

please more superstitious. Was to the man who is recreant to her faith, his home becomes too hot for him at once. Many of these men love their wives and children—more perhaps, love the tasty breakfasts and savory dinners than no one else will take the trouble to cook for them. For one reason or another, all find it inconvenient at least, to have no home. But to have one, he must please the women who dwell there. If a man wishes to be a Christian, he has not merely his wife or wives to contend with—his mother and grandmother—his brother's wives and all the women of the establishment, usually not a few, club together to bring him to his senses; they will coax him first, but they have no end of devices for bringing him back to their faith if coaxing fails. The only thing a man can do, and what every caste man who has become a christian has been obliged to do, is simply to leave them, literally to run away and leave with them his property, his house, his children and everything he owns in the world. Bunyan's description of the starting on his pilgrimage has been literally fulfilled in many a Hindoo. I remember a case in point; a wealthy and influential high caste man who I have no doubt is a converted man and who was baptized by Mr. Armstrong in 1873. This man is remarkable for breadth and strength of character—a man of sterling worth and great independence. He was practically king in the district where he lived, and he though the was able to be a christian and make his household either submit or leave. He was wealthy, had two wives and a large "following." When he came to the house of the native preacher to ask for baptism and to offer himself to the church, a crowd of retainers came with him, among whom were his two wives weeping and tearing their hair. One of these—one to whom he was strongly attached, beat her head against the wall of the house until they had to hold her to keep her from killing herself, while she declared she would kill herself rather than see her husband a christian. But none of these things moved him. He deferred his baptism for a while in consequence; but avowed constantly that he believed in Christ, and meant to confess his name publicly. And he did so. He came and was baptized, but he held to his property and one wife. He had no children. His friends found that they could do nothing with him; for he was too far above them to fear them. However, they were determined not to lose him. Finding that he had actually left them, they all rallied round him again. They said "If he in his wisdom thought it best to be a christian, they could not gainsay it, he was greater than they; they would be what he was." So they cooked his rice and ate with him as before, and treated him as well as they knew how. It was not in human nature, not to feel flattered with all this deference to his opinion. For about a year his conduct was exemplary, but soon the heathen influence by which he was surrounded began to tell upon him. His wife and relatives made much trouble when other christians came to eat with him, and as it was only a matter of eating and drinking any way, he thought it hard not to conform a little with their wishes when they had borne so much for him. He was strongly attached to the wife who had remained with him, and her influence induced him to withdraw more and more from intercourse with other christians. He said he knew that it was wrong, but he was really worried to death. After a while his other wife came back to the house unbidden. Again and again he promised to break away from them all. He believed in Christ, he worshipped Him only, and wanted to follow Him, but he said he saw there was nothing for him to do, but to build a small house for himself, and him alone, that he could not be a christian and live in his heathen home. This man's case is a remarkable one, because he had sufficient authority, for a time at least, to compel his household to submit to him, but you see what the result has been. Now sisters, do you see your work? These women of India are standing right across the path of christianity in Hindustan. The work of converting them is restricted to the labors of christian women among them. Will you be recreant to the task committed to you? Here is a work peculiarly yours, that no one else can do. How will you do it? With all your hearts, unflinchingly, till it is accomplished? Or with lukewarm zeal—spasmodic efforts and indifferent success? I believe you will do it, and do it well. May God give you speedy tokens of his approval and His interest in your work. You cannot expect not to meet with hindrances. Our adversary is living and he is strong. We are no match for wicked spirits in high places, but our Master is. Trusting in Him, we have every necessary equipment for the work before us. His very word, that He has chosen the weak things of the world to confound the mighty should give us strength. The less confidence we have in ourselves the better, if only we have faith in our Leader, and are willing to follow Him anywhere, through everything. Then at last we shall rejoice in His success. Alleluia, salvation, and glory, and honor, and power unto the Lord our God, Alleluia, Amen.

