asked him many questions about God and how to pray to Him, and how she could learn more about this religion. She told him there were five more women in the village who were thinking and praying like herself. They had been trying to obtain salvation by practicing Shrivite ceremonies, but it was all in vain. They had obtained a Catholic prayer-book and had tried to pray according to that, but it did not satisfy them, and they wanted some one to teach them the true religion. Such news surprised as much as it delighted me. I have never heard of anything like it before. I began at once to plan how it would be possible to reach these women and instruct them. The only way I could see for the present was to ask Miss Gray, who I knew was on the way to Bobbili, to attend the wedding, to return that way and visit the village.

On the 16th of September, the great event of the season at Bobbili came off—the marriage of Miss Fitch to Mr. Laflamme. I shall not attempt to describe the ceremony, more than to say it was a success, and next day we went there off in a "coach and nine" on their wedding journey to their new home. Whether they have arrived there yet or not we do not know. The only apparently untoward matter connected with the wedding occasion was the illness of Mr. Archibald and Mr. Higgins. For a couple of days things looked rather serious.

After a few days rest Miss Gray, taking her Bible woman with her, started to return home by way of Rajam, so to visit the village where the women live, of whom I have written. The weather was so rainy and the road so bad, I felt it was hardly right for her to go. But we have a very interesting letter from her in which she described her visit to the villages and her reception there. I trust she will write an interesting letter to the Messenger and Visitor. She found things very hopeful. I may mention another case. A couple of days after returning home, as we were sitting down one morning to worship, a tall fine looking man came to the door. I knew his face, but could not recall where I had seen him till he told me he was a Rajah from "Gumadam." I at once recognized him as one of the men who listened to us in the village where the young man lives. After worship I was busy for a time, and said to Mr. Laflamme, "Talk awhile with this man and see what he knows." After talking a short time, he called to me and said, "Why, this man is a very interesting case, he knows the way of salvation well and seems to be near the kingdom." Afterwards I sat down and had a long, interesting talk with him. He really seemed to be trusting in Christ, and spoke of the joy and peace that he had experienced. His seemed like a real Christian experience, such as we do not often hear in this country. I showed him his duty in regard to baptism, and he said he knew about it but there were hinderances now.

Nursiah tells me he had a long talk with this same man a few days ago, and he said he would be baptized. And so the matter stands now. It is surely the work of the Lord—wrought by the Spirit in the use of the Word. Will all who read this pray that this may be but the beginning of a great work, and that the Lord will carry it on to a perfect completion? I plan to go out next week on another short tour to look after one of our number. Pray for us.
Bobbili, Oct. 2. G. CHURCHILL.

Question.
Is it a proper course of conduct on the part of a Baptist minister to make it his business to trade in horses? C. S. S.

It depends somewhat on the circumstances of the case. Generally speaking, we hold that it is not advisable for a minister to engage in the business of trading in horses, or in oxen, or cows, or sheep. But if a minister has a very extensive field and is particularly active in his Master's service, it may be proper for him once in a while to trade his horse for a better one.

Any person who may have a copy of the Messenger and Visitor of the date May 13, 1885, will confer a favor on Dr. Goodspeed by mailing the same to his address—70 Brunswick Ave., Toronto.

Home Missions.
BOARD MEETING.

The regular monthly meeting of the Home Mission Board was held on the 10th inst.

REPORTS
were received from Brethren I. Wallace and J. W. Young, general missionaries; T. M. Munro, Shelburne field; D. Freeman, Scott's Bay; J. S. Brown, Lunenburg; C. Henderson, Tobique, etc.; Thos. Todd, Wakefield; P. D. Nowlan, Mascarene; F. R. Langford, Digby and Weymouth (Africa); H. B. Smith, Spring Hill; M. L. Fields, Brookfield and Upper Steviackie; W. L. Parker, Lower Granville; Geo. Howard, Bloomfield, N. B.; E. N. Archibald, Hammond's Plains, etc.; A. W. Barrs, Port Medway; E. A. Allahy, Tryon; I. R. Skinner, Lower Steviackie; A. T. Dykeman, New Glasgow; J. C. Spurr, Fairview; J. E. Bleakney, Greywood and Millford; I. W. Carpenter, Gabarus, etc.; E. P. Colwell, Carleton and Forest Glen; H. F. Waring, Shediac; J. H. McDonald, River John and Pictou; H. A. Giffin, Greenwich Hill and New Jerusalem; R. E. Gullison, Lake George; F. A. Starratt, Brooklyn; A. F. Baker, Midgie; James Gabouriel, African churches, Halifax Co., and A. E. Ingram, St. John Mission.

GRANTS.
1. To Lower Granville church, N. S., \$100, for one year, from Nov. 1, '90. Rev. W. L. Parker, pastor.
2. To Sydney church, \$50, from Nov. 1, '90, to April 30, '91. Rev. J. Miles, pastor.

APPOINTMENTS.
Bro. C. A. Collisshaw, a mission of six weeks to the Sable River field, Shelburne, N. S. A. COHOON, Cor. Secy.
N. E. Southern Association.

At the last session of the Southern N. B. Baptist Association the following resolution was unanimously passed by the body and should have appeared in the Messenger and Visitor for the information of the churches in the association:

Whereas, it is desirable that care should be taken in the matter of ordaining young men to the work of the Christian ministry in connection with the denomination, and
Whereas, it is often found very embarrassing to all concerned, for a council to meet having no previous knowledge of the facts of the case;

Therefore Resolved, that this Association appoint a committee of five pastors within its limits, with the chairman of which committee any church desiring to call a council shall consult and advise before doing so.

