

ATROPHY ARRESTED.—FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES.—Wasting of tissues of the body is arrested, the muscles made firm, and the nerves regain their power by using Fellows' Compound Syrup of Hypophosphites.

APHONIA CURED.—FELLOWS' COMPOUND SYRUP OF HYPOPHOSPHITES.—Aphonia, or Loss of Voice, is remedied in a short time, no matter whether the cause be from inflammation of the lining membrane, from cold, or from nervous derangement.

SCHOOLS OF THE CHRISTIAN BROTHERS IN IRELAND.

An extract from a speech by the Rev. C. Kirtland, at the annual meeting of the Baptist Union:—

"The Rev. C. Kirtland resumed the subject, and, after recapitulating his statistical statements of the previous session, proceeded to say that a Roman Catholic priest in Kilkenny said to him, 'You have the denominational system in England, and justice demands that it should be conceded to Ireland.' (Hear, hear.) Mr. Kirtland said he replied, 'That would be very true if you hadn't already—(hear, hear)—but tell me; is there a board school in England that has half the liberty with regard to religious teaching that you have in your non-vested schools in Ireland?' The priest could not answer that question. Another priest said, 'We will destroy the National Board and have a system of our own, in which the education of all Catholic children shall be entrusted solely to the care of the Catholic Church.' He (Mr. Kirtland) took the liberty of asking a priest in the streets of Killarney candidly to state what it was they required. The priest said, 'We demand the right to exhibit in all national schools religious emblems and objects of veneration;' in a word, to pervade all secular education with a religious element, so as to make every part of education subservient to religious teaching. In other words, they would break up the entire system and re-cast it in a mould of their own. The Roman Catholic bishops, in a recent manifesto, said, 'We require the removal of all restrictions with regard to religious teaching.' This was what they demanded. The schools of the Christian Brothers were exact models of what the priests wished to carry out throughout the entire country. For instance, the cross was constantly exhibited in these schools; of which there were 225, with 18,000 children. At half-past nine in the morning the children repeated the 'Hail, Mary.' 'Our Father,' and 'Glory be to God.' As often as the hour struck, every child suspended his work, and repeated the 'Hail, Mary.' At twelve o'clock there was what they called 'the angelos,' which meant just this—there was a universal belief in Roman Catholic Ireland that every locality had a guardian angel, and, whenever the clock struck twelve, that guardian went to heaven and carried with him the prayers of the faithful; and then followed half an hour's instruction in the doctrines of the Church of Rome. Now, if the priests got what they demanded, we should have the country flooded with schools of this description; we should have priests and nuns, and priestly inspectors; and if they could simply handle the public money, we knew what sort of use they would put it to. It was generally said that this was an Irish question. (Hear.) Who found the £250,000?—the taxpayers of Great Britain as well as Ireland; and surely the taxpayers had a right to control the expenditure of their own money. (Hear.) It would be far nearer the truth to say that it was a priests' question. But for the priests there would be no difficulty whatever in carrying out the mixed system. Mr. O'Hara, one of the inspectors to the National School Board, said: 'Where people are free to choose between a denominational and a national school, they prefer the national school.' (Hear.) Notwithstanding the threat of excommunication, some Roman Catholic parents persisted in sending their children to the national schools. He objected to any further extension of the denominational system in Ireland, first because it would interfere with the rights of Protestant minorities. If the priestly system were carried out, the conscience clause would be utterly worthless, and the children would be subjected to the subtle and persevering influence of an unscrupulous proselyting agency. Another objection was that it would give the sanction of this country to an idolatrous and a disloy-

al system of teaching. He objected, further, because it was wrong to apply public money to religious teaching of any kind. (Hear.) Government had more to do with teaching truth than it had with teaching error. He objected to it, in the last place, because of its influence on evangelical Christian missions.

A WOMAN'S MISSIONARY MEETING.

The anniversaries of the American Board of Foreign Missions, (Congregationalist), were held at New Haven a few weeks since. Chicago was to have been the place but after the fire it was decided that they could not be held there, and New Haven was selected. Arrangements had been made to entertain from four to five thousand strangers, and it is said that the number present did not fall far short of the estimate. One new and remarkable feature was the meeting of the Women's Board of Missions. A correspondent of one of our exchanges says of it:

"The most striking and impressive feature of the day, however, was the meeting of the 'Women's Board of Missions,' held in the morning, at the North Church. At an early hour the house was packed, the audience being composed exclusively of ladies. Indeed, he would have been a bold man who would have intruded, after reading the notices affixed to each door of the church,—"For ladies only?" Ladies to right of you, ladies to the left of you,—always ladies; a lady in the chair, ladies for officers, ladies for ushers, ladies for speakers, ladies for hearers.