Rev. E. J. Grant of Dartmouth, in the course of a very appropriate and neat, speech alluded to the position of

Mr. & Mrs. Armstrong in relation to the Missionary Board, and said he did not doubt but it would ultimately be turned to good. There was enough in the present aspect of the Missionary cause in the world, to stimulate us to greater zeal and effort.

The chairman in his closing remarks referred to his former days—33 years ago—here, and the gratification it afforded him to be present. He expressed thanks to the choir and its conductor, Mr. Ackhurst, for the pieces so well rendered during the evening. The meeting was one of much interest.

The system of Postal Cards is finding its way all over the world. We received one from India—the Universal Postal Union, British India Post Card—a day or two ago with the following:

RAMAPATAM, INDIA, December 28th, 1880.

DEAR EDITOR,— Please change the address of my "Messenger" from Ongole to Ramapatam, Madras Presidency, India. All well. Yours as ever, W. B. BOGGS.

Mr. Boggs is appointed to take charge of the Theological School at Ramapatam during the absence of the teacher, on account of ill health.

We have a brief note from Rev. Rufus Sanford, dated VIZIANAGRAM, INDIA, Dec. 15, 1880.

Dear Bro. Selden,— I am now on a mission tour in the direction of Bobbili. Expect to be absent from home ten days.

On the 1st inst. we completed a tour of twenty days, in which we visited Chicacole and the region lying immediately south and west along the sea coast. We visited sixty-two villages. In about one-third of these we preached twice.

I hope to give you an account of this for the paper next week.

Yours very truly, R. SANFORD.

We shall look with interest for the promised letter.

The friends of Rev. John Brown will be pleased to read the following respecting the church of which he is at present pastor:

"A grand meeting last night. Many more came forward. They number I believe, between 30 and 40. An evangelist (by name Opie Redway) preached on Sunday, and held a meeting last night. By God's blessing he has stirred up many to decide. I told the church 3 weeks ago, I expected the Lord was going to bless us, although at the time I knew not when, and at the time had no idea of Mr. R.'s coming. He reminds me much of Bro. J. Wallace.

I trust the good work will still go on. It was a joy to see "an old man and his wife, and two children, all weeping, and by and by singing most lustily. The old man almost sang himself out of breath, "Praise God from whom all blessings flow," and then said, "I can't sing half loud enough." Rejoice with us."

I see N. B. is going to lose (I mean export) Mr. Carey. It will be a loss to them, and a gain to Liverpool. He is a strong man.

You have noticed, I presume, that Hugh Stowell Brown has withdrawn his resignation.

Mr. Spurgeon does not intend going to Mentone this winter.

The Salvation army is thriving mightily. Their converts have all to give up drink and tobacco. J. B.

The Baptist Publication Society is bringing out several new books on various different subjects.

TURN TO THE RIGHT: by Mrs. R. M. Wilbur, pp. 230, price 75 cents.

A pleasant narrative of the steps of young people who are brought to choose the path of righteousness, and shewing that under many adverse circumstances one may be very useful.

THE EARLY AND LATER DELAWARE BAPTISTS, by Rev. Richard B. Cook, pp. 156. Price 75 cents.

This effort to bring together the historical facts respecting churches in any locality is deserving of encouragement and support. It will doubtless suggest to persons in other places the value of historical documents.

TIMES OF CHRIST'S SECOND ADVENT, by A. Hovey, D.D., pp. 68. Price 8 cents.

Dr. Hovey's writings are always clear and concise. This little pamphlet may afford to many persons, more instruction on the subject than can be obtained from a large volume.

Rev. E. J. Grant of Dartmouth, in the course of a very appropriate and neat, speech alluded to the position of

An excellent compendium of what we receive and hold.

ATTENDANCE AT CHURCH: the duty and the privilege, by Prof. A. E. Waffle. Price 5 cents.

The phraseology employed here is not that commonly used by Baptists. It is a useful manual that may be employed to awaken greater attention to the importance of regular attendance on Public Worship.

NATHAN BISHOP, LL. D.: the man greatly beloved; by J. B. Simmons, D. D., pp. 32. Price 8 cents.

