

well as in other respects, is very striking, the Englishman being very tall and somewhat gaunt, with large features and a clean shaven face. He appears to be about 35 years of age. In Boston Mr. Morgan preached a short series of sermons on doing the will of God, and was heard not only with deep interest, but doubtless also with corresponding profit. He deals with his audience in a wholly serious way and handles his great themes with becoming reverence. Everything in the way of coarse witticism and extravagant expression is happily absent, though an occasional gleam of humor is permitted to lighten the preacher's discourse. Mr. Morgan's appeal is not primarily to the emotions. His aim is to convince and to edify by the application of Scriptural truth, and he seeks—and we judge with much success—to reach the heart through the understanding and the conscience. In manner of speech and tone of voice Mr. Morgan reminded us of our President Trotter more than any preacher we know. In Boston Mr. Morgan addressed himself to the professors of religion; and to serious, thoughtful minds his sermons could not fail to be instructive, inspiring and permanently helpful. Mr. Moody declares that he has been greatly blessed through Mr. Morgan's preaching.

Nehemiah's Prayer.

"That Hanani, one of my brethren, came, he and certain men out of Judah" (v. 2). This might be almost called an accident. For some reason, we know not what, Hanani had made this visit and returned. But out of this slight incident sprang all of Nehemiah's beneficent and heroic ministry. God has control over what we call small happenings. Try to discover God's will even in little occurrences. Narrow doors are often entrances into wide duties.

"And I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem." Some people go through life unasking about their fellows. I have known church members who never much troubled themselves to ask how their church, or the poorer and lowlier members of it, were getting on. They were in some shining Shushan of fortune or position; they never cared to know concerning others outside their own special palace walls. Your prosperity is sadly hurting and belittling you if you are in such a case. Want of interest in others is the surest and quickest sign of a shriveling soul.

"The wall of Jerusalem also is broken down, and the gates thereof are burned with fire. . . . When I heard these words, . . . I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven" (vs. 3, 4). If you are a real Christian, the saddest news you can hear is that injury is smiting the cause of God. If foreign missions are not advancing, if home missions are not making triumphant way, if the religious press is getting feeble, if your church is not nobly prosperous, if religion is lagging in your neighborhood,—these things are your own personal grief, and call to special diligence and prayer. Dr. Lyman Beecher tells how, when in East Hampton, and the cause of Christ seemed to be somewhat losing, he called upon a bedridden saint, who told him that, lying on his bed, he had been going, in thought, into every house in the village, earnestly praying for each dweller in it. "I went home expecting," said Dr. Beecher. Nor did he expect in vain. A mighty revival soon swept the village. Let any breakage of any sort in our Jerusalem be personal grief to us, and force us, as Nehemiah was forced, to special prayer.

"That keepeth covenant and mercy with them that love him and keep his commandments" (v. 5). A young fellow was complaining to me how little he was getting out of life, how his pleasures palled upon him, how things seemed hostile to him. "I think God cruel to treat a fellow so," he said. "But you have just been telling me," I answered, "of dissipations and various low outbreaching sins in which you are indulging yourself." "Yes," he said, "that is all true." "But if God should make the way of such evil pleasant and prosperous to you, and so lure you on to it, would not that be cruel? Is it not rather God's very love to you which is hedging your way that you may be turned from evil?" I asked. "Yes, I see it," he said. "I had not thought thus about it before." God cannot bless us in evil. He could not be the good God and do that. When we turn from evil, then we become conscious of his covenant and mercy.

"Which I pray before thee at this time, day and night" (v. 6). Do not pray just once, and have done with it. Keep on praying. Continuance is the note of earnestness. If the answer tarry, wait for it, but wait praying. I heard George Müller, of the Bristol Orphan House, say that he had continued praying for some things for thirty years.

\*From Illustrative Applications on Nehemiah 1:1-11, by Dr. Wayland Hoyt, in the S. S. Times.

"Remember, I beseech thee, the word that thou commandest thy servant Moses" (v. 8). The potent arguments in prayer are the divine promises. In the Psalms, throughout the whole Scripture, you find God's saints pleading his promises in their prayers. The prayer of faith is the prayer that lays grip on the promises.

"Who delight to fear thy name" (v. 11). Get true notion of this fear. It is not the fear of dread; it is the fear of filialness which so loves that it is even troubled lest it offend. Such fear, such consciousness of oneness with God, is supreme delight.

"But grant him mercy in the sight of this man." Nehemiah's prayer focused itself in distinct purpose. He would not simply pray generally for his people, he would himself attempt for them. When our prayers mean our own service, sacrifice, action, there is vast push in them.

