

June 28, 1899.

MESSENGER AND VISITOR.

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promises to leave if he stopped, and again she began to make excuses, and ask to be allowed to leave gradually. On his refusal, and when he began at once to light his paper again, she began to cry: "Don't smoke me again," and say that they were all so crowded around that she could not get out.

He paid no attention to her cries but smoked her again; and in a short time she cried out and left the old woman, who fell back in a helpless way, and in a few moments came to herself and began to talk in her natural tones, and the spirit was gone.

On the following Sunday she was taken on profession of faith, and has had no further attacks.

These are simply facts. We make no comment as to the interpretation of them. They are not uncommon in China.

Peking University.

Arrows From a Hunter's Quiver.

The event of the year for the Baptists of Ontario and Quebec—the annual Convention—is now of the past. It was regarded as very successful. Many were anxious to launch a "Century Fund" scheme, but there were not enough to combine sentiment with principle to assure its success. However, the denomination is moving grandly forward and no doubt the \$150,000 and also the \$35,000 for University extension planned for will be raised within the year and a half when the Convention meets again.

The Great North West has the heart and purse interest of the Convention. It was the great issue of the occasion. The North West might get along without Ontario and even the Maritimes, but they cannot get along without the West which can use all their expanding energies.

A Baptist College for the West is now a certainty. \$3,500 per year, for 5 years, is the amount subscribed by Wm. Davies, Esq., of Toronto, a wealthy and liberal Baptist, to start it. Others are to give and the West itself is ready to put means into the enterprise.

Foreign Mission secretary, Dr. McDiarmid, has resigned his office to accept the Principalship of the College, and enters upon his work in July.

Rev. W. C. Vincent, of 2nd church, Winnipeg, represented the North West at Convention and did so creditably to the great cause. He was warmly received by all and preached with much acceptance in two of the city churches.

Toronto Bible Training School will hold its first summer session from July 3rd to 13th. An excellent program is ready and the indications are for a very large attendance. City ministers especially will welcome this opportunity to refresh themselves for the labors of life.

No class of men give up so much nor have the same eternal consolations and reward as ministers of the gospel.

DANIEL, 12: 3.

The sublimest mission of the sons of men,
Is the winning of the world to Heaven,
Of a noble birth and a royal race,
Are the blessed to whom 'tis given.
In the battle with wrong and the hosts of sin,
They may triumph and fall unknown,
But as stars of glory they shall ever shine
When the Lord shall crown His own.

With a loyal heart and a mighty hand,
They might share the Nation's fame,
By heroic deeds on the field of strife,
They might gain immortal name.
But better for them with a zeal sublime
As ambassadors of God,
To sway the world with the sceptre of love
And declare His living Word.

With a master hand they might paint for the race
And blend on the canvas fore'er,
The sublimest scenes of life and the world,
Man's triumphs, defeats, despair.
But better for them to fashion men's lives
In a character complete:
By the love of God and the voice of truth
For the world and Heaven mete.

With a magic touch and a skill Divine
They might strike the golden lyre,
And inspire the souls and deeds of men
With Harmony's sacred fire.
But better for them to touch broken hearts
By a loving deed and word
And gather the life's broken chords in one
Sweet harmony with God.

The kingdoms of earth offer glory and gold
To subjects who live for the day;
But their sceptres must fall their glory depart
And yield to Immanuel's sway.
Divinity may be blended with art
And give it a voice Divine,
The lyre may breathe the music of Heaven
But a life with a message thine.

Toronto, June 12. J. HARRY KING.

New Books.

A Wind Flower By Caroline Atwater Mason, Author of "The Quiet King," "A Minister of the World," etc. Philadelphia: A. J. Rowland.