The biography of good men is profitable reading and adapted to assist in the formation of active christian life and character.

THE BAPTIST REVIEW for January, February, and March, 1881, published by J. R. Baumes, Cincinnati; has the following articles:

1. Organization and Personality, by President D. J. Hill.
2. The Antiquity of Man—its present phase, by Dr. Nisbet.
3. The Will in Theology, by President A. H. Strong.
4. Some conditions of pulpit power, by Dr. S. Graves.
5. The doctrine of two Messiahs among the Jews. Translated from the German, by Rev. J. F. Morton.
6. The denominational work of President Manning, by R. A. Gould, L. L. D.
7. Moral Lessons from the Word, by Rev. P. L. Jones.
8. The Old Testament Apocrypha, by Dr. Broadus.

In addition to this the Review contains ten pages of brief notices and reviews of books. These subjects are all full of interest, and all are treated in able, independent manner, and present original writing in a fresh readable style. The first article is an attempt to shew that the mind of man is a function of his nervous organization, "The antiquity of man" has been by some writers placed far beyond the commonly received historical dates. The object of this—the second—article is to shew that that theory has failed, and that there is now greater harmony between the voice of science and that of revelation than formerly.

The third article is a vigorous effort to account for man's sin at the first, and to discover the origin of the motive power which results in continuing to commit sin. Is Pulpit Power becoming less than formerly is a question asked by many. If so, what is the remedy, and how can the preacher secure the most complete mastery of his position? The writer gives the following as the concluding results of his enquiries:

1. An assured call of God to preach the Gospel.
2. That it be the truth of God and not human opinions and speculations which are preached.
3. That the preacher's powers be all fully consecrated and put into his work.
4. A well-trained mind and intellectual vigor in grasping and setting home the truth.
5. A wise observance of times and occasions and a skillful adaptation of the truth to them.

And, finally, as giving efficacy to all these and to all other conditions, the in-working, co-working of the Holy Spirit with the preacher, following also the word spoken by his own divine office-work, to make it availing in the hearts and lives of these who hear.

The fifth is a translation, we believe, by a graduate of Acadia College (1866). The subject is a little misty, although the translation is doubtless good; the writer concludes by saying:

In opposition to this mythical and legendary fabrication of the later Jewish writings we can only maintain from the Scriptures of the Old Testament that there is only one Messiah. If the prophets sometimes ascribe to him poverty, contempt, suffering, and death, and sometimes might, majesty, and redemption, Christianity has harmonized these expressions, inasmuch as it describes to him two natures and two conditions, the one of humiliation, the other of exaltation and victory.

Notices.

CASH RECEIVED FOR ACADEIA COLLEGE.

Jesse P. Smith, Windsor—Principal & Interest, (Endowment) \$ 11 00
Mrs. Eunice P. Shaw, Yarmouth, Principal—(Endowment)..... 250 00
Convention Funds from Churches in New Brunswick, forwarded by John March, Esq., Financial Agent..... 111 12
A. D. W. BARRS, Treas.
Wolfville, Jan. 29, 1881.

THE MINISTERIAL CONFERENCE of Digby Co., will meet at Centreville, Digby Neck, on Tuesday, Feb. 8th, at 10 a.m. Public service on Monday and Tuesday evenings.

J. H. SAUNDERS, Secy.

RECEIVED FROM WOMEN'S MISSION AID SOCIETIES.

North Sydney.—Mrs. J. B. Moore. \$8 00
A Friend to the Cause of Missions. 5 00
Mr. A. L. Wood, Halifax..... 5 00
M. R. SELDEN, Treasurer.
Halifax, Jan. 31, 1881.

CONVENTION FUNDS RECEIVED.

Hillgrove Church, per Rev. W. L. Parker.....\$20 00
Mr. and Mrs. J. W. Vickery, Yarmouth..... 3 00
Mrs. H. K. Richards, Yarmouth... 1 00
G. E. DAY.
Yarmouth, Jan. 28, 1881.

