RELIGIOUS ITEMS.

"A leader is to lead." "When one is expected to lead a prayer-meeting it is a great mistake to go through the preliminaries and then tell the congregation that the meeting is in their hands. In nine cases out of ten they will refuse to take it, and a painful and awkward silence will mark the blunder. If you have agreed to lead a meeting make careful preparations, have your plans all worked out, and keep the reins in your own hands. If there are voluntary exercises all the better, but do not depend on them. Unless there is an expressed understanding that each is to speak as the Spirit moves him, the leader is the responsible party.

The necessity of having European or American missionaries in charge of the mission work in heathen lands is strongly urged by Dr. Dean, in a letter from Siam. "I know not where the man is to be found," he writes, "who would say he is ready to commit the churches he has organized, and the schools he has founded, and the mission he has started or labored to promote among the heathen, to a native superintendency, or where it could now be done with safety.

The N. Y. *Examiner* says the enterprise of Rev. Edw. Judson, D.D., in New York city, never was so full of hope and gracious fruit as now, and adds: "The congregations are larger, and there have been baptisms every Sunday since the first Sunday in October. Sixteen were to follow the Lord in this ordinance last Sunday, and Dr. Judson says, 'The fruit is ripe and hangs low.' His own health seems to be perfect, and the indications of a harvest of blessings in the Berean church are most auspicious. He has been holding meetings every evening the last two weeks and expects to continue them two weeks more: On the invitation from Dr. MacArthur, Dr. Judson as Secretary of our Baptist City Mission, preached in the Calvary pulpit on Sunday morning in behalf of the work of evangelization in this city, and the collection that followed was $14,200—the largest we believe that has yet been taken for this object. It was a noble gift for one of the best enterprises in which Baptists are engaged."

At Weisbaden, the well known German health-resort, there is a Baptist church of one hundred members which was founded only two and a half years ago. Nearly all the members have been baptized since that time. Although very poor, the church has been from the first selfsupporting, and now sustains three outstations. Three of the brethren are engaged in colporteur service, and the church is actively enlisted in missionary and evangelistic work.

You do no harm, you say; you keep the letter of the commandments. You are not dishonest, or untruthful, or impure. No more was the unfaithful steward. But do you use what God has given you for the purpose for which He intended it?—your mind for understanding His work; your eyes for watching for His coming; your ears for listening for His voice; your knees for prayer; your feet for running the way of His commandments; your tongue for telling His truth; your body the battle-field for overcoming His enemies; your sympathies for His people and your energies for His Church; your money for helping His poor, His church, His house; your soul for loving Him; your spirit, a tabernacle for His sacred presence; your whole body, soul, and spirit, yourself, a servant and slave of Jesus Christ; doing your work in life because He has given it to be done, with both hands, earnestly; doing it under His eye, and for His approval—this is being a "faithful steward."—*Dean of Denver.*

Two years ago there was but one baptized believer in the village of Ko-Koi, China. Now there is a neat little chapel, with thirty-two church members, and over fifty worshippers. This number, Miss Norwood reports, includes a family of over thirty persons, all of whom are believers. The native Christians contributed toward the cost of the chapel $126—nearly two-thirds of the entire cost; and they are now sustaining their Sunday services themselves, and meeting all the expenses involved.

Mrs. Spurgeon has continued her beneficent work of book distribution through another twelve months; and we are glad to find that strength has been given for increased effort, the distribution of 1882 having been larger than in any previous year. The year began with a balance of £316; the donations came to £1,343; the expenditure amounted to £1,304, leaving a balance in hand for the new year of £355. The number of volumes sent out in 1882 was 9,146, making a total from the commencement, seven years ago, of 50,770. The books were distributed between 245 Baptists, 187 Independents, 265 Methodists, 167 Church of England clergymen, 41 Presbyterians, 30 Missionaries, and 73 Evangelists—total 1,008. In addition to the books, 11,086 separate sermons for village circulation have also been given.

Correspondence.

For the Christian Messenger

A Visit to the North Baptist Friday-night Social Prayer Meeting.

I dropped in the other night to join with the above society of believers in prayer and praise. I jot down my impressions, which may serve as suggestions for other prayer meetings in town or country.