The above is the preamble and the resolution passed so nearly as I can remember. The chairman of the committee is Rev. G. O. Gates, St. John, Sussex, Nov. 11. E. J. GRANT.

Hants, N. S., Auxiliary Board.
The November meeting of Hants Co. H. M. Auxiliary Board was held at Windsor Plains, on Tuesday, 4th inst. In the absence of the president, Rev. Joseph Murray presided. A good report was given of the work and prospects at the above-named place by Rev. J. W. Johnson. The church has secured and paid for a piece of land and prepared most of the frame for a house of worship, which they intend to build next year. These brethren should be remembered by those whom the Lord has blessed with means. Excellent reports were also given of work being done by Rev. L. A. Cooney and Bro. Jas. McLearn at Rawdon and Noel; Bro. Jas. Marsters in sections of Kempt church; Rev. Jos. Murray, Falmouth; Rev. L. A. Cooney, Brooklyn, Kings Co.; Bro. A. P. Shand, Windsor; Bro. N. Crandall, Newport; Rev. A. W. Jordan, D. D., Halifax Co.

By special request Rev. A. W. Jordan preached in the evening. The very excellent discourse was followed by remarks from several present. The giant effort to be fought is intemperance, and the urgent cry is for faithful workers to stamp out the shameful curse—strong drink.

Next meeting will be (D. V.) on Tuesday, Dec. 2nd, at Falmouth Village, in connection with Hants Co. S. S. Association.
R. H. CRANDALL,
Secretary of Auxiliary Board.

As we expect to spend the coming winter in the South, some of our friends may wish to know of it. My health, weakened by long continued labors, we are advised to seek rest in a warmer climate. In the language of one whose cheerful face almost always brightens our denominational gatherings, and who is the "beloved physician" of many of our ministers: "Your thirty years work without rest has come back on you, and now you must rest." To me it was the command of the Master to "rest a while." It may be a short rest and then some work again; or it may be that which is long. All that is in His hand. It is hard to leave the dear people to whom we have ministered so long. But God's will be done. We hope another will occupy our place. Mrs. Freeman will go with me. We ask to be remembered in prayer. From the 25th of this month until the middle of April next, our address will be Citra, Marion, County Florida, care of Mr. Lenas P. Freeman. Canning, Nov. 10. D. FREEMAN.

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Home Missions.
RECEIPTS FROM SEPT. 12 TO NOV. 10.

Table with 2 columns: Church Name, Amount. Includes: Con. Fund Mabou church, \$10.00; W. C. Shaw, Berwick, 2.00; Mrs. W. C. Shaw, Berwick, 1.00; Dea. S. Churchill, Overton, Yarmouth Co., 1.00; Con. Fund, Port Hillford church, 15.50; George Knowles, Avondale, 3.00; Con. Fund, Millford and Greywood church, 1.00; Con. Fund, 3rd Hillboro church, N. B., 7.60; Con. Fund, E. B. McLatchey, Wolfville, 7.00; Con. Fund, Digby church, African Assoc., 6.00; Linden church, N. S., 5.00; Legacy, Miss Jane Logan, Amherst, 40.00; Collections, Newport church, 5.70; George Knowles, Avondale, 3.40; Con. Fund, Millford and Greywood church, 4.00; Con. Fund, Arturbette church, N. B., 1.00; Con. Fund, Rev. C. Henderson, Annapolis, 2.00; Con. Fund, East Point church, Extra, Dartmouth church, for African churches, Halifax Co., 8.00; Extra, Cornwallis St. church, for African churches, Halifax Co., 7.10; Extra, North church, for African churches, Halifax Co., 20.00; Lois Saunders (Hebron church) Brookton, U. S., 50; Treas. Convention Fund, 22.11; Before reported, 1,201.17; Total, \$1,394.68.

Religious Intelligence.
NEWS FROM THE CHURCHES.

ENCOURAGING.—Sabbath-school teacher, but on. Unconsciously you are weaving about you affectionate memories that will manifest themselves at some future time, perhaps when you are in need. In my last note I mentioned our need of a library. One dear little friend sends us one dollar with "kind remembrance of you and your past labors here, and this is a thank offering. May God bless that little offering. Can we hear from others? C. S. STEARNS.

NASHWAUK.—The Rev. J. W. S. Young, York Co. missionary, has been laboring with the Nashwauk church with much acceptance and success. The church has been greatly revived, and pastor and people are with him rejoicing together. Four happy converts were baptized last Lord's day, and more are expected to follow in our Lord's own Spiritually appointed way. Bro. Young is much esteemed by the comm. unity for his cordial, faithful service. P. K. K.

SPRINGFIELD, N. B.—Last Sabbath I had the pleasure of receiving one by baptism into the fellowship of the Belleisle Creek church. I expect to baptize others there soon. The First Baptist church, Springfield, have just got a new roof on their house of worship. Their prayer-meetings in the First and Second churches are being very well attended, and a cry is going up to God to revive His work. Nov. 14. S. H. CORNWALL.

UPPER WILMOT CHURCH.—The Prince Albert section of this church is being graciously revived. We have had our extra services, and our heavenly Father has encouraged our hearts. Wanderers are returning home and sinners are anxious about their souls' eternal welfare. The Lord grant that there may be a laying aside of all hindrances—a mighty arising unto God—a turning from sin to righteousness. Brethren, pray for us. We wish gratefully to acknowledge the gift of an excellent set of carriage lamps from the Melvern square section of the church. We ask the good Christian souls who have so kindly and considerately taken thought for us, to accept our hearty thanks. L. J. TINGLEY.

