

a wondrous change was now passing over us; and as the following winter was drawing to a close, some members of the household had professed to be converted, and no longer kept silence as to what was passing within. Many very unlikely cases among our neighbours too had been converted, and it had been said again and again by the christian people of the place—"Is Saul also among the prophets?" I was not myself yet one of them. But I was far from being easy, and can well remember how glad I felt in my heart when my foster-sister, Ann Calkin, for that was her name, and we were second cousins on our mother's side—with her face radiant with joy, privately and publicly declared her peace of mind, and her joy in believing. Distinctly do I remember hearing an uncle of ours, put the question to her at the close of a prayer-meeting at Mr. Thomas Lovetti's, "Are you happy?" and her answer was prompt and decided, "yes I am, very happy."

Shortly after this there was a meeting on the Lord's day, held at my father's (I think) and there, on a bright spring day, in a beautiful pool, in a bend of the brook that had for ages flowed, and still flows peacefully along that quiet meadow, she with more than a dozen others, was baptized—the first and the last time, I suppose, that beautiful stream has ever been consecrated to that sacred use.

The scene was very impressive. The "Baptistry" was some sixty rods from the house, and the large procession moved slowly to and from the place, singing a slow and solemn tune to an impressive hymn, with the ministers at their head. I think among those baptized were two boys of about my own age, an unusual event at that time, for it does not seem to have been the prevailing opinion that people ought to become church members before they were grown up. I am inclined to think those two boys are now the only survivors of the large number baptized that day—somehow about 20, I think. Henry Lyons and Wm. Parish, were the names of the two boys mentioned.

I am anxious to say that I was not only impressed at the time with the reality of Ann's conversion, but nothing in all her subsequent career ever gave me the least occasion to doubt it. She had not long professed to be a Christian before she had a long and painful season of sickness. We supposed she would die. She expected to die. But she was calm and happy in the prospect. This impressed myself and others. We knew little, alas, about religion, but we thought that what could make people good, and take away the dread of death was something worth having, and something worth seeking, and some of us determined that by the grace of God we too would seek and find that blessing, and be followers of those who through faith and patience have inherited the promises.

It is not the design of this brief sketch to trace fully our sister's subsequent career. She was married at the age of 25 years, to Mr. John L. Dunham, of Lakeville, then included under the name of Billtown. She became the mother of seven children, one son and six daughters, four of whom, with her aged husband survive her.

The last thirty years of her life was a period of unusual suffering and affliction. During the whole of that long period she was confined to her bed, and never left it, except as she was lifted out. I have a letter before me from the hand of a loving christian daughter of hers, describing the career of one of the best of mothers, and telling me of her bright example, and of her patience during that protracted period of suffering; and describing the death bed scene, the sweet verses she would repeat as death approached, and the sweet hymns they sang to her, and how calmly she fell asleep, and how appropriately her minister, Rev. Mr. Swaffield, selected for the subject of discourse at her funeral, Rev. xiv. 33, "Blessed are the dead that die in the Lord." But these warm breathings of filial affection seem too precious and too sacred for any but the domestic circle, and the bosoms of intimate relatives and christian friends. I suppress them: I must add, however, that I always made it a point to call, if possible, to

call and see Mrs. Dunham, when I happened to be in the neighbourhood. Invariably I found her ready and anxious to converse on the "better things." Sometimes we would get up a "meeting" in the house, that she might have the opportunity of hearing "Bro. Silas" preach, and at such times I was always well satisfied that I had at least one candid interested listener. Mrs. Dunham loved the Saviour and the gospel of salvation. I have heard others speak well of her besides her own near family relatives, and what is more, I have no remembrance of ever having heard an evil thing said of her, from the time she professed to be a follower of Christ to the end of her earthly career, nor before, for that matter. But of course evil enough to escape the woe of Luke vi. 26, may have been spoken of her, and much more, without my having heard it.

I called on the family since her death. I was glad her sufferings were over, and could say so without fear of offending. And yet I missed her. She had always had so hearty a greeting for "Bro. Silas," that it seemed hard to believe she was not there "at her post." "The memory of the just is blessed." "Rejoice with them that rejoice, and weep with them that weep." "But I would not have you to be ignorant brethren, concerning them that are asleep, that ye sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." "Behold I shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." "O death where is thy sting! O grave where is thy victory!" "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

For the Christian Messenger. Appeal to the Episcopal, Baptist and Presbyterian Churches of Halifax.