1st. The meeting was large, and the room well filled with young and old.

2nd. The singing of Sankey's Gospel Hymns was led by a good voice, and supported with life and energy by all.

3rd. The hymns selected were enlivening, and expressive of the close relationship of the believer with the Saviour, and of the salvation offered in the gospel to the lost sinner.

4th. After the pastor's remarks on the lesson of the evening, prayers were offered by *voluntary* leaders.

5th. When the meeting was thus well under way, it was "open" for words of exhortation or counsel from members, recognizing the meeting to be a gathering of members of a family who would like to interchange their ideas and feelings.

6th. Testimony was given by young and old in turn, of the way by which the Lord had led them and how, while "we worked out our own salvation with fear and trembling, it was God working in us both to will and to do of His good pleasure." This idea was expressed in the words of those who spoke and also in the words of Scripture. The believers' experience were related more in Scripture language than in their own.

7th. Some simply repeated Scripture texts, choosing this way of confessing Christ before others.

8th. One or two rose to ask for special prayer, to enable them to overcome in the Christian fight.

9th. A large number in a short space of time either contributed to the meeting a few words, or others voluntarily led in prayer.

10th. Although many weeks after the revival in which God had blessed the labors of Mr. Chubbuck, the evangelist, here was a continuation of the Spirit's blessing, which suggests that the weekly believers' meeting should always have that reviving power which Christians so much value. The prayer meeting is the Christian meeting with some of the rest of the family of God,—and as the laboring man after his day's labor reaches home, and is revived and strengthened, so should the Wednesday and Friday night meeting be to the believer, a revival to his soul midst the temptations and conflict of life.

11th. The meeting, seeming all too short, closed with the benediction, after silent prayer and a summary of the points of the meeting by the pastor.

D. MacGregor.

For the Christian Messenger.

Brevities.

BY T. H. P.

Never do anything that you are not sure is right. "Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Many who neglect religious duties wonder that they do not enjoy their religious privileges. The wonder and pity would be if they did enjoy them Can a being be happy out of its own element? "To him that knoweth to do good, and doeth it not, to him it is sin." "How shall we that are dead to sin live any longer therein." "You only have I chosen of all the families of the earth: therefore I will punish you for all your iniquities." See Heb. xii. 7, 8.

In matters of conscience first thoughts are best.

How mach better would the world and the church be if every one would only act up to his convictions; and how much clearer and stronger would his convictions be of truth and duty. "If any one will do his will he shall know of the doctrine."

How much good has been done that would never have been undertaken had all the difficulties been known at the beginning. The rescuing of Israel from Egypt for instance. And so the Lord reveals to us only as we need to know, are able to bear, and willing to obey. Deut. xxii. 29; John xvi. 12.

The reason that the same amount of effort and ability will accomplish more evil than good in the world is that man's inclinations are in that direction. It is easier to go with the stream than against it. It is easier to raise weeds than vegetables.

Who does not wish sometimes to be a Christian? Even the scoffer, and those who affect to despise and to "curse" the Christian, would, at one time or other, give their all to possess his peace, his security, and his prospects. "Who can count the dust of Jacob, and, Let me die the death of the righteous" "Their rock is not like our rock, our enemies themselves being judges."

Christians should attend religious meetings and take part in them, (Heb. x. 24, 25), for their own sakes, (John xx. 19-28; 1 Cor. xiv. 4), for the sake of others, (1 Cor, xiv. 19, 23-26), and for Christ's sake, Matt. xviii. 20.

Never accept as an offence what was not intended as such. "Love thinketh no evil"

For the Christian Messenger.

Luthard's Apologetical Discourses.

Translated from the German by Prof. D. M. Welton.

NINTH DISCOURSE.

Christianity in History.

II.