NEW GLASGOW.—I have closed my pastoral labors with the Baptist church in New Glasgow, and have entered upon my work with the Baptist church in Quebec city. Before leaving New Glasgow, our last meeting at the market square presented me with a beautiful set of beaver furs, consisting of collar and cuffs, and Mrs. Dykeman with a set of the same material, consisting of collar and muff; the whole costing about seventy-five dollars. My friends in Hopewell, a village eight miles from New Glasgow, at the close of my farewell sermon, presented me with a beautiful silver water pitcher, accompanied with an affectionate address, signed with about fifty names, nearly all of which were Presbyterians. Such tangible expressions of love and sympathy will not soon be forgotten. May the Lord richly reward them for their kindness. The New Glasgow church is situated in the midst of a rapidly growing manufacturing town, and will, undoubtedly, increase in membership and efficiency, as the population of the town increases. This church needs a pastor immediately; and my prayer is that God will aid them in securing one. I have not had time yet to take in the situation of affairs here, but it is evident that there is plenty of work of body and mind, for any man in a city with a population of eighty thousand or more. Romanism predominates here—over three quarters of the people are Roman Catholics. Brethren let us have your prayers. Will correspondents please make a note of my change of residence, and address me at 369 St. John street, Quebec City. A. T. DYKEMAN.

PERSONAL.
We are glad to be able to report that Pastor Cain, of Annapolis, is rapidly recovering from his late severe illness. Also that Pastor Martell, of Fairville, hopes to be able to resume work very soon.

We were pleased to have a call the other day from Bro. H. F. Adams, and to be informed that his health is stronger now than it has been at any time during the last ten years. Bro. Adams tells us he feels himself quite able to resume pastoral work, and we believe we are correct in saying that he is open to a call from any church which needs a pastor. His address is Fredericton, N. B.

NOTICES.
The ministerial conference of Digby Co., N. S., will divide its next meeting in the western section, between the church at Tiverton and the Central Grove section of the Freeport church, convening with the former on Tuesday, Nov. 25, at 9.30 a. m., and with the latter on Wednesday, Nov. 26, at 9.30 a. m. An interesting and profitable programme may be anticipated as many of the ministerial brethren of the county are expected to contribute something there to. There will be collections at the evening meetings for the Convention Fund. W. H. RICHAS, Secy.

It was reported a few weeks since that Rev. J. A. Ford, of the Carleton church had tendered his resignation, feeling that the impaired condition of his health made this step necessary. We are glad to learn, however, that at the earnest request of his people, accompanied by a strong resolution of sympathy and a promise of more hearty co-operation, so as to lighten the pastor's labors, Bro. Ford has been induced to withdraw his resignation. Bro. Ford is doing a good work for the Carleton church, and his people have good reason to desire to retain his services. We trust that his health will be speedily restored and that large blessings may rest upon the united efforts of pastor and people.

Both the Tabernacle and the First church feel sorely their need of pastoral oversight and labor. The latter has extended invitations to Revs. O. C. S. Wallace and W. V. Garner. They did not feel it their duty to accept. It is thought that the Rev. Wm. A. Newcombe, of Thomaston, Me., will respond in the affirmative to an invitation from the First church. The church will give him a warm reception, should he decide to come. The Tabernacle church is prayerfully considering the matter of giving a call to some one who will take up the work of the Revs. J. F. Avery and E. T. Miller. They now want to raise and build. As they are free of debt, the way is open to put on the superstructure. A minister of faith and experience in church building is needed in the Tabernacle.

The Rev. J. W. Manning has wholly recovered from his illness of last winter, and is into his labors as fresh and hopeful as ever. Evidently his work in the North church is not finished. The Quinpool Road Mission, under the care of Mr. Webb, is flourishing. Church organization is now under consideration. The attendance at all the meetings and at Sunday-school has greatly increased since Mr. Webb has taken charge of the work. He seems to be the right man in the right place.

Rev. Mr. Jordan continues to do good work in the Cornwallis street church. Rev. C. W. Williams sees progress in Dartmouth. The Revs. Messrs. Manning and Saunders assisted him a short time ago in the ordination of two additional deacons.

It is to be confessed that for the past year but little progress has been made by the Halifax churches in leading sinners to Christ. This is now seriously felt by the members of the churches. Prayer is offered for an outpouring of the Holy Spirit. E. M. S.

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—SEND FOR SAMPLES OF—
All-Wool Challises, Checked Gingham (French), and other Fancy Dress Stuffs. They are away down in price.
W. K. McHEFFEY & CO.,
Telephone 29, 38 WATER ST., WINDSOR, N. S.

60,000
SPRUCE CLAPBOARDS.
All Grades in Stock, and for sale at lowest prices.
QUALITY GUARANTEED.

HALEY BROS. & CO.,
1 to 19 BROAD STREET, ST. JOHN, N. B.
MINARD'S LINIMENT
TAKES THE LEAD
with sales in 1889 of
192,508 BOTTLES,
which is the largest quantity of medicine ever sold in the Maritime Provinces by any firm.

NEURALGIA, RHEUMATISM, COUGHS, COLDS, BURNS, etc.
SWELLINGS, Contractions of Muscles, Stiffness of Joints, LAME BACK, etc.
BRUISES, SCALDS, CUTS, etc.
CURES DANDRUFF, &c., Explains the remarkable success, that has attended its introduction to the public.

1,000,000
Including Ontario and British Columbia. The fact that it
CURES
Relieves
HEALS
C. C. RICHARDS & CO.,
YARMOUTH, N. S.