The chair-woman, Mrs Bowker, was equal to the occasion, and her initial announcement that she was prepared to deal promptly with any disturbance was given in such a manner as to satisfy the eager audience, that she was the right woman in the right place. After the usual preliminaries of prayer and singing, suitable addresses followed. No one seemed to condemn the appearance of woman upon this particular platform, especially as the addresses were always so effective; often eloquent. At the risk of seeming to make invidious distinctions, I cannot forbear to make prominent allusion to the address of Miss Rankin, who has been laboring most efficiently in the Mexican field for the past twenty years. Her appearance was the signal for long-continued and vehement applause.

After alluding to the apparently hopeless prospect of her early labor in Mexico, and to her constant reliance on the Gospel promise. Miss Rankin called attention to the results of her persevering efforts. In her special field, Monterey, there are now, seven or eight Protestant churches. In other parts of Mexico, daily and weekly meetings for Bible instruction are regularly held. Miss Rankin closed by paying a warm tribute to the ladies in New Haven and Hartford, who had contributed liberally to the mission, which she had so much at heart.

After a prayer of consecration by Mrs. Dr. Bushnell, of Hartford, the meeting closed with the doxology. When we add that the aisles of the church were crowded for more than three hours, with interested and unwearied women, we have here paid the highest possible compliment to this purely women's meeting.

I am tempted to ask (and you can erase this short paragraph, if you deem the inquiry unwise or impertinent) How does this bear upon the important question, Shall women be allowed to speak in religious meetings?

Among the interesting items reported by the secretaries, and not hitherto mentioned, was this: that, during the current year, just closed, not one missionary has died, of the three hundred in the employ of the Board. This is unprecedented during the past forty years.

CHICAGO.

The rapid growth of this city before the fire was a wonder of the nineteenth century; but the progress since is very much more remarkable. The following is given as the work of a year:—

A year has passed; only a year. We need not tell our own citizens what has been accomplished. The most sagacious and intelligent of our friends abroad will not believe the incredible story of our restoration. But we shall tell it and assure them that they are at liberty to discount it as much as they please.

Commerically speaking, the city is rebuilt already,—at the end of the first year. The business part that was consumed was

mainly on the south side, between the river and Harrison street, and between the south branch and the lake,—a square of solid buildings. This area is about two-thirds restored, but the buildings are mostly constructed in blocks covering from two to a dozen lots each, and they are so much larger than the old buildings that it is estimated by good judges that as many cubic feet of business blocks have been built above the ruins as there were in existence on the same ground before the fire. At least one third as many new buildings have been built or permanently adapted and appropriated outside the fire limits on the south and west sides; so it is certain that the merchants of Chicago will be, during the coming winter, better housed and provided for than they have been at any time since the city began to cluster around old Fort Dearborn.

"The city will be rebuilt some time," we said to one another after the fire "but it will be rebuilt more cheaply than before. And half a dozen men who laid their first bricks on the most conspicuous corners within a month after the fire, built in a shockingly plain style, in anticipation of our architectural poverty. These buildings are mere burlesques now. For the rule is, that for solidity and beauty, there never before were any buildings in Chicago or the West to compare with those now going up on the south side. Indeed there is no average so excellent in the street-fronts of New York, Philadelphia, or Boston,—or any city on this continent,—or probably, any city on the continent of Europe. A year from to day, when the vacant lots on the south side are all occupied, we can exhibit the handsomest square mile of buildings on the face of the earth. The north side is still mostly unoccupied; but there is reason to believe that, when the more commercial exigency shall have been entirely provided for, the space between the river and Lincoln Park, and between Clark street and the lake, will be filled full of private residences, characterized by a beauty and elegance of a higher average than was ever before achieved in the West.

Our population is considerably larger than before the fire. How much larger, is the only question. Mr. Edwards, who has taken a business census for our Directory, reports an increase of 100,000 since last October,—a result which he arrives at by multiplying the whole number of business men by three and a half. If our friends abroad think this too large a fraction for the women and children, they are at liberty to reduce it at their pleasure.