LONDONERRY IRON MINES.—The new Baptist Meeting House will be opened for Public Worship on Lord's Day, Feb. 6th. Service will be held at 11 a. m., 3.30 and 7 p. m. Ministers and friends are respectfully and earnestly invited to be present. A collection will be taken on behalf of the debt incurred in building.
C. C. FRESTON, Church Clerk.

CORRECTION.—We are requested to correct an error in our last. Rev. Dr. Tupper chose only the two first mentioned hymns sung at the funeral.

Acknowledgments.

Rev. J. E. Bleakney desires to gratefully acknowledge receiving a very handsome donation on the evenings of the 11th and 13th January, amounting to \$153.30, \$113 of which was in cash.
Port Lorne, Jan. 24, 1881.

DEAR EDITOR,— I wish to make grateful mention through the Messenger of a very kind liberal donation made me on the 20th inst., by the Baptist Church and congregation in this place. They gathered in large numbers at the parsonage. After partaking of an excellent tea spread by the ladies, a social pleasant time was enjoyed, they left the pastor richer and happier on account of the money gift and the manifestations of the kindly feeling of his people towards him and his family. Mrs. Archibald, of Bedeque, Misses Lydia and Amy Reid, of Tryon, presided at the Organ, and favored the company with charming music, for which they received the hearty thanks of all present. A purse containing \$42.16 in cash, and \$43 in useful articles was presented by Dea. W. B. Howatt. Enjoyable speeches were made by Rev. E. N. Archibald, Dr. Tremain, and S. Reid, Esq. May the Lord reward them an hundred fold.

Yours truly,
E. C. COREY.
Tryon, P. E. I., Jan. 25, 1880.

P. S.—I settled with the church in June, 1880. Since that time I have received \$145 in donations. Our congregations are excellent, Sabbath School prosperous. Baptized 2 at Appen Road, 1 at Kildare.

Bedeque, P. E. I., Jan. 18th, 1881.—I wish to acknowledge the very unexpected and welcome token of esteem of my friends of the Alberton Church and congregation. On Jan. 19th, at Deacon Renwick's, after a very enjoyable evening they presented me with cash and articles to the amount of \$38.
E. N. ARCHIBALD.

Moneys Received.

C. W. Sanders, \$12; E. B. Hubley, \$4.00; Rev. W. E. Hall, \$4.25; L. J. Walker, \$11; X. A. Chipman, \$34; D. P. Soley, \$2; Anon, \$1; Thos. White, \$2; Rev. A. Cohoon, \$2.50; J. Bradshaw, \$2; Joseph Ham, \$4; Albert Mills, \$4; Isaac Shaw, \$4; C. Jost, \$23.36.

News.

The barque *Ortili* cleared at the Halifax Custom House, on Wednesday last with 38,500 bushels of grain, the first grain cargo shipped from Halifax, Capt. Herd, the master says he would rather come here again for another cargo than to Montreal or any other port on the continent. He says this is the cheapest port on the continent, and the despatch in discharging and loading here have equalled anything he ever had at any port. The actual time of loading was 74 hours. He states that the facilities for loading ships with grain here are ample, and would strongly advise vessels to come here.

Messrs. Lord & Munn, of Montreal, are the shippers of this cargo, which was forwarded from Detroit via the Grand Trunk and Intercolonial Roads, occupying about ten days in transportation. It was brought down in ordinary box cars and sluiced aboard ship by an ordinary coal shoot with a special wooden casing to prevent waste, in just as satisfactory and good a manner as wanted.

At Lockport, on Thursday, Charles Peterson, 11 years of age, while skating on the sea water ice, fell into a hole and was drowned. The body was recovered after about twenty minutes, but the efforts at restoration were in vain.

The steamer *Widdrington* that went ashore at the gas works, had last week several steam pumps and fire engines, getting the water from her hold. There was much difficulty arising from the suction pipes becoming filled with corn. The pumping was continued, however, and on Sunday afternoon, the vessel slowly righted, and shortly after she was got out by the wharf and on Monday was removed to Roche's wharf. By the swelling of the corn—the deck was started, and a thorough overhauling will be given before she goes to sea.

