

ed about with its rotation, and found that all his efforts to put a stop to the powerful machinery which set it in motion, or to extricate himself from this perilous situation, were fruitless. In his terror, he uttered shrieks and horrible imprecations. Astonished at the noise, Hanchen ran to the spot, and saw him caught like a rat in his own trap, from which it was no part of her plan to liberate him. She knew he would be more frightened than hurt, if he kept within his rotary prison, without any rash attempt at escape; and that, even if he became insensible, he could not fall out of it.

In the meantime the wheel went round and round with its steady, unceasing motion; and round and round he went with it, while sense remained, beseeching Hanchen with entreaties, promises, and wild impotent threats, which were all equally disregarded, till by degrees feeling and perception failed him, and he saw and heard no one. He fell senseless at the bottom of the engine, but even then his inanimate body continued to be whirled round as before; for Hanchen did not dare trust appearances in such a villain, and would not venture to suspend the working of the mill, or stop the mill-gear and tackle from running at their fullest speed.

At length she heard a loud knocking at the door, and flew to open it. It was her master and his family, accompanied by several of his neighbors, all in the utmost excitement and wonder at seeing the mill-sails in full swing on a Sunday, and still more when they had found the poor child lying bound upon the grass, who, however, was too terrified to give them any account of what had happened. Hanchen, in a few words, told all, and then her spirit, which had sustained her through such scenes of terror, gave way under the sense of safety and relief, and she fell fainting into their arms, and was with much difficulty recovered. The machinery of the mill was at once stopped, and the inanimate ruffian dragged from his dreadful prison. Heinrich, too, was brought forth from the miller's chamber, and both were, in a short time, sent bound, under a strong escort, to Bonn, where they soon after met the reward of their crimes.

The story of this extraordinary act of presence of mind concludes by telling us that Hanchen, thus effectually cured of her penchant for her unworthy suitor, became, eventually, the wife of the miller's eldest son, and thus lived all her life on the scene of her imminent danger and happy deliverance.—*Chambers' Journal*.

TRAVELLING IN SOUTH AFRICA.

The following incident is from a book by the Rev. W. C. Holden, for 36 years a missionary in South Africa:

We had two bullock wagons, with spans of twelve oxen each; the one to live in, the other to carry our baggage. When we had proceeded about two days from Cradock, we had to ascend a lofty mountain, the path up which was execrable. Rain came on, so that after one travelling wagon had been dragged up the mountain, the other wagon could not be got up, although both spans of oxen were put on. Thus the wagons were separated, one remaining at the bottom of the mountain, the other at the top. The rain continued for three days, during which time nothing could be done. This is the sort of thing to try the temper and courage of a lady. Shut up in a tent wagon with three little children for three days, having no house to take refuge in; the wind and rain beat pitilessly and unceasingly upon us whilst on the mountain summit; the wearing apparel and bed-clothes getting wet; the children fretting and crying because they cannot get out, despite Mr. Wesley's philosophy, and Mrs. Wesley's too; the poor ox-leader having no wood to make a fire to cook the food, and the cow-dung which he uses as a substitute being wet and unwilling to burn; the food uncooked, or, if cooked at all, too smoked and badly served up, with everything so wet and sticky that you can hardly eat it when it does make its appearance; and all this for three days—this is part of a romance of missions.

In the midst of these charming scenes we beheld a troop of baboons descend from the lofty peak of an adjoining mountain. This troop was led on in single file by a gentleman who walked as stately as a baboon-king; his lofty bearing was that of one "having authority." They advanced steadily towards the wagon, and assumed a threatening aspect: had they attacked us in our defenceless position, they could have torn us to pieces quickly. This was a time for prayer as well as confidence. Baboons are very well in their own wild haunts or when confined in a cage, but are by no means agreeable foes when a man and his family are at their caprice or mercy. But a gracious Providence interposed. After advancing some distance towards us, the baboon army turned aside into a bushy ravine close by. I have always found that if you can fix your gaze steadily upon the eye of a wild beast or a savage man, he cannot bear the

cool, steady look of the human eye. The probability is, that had we manifested fear or attempted to molest them, the consequences would have been serious; but I stood on the wagon unmoved, with my eye fixed upon them, until they turned aside, and we were safe.