But the individual kingdoms and states which were developed from the great empire of Alexander were taken up by the Roman Empire, and hereby bound to Western Europe and drawn into the great current of the world's history. The Roman Empire gave an outward form to that for which Alexander's empire intellectually prepared the way. Through the Roman Empire the nations which previously were so exclusive towards one another were united into one great whole, and connect on and intercourse were restored among them, which was transferred to the sphere of general culture. All this served to establish in the soul of man the idea of a unified kingdom, which should join in a higher unity the manifoldness of peoples and customs, and so prepare the way for the great thought which Christianity cherished of the kingdom of God. At the same time it paved the way for the gospel to reach the western nations; for the streets upon which Roman functionaries and troops marched into the provinces and back again to the capital, or upon which merchants went back and forth, these now became useful also to the messengers of Jesus Christ, that they might go forth with the word of life to those great regions of country, in which at that time the history of the world was transpiring, from the Euphrates to Rome and Spain This whole territory was moreover embraced by common law, to make which acceptable and establish its authority so that it should protect public life, was the special vocation of Rome. Under the protection of this law youthful Christianity should also go forth, and we see in the life of the Apostle Paul, whose task was the planting of Christianity in the Roman Empire, how Roman law protected him from the fanaticism of his Jewish enemies.

This state of things, however, as indicated by the Roman Empire and the name of the Emperor Augustus at the time of the birth of Christ, was the result of the entire previous development. All their lines converge here, as also that of the intellectual development.

Those nations were especially endowed who were destined to be the bearers of this intellectual development to us and the mediators of the intellectual culture of the old world. In them the human mind exhibited the fulness of its possibilities, but therewith also its limitations. In the beginning the total intellectual life inhered in the strictest sense in the idea of the nation and state. The state seemed to be the highest form of human fellowship, to which all others, even the family and the religious life, should be subordinated. A humanity taking precedence of the nation and state was not known. All intellectual culture was in the fullest sense national, and in the first place it was Græconational. Outside this national culture there was, so to speak, no culture, only barbarism. To the Greeks all other nations were barbarians In like manner all morality and all religion was of a national and political kind. All virtue, all sin, was political virtue, political sin, a higher kind was not known. So of all religion. Several centuries after the birth of Christ the Philosopher Celsus declared the idea of a religion for humanity—a universal religion—to be nonsense. The nation, the state, appeared to be the fountain of all life. But it pointed out that this fountain was not inexhaustible. The national spirit sank ever deeper and became exhausted, the power of the state dissolved, and from the sphere of political life men took refuge in that of general intellectual culture. In the domination of Greek culture the Greeks sought and found an indemnification for the loss of national and political independence. It was thus seen that political existence was not the highest or last or deepest source of intellectual life. It is of great nterest to observe the intellectual process that is carried into effect at the exit of the old history, how it endeavors to work out the generally humane from the national In the most diversified spheres this process was carried on—in the religious, the moral, and the philosophical. Men broke through the limitations of national religion and from a diversity of religions sought the best, without however being able to find satisfaction in this confused and superstitious medley, or to come to any other result than the confession which the philosopher Plotinus makes: men cannot go to the gods, the gods must come to men. In morals men left the national standpoint and strove for a universal human morality and ethics, which often exhibited in its expression the most striking approach to Christian ethics, certainly in its complete diversity of spirit, but without becoming a power and a truth. And philosophy sought indeed for the universal truth for mankind, and busied itself with the mystery of the general relation subsisting between God and the world, but without freeing itself from doubt and uncertainty. And rightly have men at all times taken the challenging question of Pilate: What is truth? as an involuntary expression of the result to which the entire struggle of the old world after truth came. All endeavors to find the truth failed; so it seemed best to give up the unfruitful search altogether, though a profound longing for the truth still remained in the heart What, however, the Alexandrian speculation produced and offered in ideas, which should explain the mystery of the divine and its revelation,—these were only phantoms of the real truth, as it were husks of the true kernel which was wanting to them: direct prophecies of genuine evidential truth, which could not originate in the exhausted power of the human mind, but which entered history as an act of God, and in the Person of him who could say: I am the truth.

Thus Jesus Christ is the goal of the old history, both outer and inner; a demand of its entire development; the answer to the question with which it ends; the solution of its enigma; the key to our understanding of the history of the word. He is not the product of history, but the miracle and wonderful gift of God, come from above and not from beneath; but he is the demand of history, and hereby he unites himself with it, supernaturally indeed according to his being and origin, yet in his historical position naturally.