The title is not at all descriptive of the contents of the book which deals not with flowers but with men and women and their most serious concerns. The Wind Flower, is however illustrative of one of the characters of

the book, though not the most admirable and of course not the strongest. The hero of the story, or at least the leading character, is a high church Episcopal clergyman, a ritualist of the extreme order. "Father" Norman by name, young, handsome, wealthy, refined and deeply aesthetic in character, his admirers and followers are many. He lives however a genuinely ascetic life and for a time goes on the even tenor of his way in a plane quite above that of ordinary mortals. It is implied rather than stated that his ideal includes a celibate life. But his heart proves altogether vulnerable to the charms of a young Quakeress, the "Wind Flower" of the title page. This incident in the young clergyman's life results in much more than the renunciation of a celibate life. His faith in sacerdotalism, in "the church," in everything, is so shaken that he feels himself compelled to abandon the ministry. Then his "Wind Flower" proves unable to understand his trouble and unworthy of his love, and the man goes out into the darkness of doubt and despair, but to return after a time to faith and happiness again. The story is good and wholesome in its influence, and the author shows the power of a real artist. The contrast presented between the worship of the "Friends," simple to barrenness, and the elaborate ritualism of high church Episcopacy is interesting and instructive. The author's insight into human nature is keen and her skill in depicting the ways and manners of a certain class of American snobocracy is admirable.

The Micmac Missionary. Rev. Silas T. Rand, D. D., LL. D., D. C. L. Arranged; with an introduction, a tribute in verse, and a chapter on the former worship of the people. By Jeremiah S. Clark.

A prospectus has been issued giving the above as the title page of a book which it is proposed to publish during the present summer. It will be fifty years in November next since the late Dr. Rand formally entered upon his work on behalf of the Micmac people. Mr. Clark, who has just graduated at Acadia, has been strongly impressed with the idea that the present is a fitting time to publish a volume commemorative of the life and work of the Baptist Micmac missionary and his idea has taken shape in the book about to be given to the public. It will be a volume of about 200 pages and will have as a frontispiece an excellent portrait of Dr. Rand. The size of the issue will depend on the encouragement received. Those who wish to secure a copy of the work may send their orders to Miss Hattie B. Rand, 129 North Street, Halifax; George V. Rand, Wolfville, or Jeremiah S. Clark, Bay View, P. E. I. The price of the book in leatherette covers will be 50 cents; cloth bound, 75 cents.

Suggestion of a Plan for Sunday School Grading and Supplemental Lessons.

SUPPLEMENTAL LESSONS FOR THE INTERMEDIATE DEPARTMENT.

GRADE NO. 3. AGE 10.

GOD.

HIS NATURE AND ATTRIBUTES.

Who is God?
The Creator of all things.
What is God?
An uncreated spirit.
Where is God?
God is every-where.
What does God know?
God is all-wise; he knoweth all things, even the thoughts of our hearts.—1 John iii, 20.
What can God do?
God is almighty; he doeth whatsoever he will.
How long has God existed?
God is eternal; he has lived always and will live forever.

What is the character of God?
"God is love."—1 John iv, 8.
Is God holy?
God is holy; he hateth all workers of iniquity.—Psa. v, 5.
Is God merciful?
"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."—Psa. ciii, 8.
Is God just?
The Lord is just, rewarding the righteous and punishing the wicked.
Is God true?
He is "the God of truth."—Isa. lxv, 16. He "cannot lie."—Tit. i, 2.

THE PERSONS OF GOD.

Are there more Gods than one?
"There is none other God but one."—1 Cor. viii, 4.
Are there more persons in the Godhead than one?
There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one.—1 John v, 7.
Is the Father God?
"To us there is but one God, the Father."—1 Cor. viii, 6.
Is the Son God?
Christ "is over all, God blessed forever." He is the true God.—Rom. ix, 5; 1 John v, 20.
Is the Holy Ghost God?
The Holy Ghost is "the eternal Spirit."—Heb. ix, 14.
In what name are Christians baptized?
In the name of the Holy Trinity—the Father, the Son, and the Holy Ghost.—Matt. xxviii, 19.

CREATION.

THE WORLD.

Can you repeat the first verse of the Bible?
"In the beginning God created the heaven and the earth."—Gen. i, 1.
Does God preserve all things which he has made?
He upholdeth all things by the word of his power.
Heb. i, 3.