NEURALGIA, RHEUMATISM, COUGHS, COLDS, BURNS, etc.
SWELLINGS, Contractions of Muscles, Stiffness of Joints, LAME BACK, etc.
BRUISES, SCALDS, CUTS, etc.
CURES DANDRUFF, &c., Explains the remarkable success, that has attended its introduction to the public.

PROPRIETORS,
C. C. RICHARDS & CO.,
YARMOUTH, N. S.

To the Drug Trade,
Scott's Emulsion (Large).
Scott's Emulsion (Small).
Parke, Davis & Co.'s Preparations.
Wholesale at Lowest Trade Prices.

S. McDIARMID,
WHOLESALE DRUGGIST,
49 King Street, St. John, N. B.

BALMORAL HOTEL,
No. 10 King St., St. John, N. B.
Is now open to the travelling public. Centrally located on Market Square, between the U. C. B. Depot and International Steamship Landing—NOT OVER FORTY MINUTES' walk from either. Pleasant Rooms. Fine, new, clean beds. Good table. No pains spared to make all comfortable and feel at home. Call on us. Prices low and good fare.

Remember "Gilt Stock," No. 10 King St. Permanent and Transient Boarders taken at low rates. A. L. SPENCER, Manager.
C. E. BURNHAM & SON,
53 & 55 Charlotte St., St. John, N. B.

Gallopers, Hocking Horses, Velocipedes, Tricycles, Caris, Waggon, Barrows, Baby Sleighs, Children's Bikes and Chairs. Write for Prices.

A BOY'S PROMISE.

The school was out and down the street with a noisy throng...

Among them strode a little lad, who listened to another...

A shout went up, a ringing shout, of hoarsest derision...

"Go where you please, do what you will," he calmly told the other...

"But I shall keep my word, boys, still; I can't—I promised mother."

At who can doubt the future course of one who thus had spoken?

Through manhood's struggle, gain and loss, could faith like this be broken?

God's blessing on that steadfast will, yielding to another, that bears all jeers and laughter still, because he promised mother!

Selected Serial.

ELVIRA;

THE POWER OF THE GOSPEL.

A Story of the New Awakening in the Land of the Old.

By Mrs. HUNT MORGAN.

Author of "Iceland," "Catharsis and Bayonet," etc.

CHAPTER IX.

The weeks that followed the journey of Padre Renaldo to Seville wrought a marked change in him.

The faintest glimmer of a new life, with an agonised intensity that wore away his physical strength...

"Padre," he said, with an expression of more kindly interest than usually was allowed to mingle in his haughty tones...

"Don Fernando, I have presumed before God to take upon myself the spiritual charge of your household, and I now come myself to my own quarters...

"Well, since you have so frankly expressed your thoughts, padre, I will return the frankness by acknowledging having left annoyed at finding you here...

"Why, they're all right; look a little cramped to be sure, snipped short off on top, and tied up to poles, snug as you please...

"But I wonder how the trees feel about the must and mustn't," remarked Uncle Thed, dryly.

"Exit Tom, wishing he had not said quite so much on the subject of trees and boys."

His paltry pride and self-seeking, and bring us both into clear acquaintance with the school...

"The villa was out of sight, hidden by a lofty pile of massive rocks; but he strayed on until bodily weakness compelled him to rest...

How long he had lingered there he could not guess, when a sharp rattle close behind him among the creeping foliage, startled him to consciousness...

"No, I broke it," answered the doctor. "Some time ago this little girl broke her arm, and it was very badly set, and has been so stiff ever since that she could not use it as she wanted to."

"Where is the bone?" he asked with a frightened tremor in his voice. "Will you have to break it?"

"No, I can't very well break it for you," answered the doctor. "You can break it yourself better than any one can do it for you. It is called the lay bone."

"Oh, is that what you mean?" And he was so relieved that he smiled at the doctor's words.

"Yes, my boy, that is the bone I mean, and it is a bone you ought to break very soon if you ever expect to be of any use in this world."

"How to save a man's money is a problem that interests everybody. One way to do it is to investigate the system with Ayer's Sarsaparilla."

"Why, they're all right; look a little cramped to be sure, snipped short off on top, and tied up to poles, snug as you please, and crooked, just because they were left to grow as they pleased."

"But I wonder how the trees feel about the must and mustn't," remarked Uncle Thed, dryly.

"Exit Tom, wishing he had not said quite so much on the subject of trees and boys."

Fred's Surgical Hint.

"Fred, I think I left my spectacles upstairs," said I, groping after he had searched the sitting room for his accustomed helpers.

"Oh, dear! I've such a bother to put everything away," fretted Fred. "Can't I leave them where they are till to-morrow, for I will want to use them again?"

"No, I want them put away at once," said mamma in such a decided tone that Fred knew she required instant obedience.

"Oh, dear! I never can learn this long lesson," he grumbled that evening when he sat down to prepare his recitation for the next day.

"What do you think I've been doing to-day, Fred?" "What?" asked Fred, glad of a diversion from his books.

"Breaking a little girl's arm," "Don't you mean mending it, doctor?" asked Fred, thinking that the doctor had made a mistake.

"No, I broke it," answered the doctor. "Some time ago this little girl broke her arm, and it was very badly set, and has been so stiff ever since that she could not use it as she wanted to."

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"Yes, my boy, that is the bone I mean, and it is a bone you ought to break very soon if you ever expect to be of any use in this world."

"How to save a man's money is a problem that interests everybody. One way to do it is to investigate the system with Ayer's Sarsaparilla."