"Now I was cupbearer to the king." And because he held such a high position, therefore he would serve God's people. It is a great and gracious thing when we make our gifts, positions, opportunities, not dissuaves from difficult and noble duty, but suaves and reasons toward it.

From Halifax.

The ceremony of dedicating a Baptist place of worship is plain form, compared with the consecration of a Roman Catholic cathedral. Not until last week was St. Mary's, Halifax, at the corner of Pleasant street and Spring Garden Road, fully consecrated. Invitations had been sent west as far as Toronto, and as far south as the New England States. A large number of eminent priests and bishops responded, and took part in the elaborate ceremony. The readers of the MESSENGER AND VISITOR may get some idea of the performance by the following statement of what took place. Relics of the martyrs Saint Lucy and Saint Evaristus, were enclosed in a silver case, and placed by Archbishop O'Brien in the oratory of the Glebe house, close by the cathedral. There a religious service took place. "The office of martyrs was said by several priests and vigil kept."

The following day the clergymen all assembled in front of the cathedral, and there read prayers and litanies. After this Archbishop O'Brien passed around the cathedral three times, sprinkling his pathway with holy water. Then he and the rest of the clergy entered the building where they continued for a time in prayers, reciting litanies and psalms. Then the archbishop walked around the inside of the building three times, sprinkling the path of his feet with holy water as he did in his walk around the outside when he encompassed it. Then he wrote the alphabets of the Latin and Greek languages from one end of the building to the other in lines crossing each other on the floor. This part of the service over the archbishop and clergy formed a procession, and went to the house where the priests live, got the relics and in solemn procession brought them into the cathedral, and placed them in a receptacle on a marble table of the altar and sealed it with a marble slab. After this the congregation was admitted. Then there was a long ceremony of consecrating the marble altar. The twelve crosses on the walls, four on each wall, were then anointed with chrism. These crosses, I suppose, represent the twelve apostles. Before each cross a burning wax candle was placed. After this, pontifical high mass was celebrated and a sermon preached by the bishop of Charlottetown. In the evening pontifical vespers and the benediction of the blessed sacrament took place. Father Ryan of Toronto preached in the evening.

By this brief account of the consecration of the Cathedral church of Halifax, the Baptist can get some idea of the manner of dedicating sacred edifices by our Roman Catholic neighbors.

The other notable event is one to which Halifax, or a portion of it, is looking forward. It is the meeting of the Canadian W. C. Temperance Union. About eighty delegates are expected to invade the city on the ninth of November. They are to be entertained in private families. No little anxiety is now burning in the hearts of the good women of the W. C. T. U. in the city, about the caring for this band of sisters in private, and about directing their ways in public. The Province building has been put at their disposal. If they meet in the assembly room the late J. W. Johnston and Joseph Howe will look down upon this assembly of women. It will not scare their pictures out of their gilt frames. Were they alive both would accord these ladies a hearty welcome, and their welcomes would be seasoned with grace and humor. It would be a treat to hear the eloquence of the late attorney general and to observe his courtly manner. How the ladies of the W. C. T. U. would shake their sides at highly spiced wit of the great Joe Howe. But the ladies will get a welcome from Mayor Hamilton, Bishop Courtney and others. When meeting in Boston the pulpits were opened for them on the Lord's day. Some of the pulpits of Halifax may receive them, others may decline their ministrations.

The Tabernacle has invited Rev. W. G. Schurman, of Bear River, to become the successor of Mr. Bates. Some correspondence has taken place in regard to salary, which, no doubt, is satisfactory to both sides. I have heard that Mr. Schurman has accepted the call. He will find a large sphere in which to labor. He has the reputation of being a stirring, energetic evangelist as well as good pastor. Well, Halifax is a good field for a laborer of that type.

The Rev. F. O. Wheel's continues his work at the West End. Large congregations listen to his sermons. Since July the church has declined the help they have been receiving from the Home Mission Board. This was done at the instance of their pastor. He told them he never had accepted such help and did not want it now. Last Sunday evening Mr. Dickets read the quarterly financial report. The treasury is not empty. On that evening Mr. Weeks preached a sermon on giving. "The two mites" was his text. He took a broad view of his subject—give to support themselves and all the enterprises of the denomination, all give, give as you are able, give as to the Lord and not to men. Any pastor would be glad

to have Mr. Weeks preach that sermon to his people. The good brother has not yet consented to preach in the other Baptist pulpits in the city. That will come along later. He also owes it to the Association to give them a share of his labors. This too we hope will come at a day not distant.