On behalf of the Albermarle Street Mission (the Superintendence of which I have held in the name of the above Churches, for about six years) I appeal for twenty Christian workers.

The field of this mission, embracing as it does the three "top streets," includes the "wickedest" part of our city.

The classes intended to be reached are the drunkard, the outcast, the neglected and the neglected, and the non-church-going masses in general. No more difficult, discouraging, (or dangerous) work could be undertaken than the endeavor to "reach" these classes with the Gospel. We usually have a staff of fifteen teachers for the Sunday School, but this is the easiest part of our work. Where aid is wanted and where twenty good workers are wanted immediately, is in the conducting of Gospel meetings on Sunday and Wednesday evenings. The average help we have in this, which is the hardest part of our work, is two ladies and two gentlemen. Our audiences are altogether different from those conducted in the regular churches from the fact that we have to go out and gather them in. This we can do most successfully by means of open-air singing and speaking which "draws the crowd" besides having an outside audience of scores and hundreds.

It has been stated recently by a Halifax paper that there are upwards of 75 liquor saloons on these top streets. Let our Christian churches estimate if they can the sum total of public vice which intemperance is allied with, and be reminded that, like Sodam and Gemorrah, Albermarle Street is noted for the enormity of its wickedness! The work of making known the Gospel on this street would be all too great for one man to give his whole time to visiting in every house in the day time, and in gathering the crowds at night to an open-air or indoor Gospel meeting! But I remind the Churches to whom I appeal that this work devolves upon three or four

men and women who have to work for their living, from 9 o'clock Monday morning to 9 o'clock Saturday night. I ask in the name of the Lord of the Vineyard, whom we serve in doing this work, and I ask also in the name of the lost and the perishing—whom we seek to save, for help from the twenty congregations of Episcopal, Baptist and Presbyterian churches of this city. Well may this be a Union Mission, and in view of the fact that there are hundreds of the people on these streets who spend the Sunday in drunkenness, revellings and all forms of ungodliness, I appeal to the ministers of the above churches to unite in the support of aggressive Christian effort on their behalf. The help we ask of the ministers and members of the churches to whom we appeal, is to support the visitation and conducting of open-air meetings among the worst classes of our city. We must work while it is called to-day, for the night cometh when no man can work. The harvest (will soon be) past and the summer ended and if the work is not done, hundreds of poor Albermarle Street lost ones will be lost forever, notwithstanding there are all these twenty Christian Churches who are responsible in the matter.

Faithfully yours, D. MACGREGOR, Supt.

N. B.—As the Methodist Churches of Halifax have a mission of their own. I do not appeal to them.

MISSIONARY INTELLIGENCE.

There are 40,000 communicants in the churches of South Africa, and 45,000 children in the schools.

Revival work in Sweden has been going on for several months with unabated interest. At Eskilstuna meetings were held in the Baptist chapel almost every evening during the first three months of this year, and 108 additions by baptism were made to the church. Many more had professed conversion, the total number being given as not less than 300. Brother Larsen, stationed at Eskilstuna, had also baptized fifty-eight in other towns during the quarter. In Stockholm 600 conversions are reported, and 284 baptisms. The pastor at Orebro reports between six and eight hundred conversions in that town and vicinity. Since New Year's 210 have been added to the church by baptism, and others have expressed a wish to join. In other places a similar work of grace is reported.

The great peninsula of Corea contains a population estimated at ten millions. The language is quite distinct from Japanese and Chinese. The people have hitherto been most jealously guarded against the intrusion of "outside barbarians," and little is known of them beyond the few facts learned from Jesuit missionaries from China, and through the surveys of ships on the coast. But the Rev. J. Ross, a Presbyterian missionary at Newchwang, on the Chinese border, has succeeded in learning the language, and has translated the New Testament into it. A tract has also been prepared by the Rev. J. MacIntyre, the colleague of Mr. Ross, consisting of an introduction to the New Testament and a catechism of Biblical doctrines, which has been printed. May this little spark kindle into a blaze of gospel light in that dark land!