The Stars as Teachers.

In the bright starry nights, when the heavens are clear and full of splendor, there are few better ways of implanting the idea of obedience in young minds...

Then tell the tale of the swan, or the plucking head of the Bull; it does not need the Swan, with his long silver throat, flying down the Milky Way, nor the slow roll of great Jupiter's chariot, nor the sapphire gaze of Vega Lyra...

Perhaps the umbels of the tiniest flower, might bear the same message, but never with the swift arrest of thought which these great messengers give.

These five constellations, forever keeping watch and ward of the poles, to which all our universe is directed, like the seraphs guarding Eden with their swords of white fire, tell the story in their immense and silent motion...

— Burdock Blood Bitters regulate the secretions, give strength to the debilitated, eradicate all humors of the blood and give excellent satisfaction to all.

— A little Indian boy in the Carlisle school was asked the other day what is the highest form of animal life.

— Those who have experienced the impertinence of German railroad porters, will appreciate the following from the "Fliegende Blätter":

— How to save a man's money is a problem that interests everybody. One way to do it is to investigate the system with Ayer's Sarsaparilla.

— Mr. Blower, don't you spend a good deal of your time in denying other people's intelligence?" asked Miss Ferr.

— The latest edition (1890) of that series of instructive and entertaining books on Home Needlework, published yearly by the Corticelli Silk Co., is now ready.

— Extension of Time is often asked for by persons becoming unable to pay when the debt is due.

— Putner's Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda, may give this to all who are suffering from Coughs, Colds, Consumption, General Debility, and all Wasting Diseases.



EVERY SKIN AND SCALP DISEASE.

Whether itching, disfiguring, itching, burning, bleeding, scaly, crusted, pimply, or dandruff, with loss of hair, from pimples to the most distressing eczema, and every humor of the blood, whether acute, chronic, hereditary, is speedily, permanently, and economically cured by the CUTICURA remedies...

Stop that CHRONIC COUGH NOW!

For if you do not it may become chronic, and lead to Consumption, Hemoptoe, and other Debility and Wasting Diseases, there is nothing like SCOTT'S EMULSION.

THE OWEN ELECTRIC BELT AND APPLIANCE CO.

HEAD OFFICE, CHICAGO, ILL. Incorporated June 17, 1887, with a Cash Capital of \$50,000.



71 King Street West, Toronto, Ont. G. O. PATTERSON, Manager for Canada.

Dr. A. Owen after years of experiment and study, has given to the world an Electric Belt that has no equal in any other country.

Medical science has utterly failed to afford relief in rheumatic cases. Although electric current has been used as a remedial agent for a few years, it has not been successful in Rheumatism than all other means combined.

Other belts have been in the market for five and ten years longer, but to-day there are no other Owen Electric Belts manufactured and sold than all other makes combined.

— The latest edition (1890) of that series of instructive and entertaining books on Home Needlework, published yearly by the Corticelli Silk Co., is now ready.

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— Putner's Emulsion of Cod Liver Oil with Hypophosphites of Lime and Soda, may give this to all who are suffering from Coughs, Colds, Consumption, General Debility, and all Wasting Diseases.

DYSPEPTICURE

not only aids Digestion & cures indigestion, but positively does cure the most chronic and long standing cases of Chronic Dyspepsia.

Dyspeptique will be sent by mail to those who cannot yet procure it in their own vicinity. Many letters have been received from distant parts of Canada and United States...

INTERCOLONIAL RAILWAY.

'90. Summer Arrangement. '90. ON AND AFTER MONDAY, 26 JUNE, 1890, the Train of this Railway will run daily (Sunday excepted) as follows:

Trains will leave Saint John, Day Express for Halifax & Campbellton, 7.00 Accommodation for Point du Quebec, 11.00

The 6.30 train from Halifax will arrive at St. John at 12.00 o'clock. Passengers for St. John for Quebec and Montreal leave St. John at 1.15, and take the 1.30 train for Montreal.

BAPTIST BOOK ROOM,

120 Granville Street, Halifax, N. S. Read this List of Choice NEW BOOKS NEW EDITIONS.

— Rev. A. J. Gordon, D. D., "Behold he Cometh," \$1.25 Jesus of Nazareth, Three Lectures by John A. Broadus, D. D., \$0.75

THE NEW WEBSTER

JUST PUBLISHED—ENTIRELY NEW. WEBSTER'S INTERNATIONAL DICTIONARY.

The Authentic "Unabridged," comprising the issues of 1864, '76 and '84, copyrighted property of the undersigned, has been revised and enlarged, and bears the name of Webster's International Dictionary.

G. & C. MERRELL, Publishers, Springfield, Mass., U. S. A.

In and out 'mong the Flashing—a dart, Ho sings, and laves; Its merry refrain "Cheer, cheer, cheer!"

In the dim gray light His carols awaken; When evening shadows lawn His vesper warble done;

"There's a penny for a tree, A grave little fellow, How can you leave me, he A tilting and swaying more;

"There's plenty of his black head say— And then how the As he flutters away;

"The lamplit holden yards ribbon, of and from two and in width, and there's a ribbon for you; Divide the longer three lengths of the each, and sew to stitches on the edge;

"The 6.30 train from Halifax will arrive at St. John at 12.00 o'clock. Passengers for St. John for Quebec and Montreal leave St. John at 1.15, and take the 1.30 train for Montreal.

— Rev. A. J. Gordon, D. D., "Behold he Cometh," \$1.25 Jesus of Nazareth, Three Lectures by John A. Broadus, D. D., \$0.75

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Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

News Summary.