THE SABBATH AND SECULARISM.

BY WILLIAM M. TAYLOR, D. D.

I have no need, surely, to say a single word on the value of the Sabbath. Even physically regarded it brings a welcome rest to the wearied frame of man. It is God's breakwater erected between the workingman and the exactions of mammon. It secures for him a period of repose during which his body may regain its elasticity and his mind its tone. It gives him the opportunity for thought, and prevents him from sinking to the level of the machinery which he superintends or the gin-horse which he drives. Every philanthropist, therefore, must rejoice in the securing for his fellow-men of one day in seven, during which all "the mighty heart" of labor is "lying still."

But it is just as valuable for those who work with brain as for those who toil with muscle; and our merchants and men of commerce, so many of whom, even with the Sabbath, are breaking down under the strain and pressure of business life, ought to value as beyond all price the weekly relief which it brings. It is an oasis in the journey of life—an Elim where we may rest awhile beneath the shadow of the palm-trees and drink of the water which bubbles from the fountains at our feet. It is like that seat on the Highland hill, erected for the accommodation of the weary climber, and over which the words are inscribed, "Rest and be thankful." It is the one surviving relic of the paradise of the past, and the constantly recurring prophecy of the paradise of the future; and no greater calamity could befall our land than that which would be caused by its abolition.

Yet even these physical and intellectual benefits of the Sabbath can be conserved only by maintaining its sanctity. If it ceases to be kept as a holy day it will not long continue to be even a holiday. Mammon is mightier than pleasure; and in the conflict between the two mammon will carry the day. Hence, they are the worst advisers of the working-classes who seek to persuade them that the Sabbath is for amusement merely. God has claimed it for his own, just that he might keep it all the more securely for men; and when it is no longer regarded as a day of worship, it will by-and-by degenerate into a day of toil indistinguishable from the others.—*Christian Weekly*.

THE VICTORY OF FAITH.

BY THE REV. WAYLAND HOYT, D. D.

That is a very great Scripture, "This is the victory that overcometh the world, even your faith." Too frequently we read it wrong. I read it thus for many years. I was wont to read it, "This is the victory that overcometh the world, even your fight." It is not fight, however, which overcomes, but faith. It was thus I discovered the real meaning of the Scripture:

It was one wintry day. The ground was snow-covered. I was passing along the street. My child, a little girl, was coasting with her sled. Some rude boys seized her sled. She had been in tussle with them. She could do nothing with the boys of herself; they were too much for her. Just then she saw me coming round the corner. Immediately she left the boys, sled, everything, and ran to me. "Papa said she, I want my sled." Then she was quite sure that she possessed it, because she knew that I was mightier than the boys, and could get it for her, and would. That was the victory which overcame the world of that childish trouble—even her faith. She put the whole matter in my hands, and by her faith in me was conqueror.

Since then I have read this Scripture as it stands. The victory that overcometh is that of faith. Toward the temptations, toward the trials, toward the troubles of our lives, we are as helpless in ourselves as my little daughter toward the boys who had seized her toy. Toward the temptations, toward the troubles, toward the trials of our lives, we may be as conquering as was my little daughter toward those boys. It is not needful that we be vanquished Christians. There is for us infinite resource. It is faith, however, that unlocks it, and not fight. Carry your pain or peril to the Lord, in the same definite, actual way in which my child carried her captured sled to me, and the might of Christ is pledged you. This is the secret of victorious Christian living. It was Paul's secret. "The life which I now live in the flesh I live by the faith of the Son of God."—*Christian Union*.

"Thou shalt not be found out," is not one of God's commandments, and no man can be saved by trying to keep it.—*Dr. Leonard Bacon*.

FIFTY CENTS PLEASE.

A missionary made three unsuccessful efforts to establish a Sunday-school at a certain point in the North-West, where there never had been any religious service of any kind. Not discouraged, he made a fourth attempt. The leading man in the community told him he might as well see what he could do, adding: "The thing will soon die, but we will get rid of you."