This is the place of Christianity, that is, of Jesus Christ in the history that preceded his coming: he is its goal and conclusion. And corresponding to this is his place in the history that follows: he is its starting point and dominant factor. With him a new period begins, and this new period is controlled by him.

Before Jesus took his departure from his disciples, he commanded them to carry the gospel message to all nations, to baptize believers in his name, and to gather the renewed into one community; and he gave them the promise that the gospel should be proclaimed in all the earth and that there should be one flock and one shepherd. This seemed an utter impossibility, coming from any other it would have been called madness. For how should these few men, unlettered fishermen and publicans from the most despised people on earth, bring all mankind to the reception of a religion which made a crucified person its central figure, and announced a way of salvation which was the farthest possible from flattering the dispositions of men, and stood in sharpest opposition to their natural thoughts? Surely the thought of humanity as a great unit, moreover the thought of one religion for humanity, a universal religion, a religious community which should unite in itself the totality of the nations, the entire diversity of nationalities, of positions in life and distinctions in culture, the thought of the church as we now know it and have it, was the greatest that ever had been conceived or spoken by man; the thought itself was a marvel, its realization was altogether the highest marvel for us, the marvel that remains and stands continually before our eyes, and supplies for us the place of every other, a marvel intelligible only from that other marvel which Jesus added: they should be armed with power from on high, and, as Luke relates in the beginning of the Acts of the Apostles that the spirit of God should come upon them and make other men of them, so that in the power of this new spirit they should conquer the world and establish a new kingdom, which, not established as the old earthly empires, with natural though uncommon means, but by the might of the Divine Spirit, should remain to the end of days.

For the Christian Messenger.

From France.

PARIS, Feb. 27, 1883.

At length the vexed question of a Paris opera for the people seems settled. Young composers will now, it is hoped, have some opportunity of getting their manuscripts looked over, which under the present operatic conditions of the French capital is an impossibility; and the great public will be enabled to cultivate a taste for high lyric music, which, with the prohibitive prices of the grand opera, they are at present quite debarred from doing. The prices of admission to the popular opera will range from three francs to half a franc.

The annual show of fat stock at the Palais de l'Industrie, in Paris, was closed on Wednesday. The task of the judges has been a very laborious one, for the entries consist of 369 head of cattle, 92 pairs of sheep, and 125 of pigs, to say nothing of 2,269 pens of live poultry pigeons, rabbits, etc., 320 entries of dressed poultry, 487 of cheese, 217 of butter and milk, and 3,477 of roots, vegetables, fruit, and other miscellaneous produce. In addition to all these entries, varying little in numbers from those of previous years, there is for the first time this season a separate exhibition of breeding stock, comprising sixty-eight bulls of different breeds, sixty-three rams and twenty-three boars. All these animals divided into different classes according to their age and breed, have been examined, and the prizes in most instances awarded, though it is unfortunately the custom in France not to indicate the winners until the whole of the prizes have been given. The consequence is that visitors know nothing of what is going on, and the Government under whose superintendence the show is held, does not even provide catalogues, until the show has been open for two or three days. These are omissions which detract very much from the practical usefulness, which is in other respects very well organized and has unquestionably had a very beneficial effect upon the French breeding and fattening of live stock.

The week has been an exciting one A new ministry has been formed under M. Jules Ferry, who has cut the deadlock between the Senate and Assembly by resurrecting some old law whereby it is found possible to deprive the French Princes of their military commands It is difficult to imagine any thing more unreasoning, or unreasonable. Because a Bonaparte placards the streets of Paris, with a manifesto, the Assembly becomes panic-stricken, and demands the immediate banishment or removal from the army of a number of quiet elderly gentlemen, whose military and naval achievements compare more than favorably with those of M. Jules Ferry or any of his subordinates. This it does while shrieking that the Republic is strong enough to protect herself. AUGUST.

DALHOUSIE COLLEGE AND UNIVERSITY, HALIFAX, N. S.

MUNRO Exhibitions and Bursaries.

Through the liberality of GEORGE MUNRO, Esq., of New York, the following Exhibitions and Bursaries will be offered for competition at the commencement of the Winter Sessions of this College, 1883, 1884 and 1885.