The other ministers are at their work, faithful and loving brethren they are. The churches ought to cherish holy pride that they have such men of God to lead them.

The Rev. J. W. Bancroft, supplied for the Tabernacle last Sunday. The Rev. R. Osgood Morse when in the city told us of his labors in Guysboro. This brother is no section man. He takes the whole field and work of the denomination into his heart. On his own field he does not spare himself. His labors and time are given to a number of places far from his centre. It is an inspiration to see men who have spent so much time and money in preparing for the ministry, both in this country and in the United States, finding their joy to labor in these large fields on a very small salary, small because the people are not able to make them large.

The Rev. Mr. Snelling's coming to Sackville and Hammonds Plains is a source of satisfaction to the pastors of Halifax County. It is hoped he may give a part of his time to the new church at Bedford.

The wife of Rev. E. A. Ingraham, of St. Margarets Bay is ill. The family have the sympathy of their many friends.

The Rev. C. S. Stearns has left Jeddore. That field is now vacant. The Rev. P. S. McGregor has an invitation to go to Woodstock, N. B., to supply for a time. He is inclined to go and help that church. REPORTER.

Please Explain.

MR. EDITOR—Under the editorial notes in your issue of September 13, speaking of a union between the Baptists and Free Baptists you say that these bodies "are so nearly one in doctrine and practice that they might well be one in name and in organization"; and further on: "There are many good reasons why the two bodies should unite, and no sufficient reason why they should not."

I pen these lines in no controversial spirit. I think that I voice the opinion of the Baptists of Nova Scotia when I say that a union of these two bodies is in every way desirable if it can be an organized union in more than name, sincere and hearty, and can be consummated without a sacrifice of principle on either side. But how this can be accomplished is the difficulty that presses on me and others on this side of the Bay, and my object in this writing is to obtain for myself and others your views as to how and in what manner this union can be effected.

Do you ask the Baptists to give up any of the doctrines and practices which they have been so long taught and in accordance with the teachings of God's Word, and which very many of them hold so tenaciously? and, if so, which of them?

Do you expect the Free Baptists to abandon any of their creeds? and, if so, which of them?

In the settlement of difficulties in secular matters the principle of give and take obtains, but where revealed truth is concerned can there be any compromise? Do you desire an organic union—each party clinging to its own peculiar tenets? If so will not this lead to much confusion and be the occasion of endless friction, notably where a Free Baptist minister shall be called as pastor by a Baptist church and vice versa?

If you will kindly reply to these queries through the MESSENGER AND VISITOR you may be able to quiet the fears and remove the doubts and apprehension of many Baptists as well as of Yours,

J. W. JOHNSTON.

Pastoral Visiting Again.

I have read your editorial of October 25 on "Pastoral Visiting," and agree with your exhortation to attend to this duty. Permit me to add an observation or two. You say that if the flock is too large for the pastor to visit, then it is too large for him. Now suppose it to be too large for him, what then? Manifestly for such a church to return to the normal method of having more than one elder. From long experience I have found that it is simply impossible for one man to do all that is needed as pastor of one church. In our largest churches all the visiting that one can attend to, is that of the sick and dying. This, with our long funeral services, is alone a heavy draft upon one's time. Be therefore reasonable, brethren of the larger churches, with your minister, or supply him needed assistance. Remember that the captain of a ship cannot pull every rope. My next observation is, that if you do visit, visit everybody. Go into the homes of the people generally. They must not be allowed to make the significant remark, "He could not get beyond Blank's." If you are too tired to go further on that day—and no one knows better than the writer the exhausting nature of this occupation—go on another day and finish up on that road. Visit the influential members of the church just as frequently as those who sit on the back seats—no more and no less.

And now the third remark is: Try to let a little of the light of your own soul into the darkness of the home you are in. Few—very few—houses do not need more of the light. You are the man to take it there. Take the passage of Scripture on which your own soul has been feeding, and at the risk of anticipating next Sunday's sermon, break the bread of life right there, to all that are in the house. Of course be pleasant, and talk about other things, but do not forget that you are the servant of Christ, to carry a portion of food to the fainting. "Comfort ye, comfort ye my people saith your God." Thus much strength will come to your own soul, and parents and children will hear you with ever-increasing interest. And last, but not least, if there is any house which all the ministers pass by, because well because—go into that house, for that is where your master would have gone, and there say a kind word to the inmates about Jesus and his love for sinners.

I know my young, cultivated, hard-working brethren, will receive these additional advices from one who has spent his days in beating up the bush, but not in beating around it. Who am I? One who also am

AN ELDER.