I recall the case of a youth, about sixteen years old, whose spiritual destiny hinged upon a vegetable cart. His father had been a prosperous merchant, but had changed his business to that of a nurseryman and failed, so that he and his large family ways whited to go the control of the contr family were obliged to come down to a style of living which deeply touched the pride of his children. None felt it as closely and keenly as this son, who had literary and social aspirations, but was compelled not only to drudge at market-gardening, but to drive an old cart about the streets to deliver vegetables. His sisters, instead of soothing and sustaining his spirit, taunted and "chaffed" him. His father, soured by his misfortunes, was not only harsh and imperious, but claimed his unremunerated service till he should be of age.

The boy naturally became gloomy, shy, rebellious. The pressure of a religious awakening only intensified this state of mind and heart. He became at length so desperate that he ran away from home, being obliged to take a small sum from the proceeds of sales in his hands in order to pay his fare to the distant city. But he had not gone more than half way when his better instincts prevailed and he came back after a day's absence. But it w s not in the character of a repentant prodigal. He went to work in the fields as dogged and morose as ever. But all this time the Spirit of the Lord was striving with his heart. I talked freely with him, and soon made up my mind that the obstacle to peace and surrender lay in his relations to bis fether and the his employment, and that his father and to his employment, and that only through the much tribulation of accepting these could be enter the kingdom. It was a hard, and scored almost a cruel, thing to advise. He was a greatly wronged child; his daily work was loathed by him, and stung and rankled his very soul.

And the atmosphere of his home was ungenial and unsympathetic. But his duty was there, and his father had the legal right to his service.

At the crisis of the conflict I went to see

him one day, soon after his return from his escapade. I cannot undertake to recount escapade. I cannot undertake to recount the particulars of this long and earnest and prayerful interview, or of others which followed. My part consisted in bringing unequivocally before his mind and conscience that no one can follow Christ who persists in following his own way and wish. There must be a complete surrender. We There must be a complete surrender. We must deny self, and take up the cross. This great sharp, heavy, repulsive cross lay just before him. So long as he would not take that up daily, and cheerfully, he was not a servant but a rebel against his Lord. "Take my yoke upon you," said the Master, (and he indicated what He meant when He added, "for I am meek and lowly of heart") "and you shall find rest to your soul." Suffice it to say that he recognized the call, the Spirit taking these things of Christ and showing them unto him, and was found not unequal to the crucial test. The battle raged around that strategic point with a bitterness with which no stranger's, or even a pastor's, eye may intranger's, or even a pastor's, eye may intermeddle; but the victorious surrender was made. "I will arise and go to my father," was the earthly expression of the decision. "I will go to a reconciled Heavenly Father," was the significance of his

The result was all that the Saviour had promised. A cloud seemed to pass from his very look, as well as from his heart. his very look, as well as from his heart. When he rose to testify for Christ in the young people's meeting, his face was like an angel's, and his words were gentle and simple as a child's. His path was that of the just. The old vegetable cart (from which, however, he was soon released, since its mission was now ended) became a triumphal chariot. Not that he loved his situation or realized his humiliations any the less,—for to this day he winces instinctively under the recollection of those wrongs.—but the voke was now easy and stinctively under the recollection of those wrongs,—but the yoke was now easy and the burden light, because borne for and shared by the Lord Jesus. He has been, and is to-day, a singularly sweet and cheerful disciple. The same natural pride and rebellion are there, but they are not only under subjection, but dying of crucifixion under subjection, but dying of crucifixion and starvation. He has had many things to tempt them, and to try his faith and patience, but the serpent's head was

THE MARKET GARDENER'S SON crushed long ago in that homely Paradise of his market ga den.—F. N. Zabriskie, in Christian Intelligencer.

#### CARPET VERSUS BOYS. "Jane, what does make you have those

great, stamping boys in your parlor every Sabbath night?" "Because I love them." "But I should think they would spoil your new carpet. It is light and must show the spots that seven or eight pairs of boots make. When it is snowy, they must bring in the snow; and when it is muddy, track in the dirt. Dear mo! I would not have half a dozen boys in my parlor once a week for a good round sum." "I wish there were a dozen of them." "But don't you know they will wear your carpets more than half a dozen parties? Boy's boots are so heavy and their steps so careless. I expect some of them have nails in their boots. I shouldn't enjoy the boys anyway—"
"Yes, that's it." "And I am sure I "Yes, that's it." "And I am sure I would be in the fidgets every minute." "Perhaps you would, but I think not. I think you would, after a time, like myself, delight in having them with you. I think our weekly class prayer-meeting helps these boys. Indeed, I know it helps them. It gives me a great deal more pleasure than saving the carpet ever could. Perhaps they do wear it a little, but boys are worth more than carpets, be they three-ply, tapestry, or the best that ever were made. I've got the best interest on this parlor investment of any venture I ever had, and I've tried it ten years. Read this and see if it is not better than money this and see it it is not better than money at ten percent, or saving your parlor carpets. A young man, a tutor in the college, writes: 'Those precious Sabbath-night meetings! The dearest memories of my boyhood cling about them. I don't think I should ever have started in the right way if it had not been for them. And after I had started they helped me right along. Thank God for you and those meetings.'"—Selected.

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"I received the premiums for the Northern Messenger and was surprised and pleased to get them so soon. I am fully satisfied with them. I think "Buffon's Natural History" very interesting, and like "As Time Glides on" and the butter-knife and sugar-shell very much indeed, and I thank you very much for them."

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The letters pouring into the office day after day show us, as will be seen by the few extracts from the latest ones given above, that our prizes are increasing in popularity. Not less popular we hope will be the prizes offered in connection with the Bible Questions, particulars of which will be found in another column, and in the last Messenger.

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## Question Corner.-No. 3.

#### BIBLE QUESTIONS.

Who was chief priest when Jerusalem was en by the Babylonians, and what became of 6. Who

of by the Backfollists, and the choice of accompanythe Jewish captives into Babylon or of reining with the remnant left in Judea?
What priest of the Old Testament does our
the mention by name as having been wickedly
in by the Jews?
Who was the first high priest of Israel?

THE PRIZE COMPETITION. Above is the second instalment of the prize Bible Questions. Let all who are competing fol-low carefully the directions given in the last number. Number the answers as the questions are numbered, and if you cannot answer a question leave a blank. Write only on one side of the paper, and with every set of answers put your full name and address in the right hand upper corner of the first page. Address all answers, "Bible Questions, Northern Messenger," John Dougall & Son, Montreal.

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