From hearing so much of 'triumphs of the Gospel'—and wonderful indeed they are—is there not danger that we may suffer our missionary zeal to languish, thinking that not much more remains to be done? Let a few facts warn us against so terrible a mistake. The present population of the globe is estimated to be about 1,500,000,000. Of this number, 874,000,000 are heathen, 173,000,000 Mohammedans and 8,000,000 Jews, a grand total of 1,055,000,000. Of the remaining 445,000,000, who are classed as 'Christians,' 195,000,000 are Roman Catholics, 85,000,000 belong to the Greek churches, and 36,000,000 pretend to no religion at all.

This leaves 135,000,000 classed as Protestants, of whom, on a large estimate, not more than 100,000,000 are nominally evangelical. And of this 100,000,000—but one in fifteen of the population of the globe—how many can be truly said to be more than 'nominal' Christians? Are not these stupendous facts enough to stir our zeal to larger efforts for winning the world to Christ?—N. Y. Examiner.

The Christian Messenger.

Bible Lessons for 1882. THIRD QUARTER.

Lesson III.—JULY 23, 1882. BLIND BARTIMEUS. Mark x. 46-52.

COMMIT TO MEMORY: Vss. 46-52.

GOLDEN TEXT.—"The eyes of the blind shall be opened."—Isaiah xxxv. 5.

DAILY HOME READINGS. M. The Lesson, Mark x. 46-52. T. Parallels in Matthew, Matt. x. 29-34. W. The Son of David, Isaiah xi. 1-10. Th. Zaccheus Blessed, Luke xix. 1-10. F. Promises to Those who Seek, Luke xi. 1-13. S. How to Seek, Luke xviii. 1-14. S. Praise for Mercies, Psalm ciii.

RESOLUTE SEEKING.

LESSON OUTLINE.—Crying for Mercy, Vss. 46, 47. II. Refusing to Give Up, Vss. 48-50. III. Gaining Sight, Vss. 51, 52.

QUESTIONS.—What are we to think of the few slight apparent discrepancies in the Gospel narratives? On what journey was Jesus? In what character? For what purpose? By whom accompanied? Give Golden Text.

Vss. 46, 47.—Who was Bartimeus? What doing? What did he hear? What did he do? What did he mean by "Son of David"? How did he show faith? How humility?

Vss. 48-50.—If we would be blessed, how must we seek? How was Jesus misjudged? What two acts showed his kindness? How were hinderers removed? What comfort for the blind man?

Vss. 51, 52.—What kind question and earnest request? What did Jesus say? The result? What did Bartimeus do? What did this show? In what sense does faith save a sinner?

Jesus had passed down through Perea till he reached the latitude of Jerusalem, where he turned westward, re-crossing the Jordan at one of its fords, and came to Jericho, which was on the way to the Holy City. There occurred the two remarkable events of the conversion of Zaccheus (Luke xix. 1-10), and the healing of Bartimeus, which is the subject of this lesson.

NOTES.—I. The Cry, (Vss. 46-48.) V. 46.—Jericho. An important city of that day. Some fifteen or eighteen miles northeast of Jerusalem, and about five miles from the Jordan. In Christ's time, having been beautified by Herod the Great, it was very attractive. As he went out of Jericho. Matthew mentions two blind men, while Mark and Luke speak of only one. But silence is not contradiction. Doubtless Bartimeus was most conspicuous and best known, and the two Evangelists have their attention specially drawn to him. Jesus performed so many miracles, that it is not difficult to believe that he, at this time, healed the two blind men. Blind Bartimeus. Rather, Bartimeus the blind, implying that he was well known. Timeus was the name of his father, and Bar is Aramaic for son. (See Bartholomew, Barjonas, Barjesus, Barabbas, etc.) Begging. Blindness and begging are both fearfully prevalent in Oriental countries; the first often brought on by the reflection of the sun's fierce rays on the burning sands, together with lack of care and cleanliness; the latter almost necessarily accompanying the former. Highway-side. Bartimeus was an expert in begging, and wisely stationed himself where the stream of pilgrims flowed on towards Jerusalem.

Vss. 47, 48.—When he heard. Luke mentions his asking what the noise, betokening an unusual crowd, meant. The people told him: "Jesus of Nazareth passeth by." This title, and Nazarene (Matt. ii. 23), were often applied to him as terms of reproach, because of the proverb referred to in John i. 46. He began to cry out. There was no time to lose; this was the crisis of his fate. Jesus, thou Son of David. Not Jesus of Nazareth, but a title which showed a remarkable stretch of faith, and a spiritual perception far beyond that of the multitude; a title which recognized Jesus as the expected Messiah. Have mercy on me. The true prayer of the needy; brief, pointed, earnest, from the heart, in faith, persistent, answered. Many charged him, etc. Many of the multitude. Cried the more, a great deal. It was not a time to let etiquette or good manners, or timidity, stand in the way. It was now or never with him.