The attempt was made. Quite a number came "to see what sort of a thing it was." A few Sabbaths after, the missionary found "the house full," and the man who had been the most violent opposer of the organization of the school was teaching a Bible class. At this same place too was found an example of the spirit of liberal giving. The seven-year-old daughter of the missionary's host said on Sunday morning, "Papa, this is collection day, will you please give me some money?"

"How much do you want?"  
"Fifty cents."  
"Why! is not that too much for one time?"  
"Oh, no; not too much to give to Jesus!"  
was the answer.

The gift of several cartloads of books, no matter how good, would not have organized that school without the aid of the skilled Sunday-school missionary.—*S. S. World*.

WHEN HELP IS NEEDED.—Now we affirm from long experience in teaching that the very time when pupils most need the aid of a skilful teacher, and when such a teacher can render the most effective aid, is in the first study of lessons rather than in their recitation. We can also affirm that an hour spent with a class in carefully going over a lesson, before the pupils have taken it in hand, will do more for their good than many hours of study spent in the usual way. By this means, the attention and interest of pupils are thoroughly engaged; study becomes a pleasure; the lessons are more correctly learned; better habits of study are formed; and, more than all, bad habits of mental application are prevented. Let it be observed, we do not propose to take the labor of lesson-learning entirely out of the hands of the pupil; that is, to make him a mere passive recipient; but to show him how to apply his mind in the study of lessons—how to analyze the subject—and how to remove the obstacles which lie in his path. We would do more than merely cultivate the memory. We would wake up the mind, and train the pupil to fix his attention, and concentrate his thoughts upon a single subject. We would cultivate in each pupil the all-important habits of careful observation, of searching analysis, of close reasoning and of independent thinking. In other words, we would call into active exercise those powers which are apt to lie dormant from never learning how to use them. This, indeed, is education in the proper sense of the term, but what in too many cases is never acquired, even after years spent in school.—*Christian Weekly*.

SMALL COURTESIES.—Civility costs nothing, and is often productive of good results. Here is an instance. A local doctor of medicine at Bath, England, has just had a legacy of \$20,000 and a comfortable house left him by a lady who was only known to him by his once offering her a seat in his carriage. A gentleman known to the writer, once assisted a very old and feeble man, to cross from London Mansion House to the Bank of England. This crossing is a very dangerous one, especially at mid-day, when the city is full of cabs, omnibuses, drays and other ponderous vehicles. When the old gentleman had got safely across, he exchanged cards with his obliging young friend; and there the matter rested. Some four or five years after this incident occurred, a firm of London solicitors wrote to the young gentleman who had taken pity on the old man, informing him that a legacy of \$5000 and a gold watch and chain had been left to him by a gentleman, who "took the opportunity of again thanking him in his will for an act of unlooked for civility." It is not likely that all will have gold watches and chains left to them, or neat little bundles of crisp notes; but it is certain that acts of civility are productive of sufficient results to our inner selves as to make it worth our while to practice them whenever we have the opportunity.—*Household Words*.

FATHER AND MOTHER.—"Father" and "Mother," these noble and darling names are consecrated by Scripture, and embalmed in our rich English store of poetry and of prose. And therefore every lover of the pathos and the power which they contain—every reverer of the associations which they enshrine, should become as it were a member of a great society for preserving them from the encroachments and inroads of those contemptible and trivial appellations which are more and more gaining ground upon these stately and tender words, and, by degrees, banishing them to boot's, exiles from the language of our homes. And is not the lightness of speech which obtains in our day, concerning the venerable

relations of parent and child, partly the cause, and partly also the effect, of those frivolous words which are now, even in the homes of the poor, gradually ousting the graver diction of a less flippant age, and taking the place of the beautiful names which combine in themselves both affection and reverence?—two things which, in the most intimate relations of life, should never be divorced; and yet this is done in the case of some of the names which, though sometimes expressing endearment, yet studiously avoid respect.—*N. Y. Observer*.