We expected to lose, for a time, at least, half of our wholesale trade. We have retained it all. In fact, it is the concurrent testimony of our merchants, that they never did so much business during any previous year.

Correspondence.

For the Christian Messenger.

HOME MISSIONARY WORK.

The following extracts from recent communications received by the Nova Scotia Home Missionary Board have been handed to us by the Secretary of the Home Missionary Board. They will be read with interest, and shew some of the benefits arising from the labors of brethren engaged in this work.

Bro J. J. ARMSTRONG, writes:—
WOLFVILLE, Sept. 14th, 1873.

To the Board of Home Missions, Halifax.

DEAR BRETHREN,—Under appointment from your Board I spent twelve weeks in the county of Colchester, under the direction of the Rev. D. W. C. Dimock. My mission was performed in the following places,—Onslow West, Onslow East, Upper North River, East Mountain, DeBert River and Great Village.

I endeavored, by the help of God to preach Christ and his truth to the people; and was much encouraged in my work by the large attendance on the services of the sanctuary, and the earnest and solemn attention given to the word preached. I cannot report conversions, but there was evidence that my poor labors were not unprofitable, if the awakening and nurturing of Christian emotion by means of the truth, and the ready contributions of the people in support of the mission are indications of usefulness. It is much to be desired and hoped that coming days will reveal greater fruit in the salvation of sinners, by the word which has been preached in the places named.

I have great pleasure in testifying to the kindness of the people, and their readiness

to attend on the ministrations of the Gospel. The field is large and important, but there is much destitution of the gospel. The word of God is prized, and those who proclaim it are respected and loved by the people.

Bro. C. H. MARTELL wrote from Isaac's Harbor:

I have spent eleven weeks at Isaac's Harbor and vicinity. I am pained to know that the little Baptist church here has been so destitute of ministerial labor for years past. I am much encouraged in the work. The people are inclined to do all in their power to support the gospel in their midst. This field is one of deep interest and ought to receive your special attention. A missionary could be supported partly by the people and doubtless after a little the N. S. H. M. B. would be relieved from any liability. May the Lord prosper his work among these dear people.

Preached 44 sermons. Attended 36 Conference, Prayer and other religious meetings, made 311 family visits. Distributed 40 pages of religious tracts. Travelled 653 miles. Collected \$91 94.

C. H. MARTELL.

Isaac's Harbor, Sept. 19th, 1872.

Bro. R. D. BURGESS, wrote:

FALL RIVER, HALIFAX Co. }
October 1st, 1872. }

To the Home Missionary Board:

DEAR BRETHREN.—My appointment from your Board having expired, I must send you some account of my work.

The field allotted me was Fall River and Lawrence town; but nearly all my labour has been expended at the former place—I had only been there a short time when there were indications of a movement among the people, and I thought it inexpedient to leave when God was blessing his word and the people anxious to hear. I consequently continued preaching, publicly and from house to house, and the power of the Most High was present with us. Eight professed faith in Jesus and were baptized, seven by Bro. Morrow and one by Dr. Clay. They, with a few members from other Churches, were formed into a church on the 25th September. The work is still going on, souls are still seeking anxiously the salvation which Jesus purchased by shedding his own precious blood and if proper effort were put forth a much greater harvest might be reaped. I have promised to visit them during the winter as often as my studies will permit. I stayed longer than the time specified in my appointments, for the reasons above mentioned.

Bro. J. R. SKINNER wrote from Colchester County:

To the Home Missionary Board, Halifax:

DEAR BRETHREN,—Having spent twelve weeks under your direction in New Annan and at the Head of Tatamagouche, Bay, I now send you a brief report.

In each of these places there is a regularly organized Baptist Church with a very small membership. And the members are so widely separated from each other, and living at such distances from the places of worship that it is very difficult for them to keep alive a religious interest among themselves when there is no one laboring with them. And when one visits a people that have been for a length of time without the gospel ministry he is almost sure to find a great degree of coldness and indifference with reference to holy and sacred duties. But the heart of the missionary is cheered when in the performance of his work he finds that his christian hearers are desirous and willing to throw off their sluggishness and again gird on the christian armor. And until this is the case with professed believers in the Lord Jesus, we cannot with consistency hope or pray for an ingathering of souls. The men of the world are not so ignorant as not to know what a christian should be. And when they see the life of Christ exhibited in the lives and conduct of professors, they are attracted and an influence is at work, which, by the power of the Holy Spirit will effect a glorious result.