MAN.

Of what did God make man's body?
"Of the dust of the ground."—Gen. ii, 7.
How did God make man's soul?
God "breathed into his nostrils the breath of life, and man became a living soul."—Gen. ii, 7.
How do the soul and body differ?
The body is material and mortal, the soul spiritual and immortal.
Was man created good?
He was; God created man in his own image.—Gen. i, 27.
In what did this image of God consist?
"In righteousness and true holiness."—Eph. iv, 24.
What authority was given to man at the creation?
God gave him dominion over every living thing.—Gen. i, 28.
Where did God place our first parents?
In the Garden of Eden.—Gen. ii, 8.
What law was given them?
The law of perfect obedience.—Gen. ii, 16, 17.

MAN'S FALL AND SINFUL STATE.

SIN.

Did our first parents continue holy and happy?
They sinned against God and fell into misery.—Gen. iii, 6.
What is sin?
Any transgression of the law of God.—1 John iii, 4.
What was the sin of our first parents?
Their eating of the forbidden fruit.
By whom were they tempted?
By the devil in the form of a serpent.—Gen. iii, 13; Rev. xx, 2.

GUILT, PREVALENCE, AND CONSEQUENCES OF SIN.

What evil did their sin bring upon them?
They lost the image of God, were turned out of Eden, and became subject to pain and death.
Did their sin harm any besides themselves?
"By the offense of one, judgment came upon all men to condemnation."—Rom. v, 18.
In what state are mankind born?
In the image of fallen Adam, destitute of original righteousness.—Gen. v, 3.
What are the miseries of this condition?
All mankind, being born in sin, are by nature under the wrath of God.

SALVATION.

SOURCE AND GROUNDS OF SALVATION.

Did God leave mankind in sin and misery?
No. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii, 16.
What did the Son of God do to save sinners?
He became man, lived, suffered, died, and rose again.
How did he become man?
Christ, though God, took upon him the form of a servant and was made in the likeness of man, having a human body and soul.
What example does Christ's life afford?
An example of perfect goodness and holiness.
What did Christ suffer for us?
"He humbled himself and became obedient unto death, even the death of the cross."—Phil. ii, 8.
Why did Christ thus suffer and die?
To offer to divine justice full atonement for the sins of the world.
How are we benefited by Christ's resurrection?
He rose for our justification, and ascended to the right hand of God, where he ever liveth to make intercession for us.—Rom. iv, 25; Eph. i, 20; Col. iii, 1; Heb. vii, 25.
Did Christ make this atonement for all mankind?
By the grace of God he tasted death for every man.—Heb. ii, 9.

CONDITIONS OF SALVATION.

Will all men therefore be saved?
No. "The wicked shall be turned into hell, and all the nations that forget God."—Psa. ix, 17.
Will those be saved who die in childhood, before they know good or evil?
They will, for Jesus said, "of such is the kingdom of heaven."—Matt. xix, 14.
On what terms are those saved who know good from evil?
On condition of "repentance toward God, and faith toward our Lord Jesus Christ."—Acts xx, 21.
What is repentance?
A godly sorrow on account of sin.—2 Cor. vii, 10.
How is true repentance indicated?
By the forsaking of sin and a sincere turning to God.
What is faith in Jesus Christ?
Faith in Jesus Christ is the act of receiving and trusting in him alone for salvation.—John i, 12; Phil. iii, 9.
Can we repent and believe of ourselves?
No. The power to repent and believe is given us of God.—Eph. ii, 8; Rom. xi, 29.
How can we know when we believe in Jesus Christ?
"He that believeth in the Son of God hath the witness in himself."—1 John v, 10.
What witness is this?
"The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii, 16.
In addition to the above pupils of this grade will commit to memory the Ten Commandments, the two great Commandments, the new Commandment, Psalm 121, a Catechism on the Bible, including a classification of the Book of the Old and the New Testament, Bible Geography, etc.