It might be a perfect stone in the wall, or a perfect touch of color in the picture, but no architect would be willing you should get your impression of his house from one of its stones; no painter would rest the effect of a picture on a single stroke of the brush. No one of us wishes to be judged by what we are or say in any one mood, or hour, no matter if it be our best one. So in Bible study. It is right to get all there really is in any single text. We do not get that, however, unless we take it in connection with other texts—unless we study the single stone in its relation to the rest of the stones in the house, the single touch of color as a part of the whole picture, the single remark in the interpretation of the general life. In this weekly study of the Bible, it is a good thing, sometimes, to go through a whole epistle or gospel, or other book, at a sitting. It is a grand thing to get adrift on the broad current of revelation, where the reflow, and ripples, and eddies of isolated texts will not mislead us. There never was an error so mischievous or monstrous but that it could drag some text to its defense. That opinion or practice which is of the atmosphere and spirit that pervades the whole Bible can be trusted, and that alone.—*S. S. Times*.

THE SCRIPTURE ENIGMAS.

We have reason to believe that a great deal of labor was expended upon the Scripture Enigmas that appeared in the MESSENGER last year, although only a few sent in the answers at the close of the year. None of the lists, however, were quite complete, and we have waited a considerable time to see if any more were forthcoming. The following are the answers received: A. G. Ross, of Thompson, N. S., sent in 29 correct answers out of the thirty-three required. Miss Emiline Watt, of Hazelden, Ont., has answered 22, and gives on her paper the entire working out of each enigma with the references very neatly printed. Miss Lena Sutherland of Ingersoll, Ont., gives the answers to 20, also written out in full; in both these last papers, as might be expected, there are a number of errors and omissions in the working of the enigma, although the final answers are generally correct. Miss J. G. McLaren, of Rogersville, Ont., sent in several correct answers in the course of the year.

The following is the complete list of answers, and we hope in the next number of the MESSENGER to commence a new set of Bible Questions:

ANSWERS TO SCRIPTURE ENIGMAS.

- No. 1.—The stone which slew Goliath.
- No. 2.—"Lord save us; we perish." Matt. 8: 25.
- No. 3.—Eliamelech—Bethlehem. Ruth 1: 11.
- No. 4.—Genesis—Numbers.
- No. 5.—"The Dayspring." Luke 1: 78.
- No. 6.—"Increase our Faith." Luke 17: 5.
- No. 7.—Jonathan—Abiathar? 2 Sam. 15: 36.
- No. 8.—"Come unto me." Matt. 11: 28.
- No. 9.—"Prince of Peace." Isa. 9: 6.
- No. 10.—"The Lord Bless Thee and Keep Thee." Num. 6: 24.
- No. 11.—Zeruah—Abigail. 2 Chron. 2: 16-17.
- No. 12.—Jericho—Samaria. Josh. 6: 25; 1 Kings 16: 24-28.
- No. 13.—"Counsellor." Isa. 9: 6.
- No. 14.—"Love your Enemies." Matt. 5: 44.
- No. 15.—"Thou God Seest Me." Gen. 16: 3.
- No. 16.—Babel, Abel, Bel. El.
- No. 17.—"Sin is the Transgression of the Law." 1 John 3: 4.
- No. 18.—"Cease ye from Man." Isa. 2: 22.
- No. 19.—"I go to Prepare a Place for you." Jno. 14: 2.
- No. 20.—Jawbone. Jud. 15: 15-17.
- No. 21.—Paradise.
- No. 22.—Cornelius—Centurion.
- No. 23.—Lamb. Jno. 1: 29.
- No. 24.—Faith, Hope, Charity. 1 Cor. 13: 13.
- No. 25.—"Love not the World." 1 Jno. 2: 15.
- No. 26.—Watchman. Psa. 127: 1.
- No. 27.—"The Mount of Olives." Luke 22: 39.
- No. 28.—"Be not faithless." Jno. 20: 27.
- No. 29.—Haman. Esth. 6: 11.
- No. 30.—Jesus.
- No. 31.—Love.
- No. 32.—"Love as Brethren." 1 Pet. 3: 8.
- No. 33.—Vine. Jno. 15: 5.