But when these little churches are left for so long a time without a shepherd the labors of a missionary for a few weeks are to a great extent unavailing to the outside world. For oftentimes as soon, or shortly after an interest is manifested on the part of the church, a coming up to duty and taking hold and laboring with us, the time allotted for our mission has passed by and other duties force us to come away.

I offer these thoughts as suggestive of my own experience while laboring with those kind people.

I had large and attentive congregations. On one occasion a large assembly of people gathered at the baptismal waters, where a

deep solemnity seemed to prevail. And one young man who was determined to follow his Lord and Master, was buried with Christ in baptism by Rev. E. B. Corey.

The churches were thankful to the Board for again remembering them, and they still hope that in the future they may not be forgotten.

ISAAC R. SKINNER.

For the Christian Messenger.

IN MEMORIAM.

JAMES PARKER LAYTON,

Made a profession of religion under the labors of Rev. J. E. Falcom, and was baptised with nine others, January 10th, 1863, he led a very exemplary life, was always punctual in attending the means of grace while he remained in Great Village, and after removing to Wallace. He met with a severe accident, by which he nearly lost one of his feet. In the midst of all his suffering he showed extraordinary piety and patience. Having poor health he came to Great Village last summer, and went on thence to Boston. While there he went to Newton College, having previously a desire to preach, he was encouraged by some persons there to get an education that he might be the better prepared for the work. He returned but took typhoid fever, and although partly deprived of his reason, yet was often talking about the concerns of his soul. He appeared to have no fear of death. While standing by him the day before he died he invited others to "Come to Jesus," being anxious for their salvation. On Sabbath, Sept. 22nd, 1872, he calmly fell asleep without a struggle or a groan, aged 26 years, leaving a wife and two children.

EMMA FAIRN,

died at New Albany, Nov. 6th, aged 32 years. For many years she had been a consistent member of the Baptist Church, having been converted under the ministerial labors of Rev. Robert Morton and baptised by him and maintained by a worthy example her profession of faith in Christ. In April last, having a mission to Albany, I called and found her very weak, I talked with her about the future, of heaven, of those mansions that Jesus had gone to prepare, and that the sorrows of the way would only sweeten the cup of joy. "Yes!" she said, "that is true, but still life is sweet." On one occasion she said: "It must be beautiful to those whose faith is strong, and whose perceptions of the plan of salvation are clear, but disease has so weakened my faculties that I cannot see as clearly as I would like, but what I fail to see now I hope to see by and bye." She selected a text and hymns to be improved and sung at her funeral. The text speaks of her trust in God whilst in affliction, Naham. i. 7, "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

ALMA GRENOUGH,

wife of James Grenough, and daughter of Benjamin and Susan Sanford, died at Cornwallis, on the 12th of September, in the 18th year of her age. The deceased was baptised and united with the Church at Keupton, on the 8th of March, 1871, and proved herself to be one of the happy number in whose heart the word of God took deep root and brought forth fruit to the glory of his name. In December 1871, she was happily married to one who like herself had chosen the better part, and together with her husband took up her abode within the limits of the first Cornwallis Baptist Church, where they found themselves surrounded by christian friends and highly favoured with the means of grace. Thus for a time the stream of life seemed to flow smoothly along. But alas, death had marked the young wife for its victim. One must be taken and the other left. But death had lost its frightful power, she could welcome it as the gate to endless joy. In the dying hour a mother's hand by which she was early led to the house of God was present to smooth the pillow for her aching head until her happy spirit took its flight to be with Jesus. When her body was brought back to the place of her nativity for burial, the tears of friends and neighbours told how fondly she was beloved and how deeply they sympathized with the sorrowing husband so soon called to part with the partner of his joys and sorrows, and how willing they were to mingle their tears with those of the weeping parents. The text from which her funeral sermon was preached was one of her own choosing and is contained in John 14: 2. May God in his infinite mercy sustain our bereaved brother and support the family from whom the departed was taken, is the humble prayer of the writer.

G. A. WETHERS.