II. The Call, (Vss. 49, 50.) V. 49.—And commanded him to be called. Better, as in the New Version, and said, Call ye him. The rich and

poor, alike, the subjects of his matchless grace. They, doubtless some who before rebuked the beggar, call the blind man, and even offer encouraging words: Be of good comfort, or cheer; rise, he calleth thee.

Vs. 50.—Casting away his garment. No second invitation was needed. His eagerness is seen in his casting aside his outer garment, or mantle, lest it should retard his progress. Came to Jesus. Notice that he didn't give himself sight. He came to Jesus, who had sight for him.

III. The Cure, (Vss. 51, 52.) Jesus answered his loud cry for mercy, by asking him what thing he desired. A lesson to be specific in prayer. Lord. Rather, as in New Version, Rabboni, a title of honor. Mark loves to present the very words used in the interview. That I might receive my sight. Go thy way. Not refused, but blessed; not empty, but full of joy. Thy faith hath made thee whole. God's power coming to him, through the channel of faith, made both body and spirit whole. Immediately. Betokening active, full faith. Compare viii. 24. Received sight. . . followed Jesus. The eyes of both body and soul opened. He seems to have followed Jesus unbidden, but from a sense of ardent gratitude and love.

For the Teacher of the Primary Class. Tell the story through once, almost in Bible language, with careful intonation and gesture, and without questioning. Then go back and read each verse from the Bible, questioning and explaining as necessary.

What did the blind man have that made Jesus answer his prayer? How did the man show that he had faith? 1. By crying out so earnestly as soon as he found Jesus was near. 2. By calling Jesus the Son of David. 3. By casting away his garment, and coming so quickly when Jesus called. 4. By telling Jesus just what he wanted.

Sometimes a little boy is very selfish; but when his mamma tells him about it, he says: "I am not selfish." Mary was very cross; but when mamma said: "My little daughter is very cross today," Mary said: "No, I am not." Satan had made that little boy and girl blind inside, so that they could not see their naughty ways. Now if a little child does not see that he is naughty; he will not try to be better; and he will not ask to be forgiven. Such a child needs to pray: "Lord, that I might receive my sight!" It is a good prayer for every one of us.

—Abridged from the Baptist Teacher.

Baths' Department.

Scripture Enigma. No. 180.

Give the following described names and you will have a double acrostic; the initials reading downwards, and the finals reading upwards:

An island mentioned in connection with the travels of Paul.

A nephew of David, and among the chief of his mighty men.

One of the ingredients of the "holy oil."

A tempestuous wind storm mentioned in the Acts, curtailed.

An Old Testament King.

A kind of oil frequently mentioned in the Bible.

A very important land in Bible history, reversed.

A country on the boundary of the provinces of Ahasuerus.

The name of a cave in which David once secreted himself.

CURIOS QUESTIONS.

465. Of what city did God say, "He would raise up against it a destroying wind, and empty her land"?

406. The inhabitants of what city "shall fear because of calves"?

407. What prophet was a herdsman, and gatherer of sycamore fruit?

408. Who fainted when the rays of the sun beat upon his head, and said, "It is better for me to die than live"?

Charades. 409. 1. An indefinite article. 2. A small sweet cake. 3. To move to time and tune. The whole is a word signifying plenty.

410. 1. In favor of. 2. To obtain. 3. Yourself. 4. A negative. The whole is the name of a flower.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigma. No. 179.

Lead me in truth and teach me.—Psa. xxv. 5.

ANSWERS TO CURIOUS QUESTIONS.

403. SCOTT HUNT ADDISON KEATS EMERSON SPENSER POPE ELIOT AKENSIDE KEAD EVERETT

404. QUOTATION IN PL. I shot an arrow into the air, It fell to earth, I knew not where, For so swiftly it flew, the sight Could not follow it in its flight.

I breathed a song into the air, It fell to earth, I knew not where, For who has sight so keen and strong That it can follow the flight of song?

Long, long afterward, in an oak, I found the arrow, still unbroke, And the song from beginning to end I found again, in the heart of a friend.

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