DOMINION.
—An Ottawa despatch states that parliament will not be called together until the end of February.

—This time last year P. E. I. potatoes were selling for 16 cents per bushel, now they are finding a ready sale at 21 cents.

—A \$20,000 fire occurred in Picton, N. S. last week and a Norwegian sailor who was confined in the lockup, perished in the flames.

—The exports from St. John, N. B. for the first four months of this year are largely in excess of those of the same period last year.

—Coffishing is reported good around the coast. Large fat mackerel are reported off the harbour but the weather is not good.—North Sydney Herald.

—If that lady at the lecture the other night only knew how nicely Hall's Hair Renewer would remove dandruff and improve the hair she would buy a bottle.

—There was a heavy snowfall in west, east, Ontario, north of Lake Superior, on Monday. The snow at Port Arthur was nearly a foot deep. The snow did not extend west of Rat Portage.

—The egg exporters from western Ontario at Quebec met at Montreal Tuesday and adopted resolutions asking the dominion government to impose a duty of 3 cents a dozen on all eggs coming into Canada.

—Work on the Digby and Annapolis railway is going on rapidly; two ballast trains are now at work. The bridges across Bear river and Joggin river are nearing completion and there is every prospect of the road being finished by the first of the year.

—There is strong probability that the contract for the Atlantic fast mail service will be given to the syndicate which Mr. Bryce Douglas represents, and of which Lord Harrington is president. The government is inclined to accept this proposition with certain modifications.

—A Barbados merchant now in Halifax states that a considerable trade in Canadian manufactured goods was springing up. The direct line of steamers was a great assistance to that trade. It is quicker, and there is less annoyance in receipt of goods than by the New York route.

—Grain shipments from Halifax this winter are expected to be the heaviest that ever passed through the elevators. Usually shipments do not begin till January or February, but this year the first steamer will load early in December and it is expected the elevators will run to the fullest capacity.

—The minister of agriculture has received a letter from a prominent commission merchant in London stating that there is a great demand there for canned fruit and vegetables. These have hitherto been procured from the United States, but the merchants would prefer dealing with Canada. The canned apples in gallon cans is especially in demand now.

—If we could look up the walk of the future we would see it crossed by pneumonias, and colliding rail trains, and runaway horses, and breaking bridges, and funeral processions.—Dr. Talway.

—The great attention has been given to cheese making, and now Canada has numerous factories, and exports to England \$5,000,000 pounds of cheese annually, or \$9,000,000 worth. Ten or twelve years ago Canada exported no cheese to England, but last year she sent there \$5,000,000 worth.

—The last Nova Scotia Royal Gazette contains notice of an application for a charter to incorporate the "Canadian Smelting and Refining Co., (limited)," with headquarters at Yarmouth. The company purpose carrying on the business of general mining, joint manufacturing, etc. The incorporators are Messrs. E. K. Spinney, E. S. Williams, S. B. Murray, A. M. Perrin, E. F. Clements, G. E. Lavers and J. R. Wyman, of Yarmouth, and Robert S. Brown, of Glasgow, Scotland. The capital is \$100,000 in shares of \$1 each.

UNITED STATES.
—The loss of lives and property from the Gloucester fishing fleet during the past season, is something startling. The following is a recapitulation of the totals: Eighteen vessels lost, valued at \$100,000
Lives lost from do..... 41
Knocked or fell overboard..... 3
Washed overboard..... 14
Captured in dories..... 13
Lost in dories..... 11
Died..... 4

—Eighty-five per cent of the lost men were Canadians or other "foreigners."

—A. R. Fulton, manufacturer of Manhattan feed, says: "I have used *Peter's Laxative* with the best results in severe cases, and found one application as directed afforded immediate relief." See bottle.

A Trying Experience.

Perhaps the most trying experience in the career of a maiden who has passed the first blush of romantic girlhood, is when she braces herself to meet the shock of a proposal of marriage from some man, and the shock doesn't come. We readily admit the truth of this statement; but here let us say that our experience relating to matters in which the weaker sex is concerned, leads us to believe that there is a shock much more difficult to withstand by the average maiden, wife or mother. It is when a dyeing operation is begun and the operator discovers that she has been using some one of the many worthless package dyes which some storekeepers sell.

Then it is that her wrath is difficult to appease, and at this time neither the persuasive powers of angels or men can induce her to try such dye again. Ladies, all this trouble, disquietude and shaking up of the nerves is avoided by using the popular "Diamond Dyes." No matter what the material is, you are sure of success, if you only follow the simple directions on each package. This success consists of comfort, despatch and an easy mind, as well as work well done.

Literary Notes.

The last work that Prof. Austin Phelps put his hand to just before his death was correcting the proofs of his additions to the new edition of his most popular book "The Still Hour," a volume on prayer which he has a steady sale for thirty years. D. Lothrop Co. will issue this new edition speedily.

The Kindergarten of November devotes considerable space to the theme of Manual Training, which is commending general attention, and is giving in public interest. The Nursery Department of the November Kindergarten is worthy the attention of mothers, especially the articles on "Childhood's Brotherhood" and "A Cure for Quarrelsomeness."

The *Homiletic Review* for November opens with an able and excellent article entitled "A Scientific Study of Christianity," by Rev. Dr. Wm. Melane, of New Haven, Conn. Shall We Give Up Doctrinal Teaching and Preaching? by Pres. D. S. Gregory, is a timely and vigorous discussion on the negative side of the question. Christ Preaching to the Spirits in Prison, by Dr. Witherspoon, of Louisville, Ky., is a fresh and somewhat novel handling of a hackneyed theme.