In 1883:

FIVE JUNIOR EXIBITIONS of the annual value of $200, tenable for two years, and TEN JUNIOR BURSARIES of the annual value of $150, tenable for two years.

FIVE SENIOR EXHIBITIONS of the annual value of $200, tenable for two years. TEN SENIOR BURSARIES of the annual value of $150, tenable for two years.

In 1884 & 1885:

FIVE SENIOR EXHIBITIONS of the annual value of $200, tenable for two years. TEN SENIOR BURSARIES of the annual value of $150, tenable for two years.

The Exhibitions are open to all candidates; the Bursaries are open to candidates from the Maritime Provinces. The The Junior Exhibitions and Bursaries are open to candidates for Matriculation in Arts; the Senior Exhibitions and Bursaries to undergraduates of any University who have completed two, and only two, years of their Arts course, and who intend to enter the third year of the Arts course in this University.

Full information may be obtained on application to the Principal, Dalhousie College, Halifax, N. S.

Dec. 13. 3 m.

TO DRS. BENNET AND LEWIS, 119 HOLLIS ST., HALIFAX.

DEAR SIRS:—"I desire to express my feelings of profound gratitude to you who have helped me so much by the use and application of your wonderful medicine known as your Absorptive Pads and Plasters. I was sick about two years, and spent a large sum of money with Physicians but received very little benefit until I tried your Absorptive treatment. When I commenced using it this summer I could scarcely walk across the floor, and now I can walk a mile at a time, and attend to household duties much better than I could before and feel only too glad to recommend this truly great treatment to any person or persons who may be afflicted as I was. You are at liberty to make any disposition of this note you may deem proper.

MRS. R. HIBBARD.

Hebron, Yarmouth.

This treatment can be applied effectively without interview where full particulars of case are sent by letter.

Nov. 21,

A NOTED BUT UNTITLED WOMAN.

[From the Boston *Globe.*]

Messrs. Editors:—

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhœa, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only $1. per bottle or six for $5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaint of *either* sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are *the best in the world* for the cure of Constipation, Biliousness and Torpidity of the liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity.

'All must respect her as an Angel of Mercy whose sole ambition is to do good to others.

Philadelphia, Pa. (3) Mrs. A. M. D.

Oct. 4. 1 y.

KIDNEY-WORT

FOR THE PERMANENT CURE OF CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. THIS distressing complaint is very apt to be complicated with constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

☞ If you have either of these troubles

PRICE $1. USE Druggists Sell

KIDNEY-WORT

Acts at the Same Time on Stomach, Liver and Bowels.

Oct. 4. 1 year.

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Cor er Granville & Sackville Streets.

BOOK BINDERS, PAPERS RULERS, BLANK BOOKS, Manufacturers, Perforaters, Steam Machine PAPER BAG Manufacturers. Cheapest in the Market.

Jan. 31.

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Address, Munn & Co., publishers of Scientific American, 261 Broadway, New York

Handbook about patents mailed free.

Nov. 1.

☞ *EDITORIAL NOTICE* FROM THE N. Y. WATCH TOWER.

BUDS AND BLOSSONS is the title of a neat and attractive illustrated religious monthly magazine, published in Halifax, N. S., and edited by Rev. J. F. Avery, pastor of the Third Baptist Church of that city. It is now in its seventh vol., and does credit to both publisher and editor. It is such a periodical as will prove a blessing in any family where it is taken and read.

"J. F. AVERY, of Halifax, editor of BUDS & BLOSSOMS, sent us a copy of his magazine. We are very much pleased with it. It is a nearer approach to the English magazines of the same class than anything published here. Its ILLUSTRATIONS are good and its reading matter such as must do good. We wish it success."

THE PRESBYTERIAN WITNESS in its last issue had a word for "Buds & Blossoms." It is a good family magazine.

A Baptist Minister writes: "Buds & Blossoms is nearly perfect in get up, the quantity and price is also a great temptation and surprise. If known it must gain subscribers."

12 pictures monthly. A 36 page magazine for 75 cents a year. Specimen copy 7 cents. Jan. 24.

A Cabinet Photo of the Editor and his wife is offered for 3 new subscriptions.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

*Sept. 29, 1880.