The Grand Division Sons of Temperance is now in session at Lower Canard, Cornwallis. They were to meet at 3 o'clock yesterday afternoon.

At the Eastern Passage on Friday afternoon. A man named Icteton was engaged with his team hauling a load of wood, when he slipped and fell in front of his sleigh, which passed over his body. His internal injuries are so serious that his recovery is regarded as very doubtful.

At Hill Grove, Digby, on Tuesday Mrs. John Wilson, 65 years of age, went to the woods in search of her son, who was out cutting poles, she thinking that something had happened to him, his stay being protracted. He returned to the house after she had left, and immediately, with others, went in search of her, but she could not be found. The next morning her lifeless body was discovered in the snow behind the barn, she having perished from exposure.—*Chron.*

A young man named Petrie, belonging to Victoria Mines, was brought before Justices Roberston and Hamilton last week, charged with passing counterfeit 10, 20 and 50 cent pieces at Sydney Mines. Mr. Hearne appeared for the prisoner and pointed out some informality in the papers, which necessitated the releasing of the prisoner and the making out of new papers for his re-arrest. The prisoner, taking advantage of this, made his escape, and has not yet been brought to Justice. The bogus money was of excellent imitation, and would have to be examined closely to be detected.—*North Sydney Herald.*

A fatal accident occurred on Wednesday afternoon at Mr. Leadley's foundry in Dartmouth. The fireman, John Loner, was engaged with the boiler of the steam engine, when it burst and the side struck Loner, and killed him almost instantly. The verdict pronounced by the jury holding an inquest was that Loner came by his death by his own neglect in not having sufficient water in the boiler.

The barn of Mr. Philip McDougall, of Mira, C. B., containing ten head of cattle, two horses, a quantity of hay, farming implements, etc., was totally destroyed by fire on the night of the 20th inst. Loss about \$900, no insurance. Incendiarism is suspected.

Rev. C. B. Pitblado lectured on Thursday evening in Chalmers Church on "The North West," and gave a large amount of information on the vast extent of territory, and the great fertility of the soil in the western parts of the Dominion. He divided his subject into 1, The Indian Policy; 2, The Land Policy; and 3, The Railway Policy. He described the portion of the Pacific Railway already built, and what remained to be built by the Syndicate.

Rev. Thos. Duncan delivered a lecture before the Murray Division on "One Royal Road to Fortune," and maintained that the only one was that of persevering industry. He shewed that only by labor could a man expect to obtain a position of honor or respectability.

Ayer's Ague Cure is the only medicine in existence which may be considered an absolute antidote for fever and ague, and kindred diseases. It not only affords immediate relief, but it eradicates the malarial poison which produces the disease, without leaving any enervating or injurious effects, as is the case with many of the ague medicines advertised.

GATES' CELEBRATED NERVE OINTMENT! A Sure Relief for the Sufferer!

THIS efficacious and beautiful compound is particularly adapted for weakness of the Nerves and Muscles, restoring them to a healthy and vigorous action, thereby assisting the blood to perform the functions assigned to it. It is to those afflicted with nervous complaints, like cold water to a thirsty soul, reviving their spirits and renewing their strength.

IT CURES.

Wounds, Piles, Sores, Pimples, Outts, Stings, Felons, Burns, Scalds, Bruises, Sties, Sprains, Boils, Chapped Hands,

And cutaneous eruptions of the skin generally. For Colds, Hoarseness, and Lung Diseases, is used internally as well as externally, letting a piece about the size of a bean dissolve in the mouth, and run down as often as necessary (on going to bed preferable). It thoroughly cleanses and removes all collections and impurities as well as assist the healing process. It is perfectly pure and powerful. Try a box. Sold everywhere at 25 cents.

Manufactured by C. GATES, SON & CO. Middleton, Annapolis Co., N. S. For sale everywhere. Jan. 26.