Prof. Schodde, of Columbia University, examines in an unusual and interesting manner the Leading Problems of New Testament Discussion, while Rev. Newell Woolsey well presents the Moral Aspects of the Prize System in Our Educational Institutions. The Sermons, of which there are no less than ten, are above the average merit. The "Thanksgiving" Sermon on the Hand of God in American History, by Prof. Hoyt, of Hamilton College, is truly able and eloquent. The full-out lines by such well known preachers as Dr. Wayland Hoyt, Dr. Henry A. Simson, Dr. F. T. Grancy, Dr. Chalmers Faston, Dr. Robt. J. Kerr, and Prof. E. T. Wolf, D.D. The Prayer-Meeting Service is a feast of fat things. The Exegetical Section is rich as usual, and the European Department is kept up to high water mark by the skill and industry of Dr. Stackenborg. Published by Funk and Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; single copies 30 cents.

Campanini's first and exceedingly readable article on "How to Train the Voice," in which the famous tenor gives many a good hint to singers, leads a bewilderingly number of good things in the November *Ladies' Home Journal*. "Liberities of our daughters" is a very good article by Mrs. Admiral Dahlgren, while another on "Can Women Keep a Secret?" by Junius Henri Browne, is as keen as it is entertaining. Will Carleton has a beautiful illustrated poem; Susan Coolidge tells a bright Thanksgiving story; Anne Sheldon Coombs begins a beautiful Italian romance; Foster Coates gives a most gossipy and eminently readable description of "Jewel Caskets of Fashionable Women"; "Why I Never Married," gives the reason why people decline proposals of marriage, and is a thoroughly enjoyable article; Dr. T. F. Magee describes the Thanksgiving day of his youth; Mrs. Margaret Bottoms' Department for "The King's Daughters" is apparently a complete success; "Side-Talks With Girls" is bright reading for every girl; Mrs. Lyman Abbott has her Department; Mrs. Horer, Anna Alexander Cameron and several other authorities on cooking give Thanksgiving menus, and altogether the November *Journal* is a perfect model magazine for women. It could not be improved upon. And for ten cents a single copy, or one dollar a year, it becomes the cheapest as well as the very best of all domestic periodicals. Published at 433-435 Arch street, Philadelphia, Pa.

The sermon by Pastor and People is on our table for November. The number is a superior one in all respects. No magazine of its class excels *The Treasury* in helpfulness to preachers and workers aiming to win souls for Christ. Its matter is fresh, varied, excellent and always abreast of the times on the right lines. This number has as a frontispiece the portrait of the Rev. E. D. Sinclair, pastor of the "Old South" Church, Newburyport, Mass., in which G. Whitefield preached and in which his remains are interred. A fine out of the church is also given. The sermon by the present pastor and the sketch of his life are very interesting. There is a fine Christmas Sermon by Dr. W. R. Huntington and a similar one for New Year by Dr. A. H. Mosest. Bishop

J. F. Spalding gives his "Proofs of a Threefold Order of the Christian Ministry" and there is an article by another writer on "The Historic Episcopate: with Reasons for not Accepting it as a Basis of Church Order and Discipline." Other notable articles are, "Christmas and Oriental Scenes," by Canon Tristram; "Purgatory," by Dr. Nevin; "Canon H. P. Liddon as a Preacher," "The Attainment in Revivals," by Dr. Graves; "Sentimental Religion," "Unspoiled Children," "Our Responsibility Regarding Missions," "Deliverances of the Papacy," "Different Administrations," "The Advantages of the Sabbath-school," "Pastor and Pulpit," "The Text and the Sermon," "Preparation of Sermons." These with Leading Thoughts of Sermons, bright Editorials, Expositions of Sunday-school Lessons, with other excellent matter, make up a number of unusual excellence. Yearly, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 6 Cooper Union, New York.

Marriages.

TAYLOR-LEGG.—In Medford, Oct. 28, by Rev. D. Freeman, John Taylor, of Medford, to Anna Legge, of Scott's Bay. **BARNET-BREWSTER.**—In Canning, Aug. 16, by Rev. D. Freeman, Harris M. Barnett, to Laura A. Brewster, both of Scott's Bay Road.

SABERS-GRAHAM.—At Dartmouth, Nov. 10, by Rev. G. W. Williams, Thaddeus Sabers, of Mill Village, Queens Co., to Minnie Graham, of Dartmouth.

ROBERTS-WEAVER.—At the home of the bride, March 12, 1890, by Rev. D. Freeman, Wm. Roberts, of Lockbarville, to Mrs. Martha A. Weaver, of Lower Blomidon.

SCOTT-MCKENZIE.—At the residence of Moses Scott, Esq., Guysboro, on the 10th inst., by Rev. W. P. Anderson, Joseph Scott, of Guysboro, to Ami McKenzie, of Hazel Hill.

Deaths.

PORTER.—In Blomidon, May 8, Alice A. Porter, aged 16 years.

STODDARD.—In Falmouth, Nov. 5, Mr. Banah Stoddard, aged 91.

BISSETT.—At Upper Dorchester, Westmorland Co., N. B., Oct. 20, Wm. Bissett, aged 82 years.

BISSETT.—At Dorchester, N. B., Oct. 29, George, infant son of George and Florence Bissett, aged three months.

SNOW.—In Assua, Lower California, Annie, wife of Carl Snow, after a lingering illness. To her death had no terrors.

CHESLEY.—At Fairview, Westmorland Co., N. B., Nov. 1, Angie, infant daughter of Alphaeus and Ella Crossman, aged seven weeks.

PORTER.—In Blomidon, May 9, Alice D. Porter, aged 40 years. She was blind from her birth, but she listened to the reading of the Bible through nearly eight years.

HOWARD.—At St. Martins, N. B., Nov. 1, after a lingering illness, James G. Howard, aged 27 years. Our brother was beloved by all who knew him. He died in the arms of Jesus.

DEWOLFE.—In Scott's Bay, April 2, Margaret, relict of the late Elisha DeWolfe, aged 70 years. To her the rest of heaven came after painful suffering. Our little church is poorer, but heaven is richer.

CHESLEY.—At New Germany, Oct. 25, Mrs. Enos Spidle, aged 36 years. She leaves a husband and three children to mourn her departure. As a patient and cheerful sufferer for two years she witnessed to the comforting power of Christ.

FLETCHER-CHESLEY.—Nov. 1, Fletcher Chesley, aged 21 years. Baptized two years ago by Rev. W. M. Brown. He has since lived in the States. He came home this spring and soon after was stricken with typhoid fever. Father, mother, brothers and sisters mourn their loss.

HIBBERT.—At Pleasant Valley, Yarmouth Co., N. S., Sept. 28, Mrs. Ann Hibbert, aged 86 years. Sister Hibbert was baptized nearly 40 years ago by Rev. J. A. Stubbert into the fellowship of the Third Yarmouth church. She adopted the profession that she made by living a consistent Christian life and her hope in Christ remained bright and strong to the end.

GILMORE.—At Moore's Mills, on the 25th ult., after a lingering illness, borne with Christian fortitude, Eva, wife of Moses Gilmore and daughter of Deacon J. N. Fisk, of Baillie Baptist church, aged 33 years. Ere her spirit took its flight she said, "I long to be with Jesus, and to be like Him and see Him as He is." It was truly an exchange of earth for heaven.

HARRIS.—At Benton, Carleton Co., N. B., Nov. 2, William Harris, aged 67 years and 6 months. The deceased was baptized into the South Richmond Baptist church about six weeks ago by Rev. J. A. Porter. He remains were buried in the Hammond burying ground, where a sermon was preached by Rev. Jas. A. Porter, from Psalm 71: 9: "Cast me not off in the time of old age, forsake me not when my strength faileth."

ROBBINS.—At Cheboque Point, Yarmouth, N. S., Nov. 2, James R. Robbins, aged 38 years. Bro. Robbins was a pillar in the South Yarmouth church, superintendent in the Sunday-school and an every-day Christian, and his last work was in the church and Sunday school. In his death the church mourns, the whole community suffers loss; a mourning widow, two fatherless children and a large family connection are afflicted with grief. He has been a man of robust health, active in his business until one week before his death. A severe attack of inflammation speedily did its work. In a letter found in his desk, written to an absent sister, he said: "We do not know what changes are before us as a family." The changes came all too soon and too sad, and far different from anything thought of by any person. The ways of Providence are inscrutable to human thought, and we can only bow to the Divine in simple trust. The deceased was a brother to Rev. J. H. Robbins, formerly pastor of the Pine Grove church, N. S., but now in Saxton's River, Vermont.

ROBBINS.—At Tremont, Sept. 15, Charlotte, in the 90th year of her age, consort of the late Deacon Calvin Barr, whose words of wisdom were like dews in dew and refreshing showers to those who often sat together in heavenly places in Christ. And now after twenty-six years of the cares and toils of widowhood, with eight children daily taught the way to happiness and heaven, five of whom have gone before, she leaves the three she loved, the church with whom she so long walked, the world for whom she wept and prayed, the Bible that dwelt in her richly and which she had read through six times during the last seven years of her life. We say farewell, a short farewell, until we meet again in heaven.

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And hands and dishes please,
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THE CHRISTIAN VOL. V

THE OFFICE AND VISITOR STREET.

THERE was sleep, the 18th inst., subscriptions towards his scheme amounting to a Montreal question of disobe before the govern issued last Saturday taining much in announces its in supplementary its Saturday issue come.—The Ha will issue a sup ber.—The *Globe* pondent says that engaged in writing her husband," which under in one of under the title "M him."

—On account of subscription list numbers are exhausted that we cannot more of our new subscribers.

—From the A that Rev. Dr. Hart conferring on him of Arts and Doc together with the appointment as the aminer in the inst to say, in this case or the university since both are fam may be said that "honors are easy."

—The *Northern* the Baptists of Canada than to make ment of \$20,000 in "Winnipeg ite is one of the chief It figures before t very few Canadian Baptists have scar heads. The Baptis is a danger on a whole country. half decent shape a condition would and hope into e country."

—It was latel Congo State auth Baptist Mission s down the British flag of the Congo later despatch from report and states t wreck of the Cong quitation was made missionaries receive temporary use of not seem quite cle the wishes of the resulted in taking pow and further inform matter will be awa

—The attitude of ern Dakota is such serious apprehensions. There are religious craze and are looking forw stroy the white b back to the Indian Some of the Indian and conversed with Indians are being called the "ghost believing that they appearing and join Late despatches w situation is suffic some alarm, but are moved promptly disturbance is thre that any tendency may exist will be h

—REV. SAM. SM addressing large au Halifax during the p nce and religion. seem to have been with his oratory, four times in the and once during th was able to draw every occasion. M is often pathetic a quent; but the cl audience is proba humor—not alas order—his bold iniquities and sh day in society ar in his narrations ence. Against the holy influences o hurls his fiercest d his own experience of strong drink and course which it inflic

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