

The Christian Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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SAINT JOHN, N. B., WEDNESDAY, JULY 4, 1888.

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MORMONS.—It is said the Mormons are preparing for another heira. Unable to continue their special institution in the United States, in the free way they desire, the leaders have purchased 400,000 acres of land in one of the Mexican states, whether it is supposed a migration will take place, should the laws permit them too hard in Utah.

—SPEAKING OUT.—Zion's Herald, the Methodist paper for New England, is led to speak right out, in view of observations made at the great quadrennial Conference:

The longer I live, the more I see the conquering power of beef and brass. Yearly, I behold gifts and graces yield to the avoirdupois of flesh and the flash of tin snuffers. If a man is small as measured by age, or weighed by scale, the chances are, no matter how fine his grain, how beautiful his grace, how great his gifts, that he will be set aside by those of big bodies and pompous platitudes. Flesh, clothes, beard, eye-glasses, go for a great deal. The little, crooked, near-sighted Paul couldn't get a third-class pulpit in New York, if put in competition with a tall, broad-chested, heavy-toned Bonapartes. The writer has in the eye of his mind a tall, heavy-set, black-haired, rosy faced, well-dressed, pretensions looking pulpitist, without education, ignorant of grammar, reckless of rhetoric, a literary pilferer and pulpit bombast as *furioso*, who has filled considerable pulpits, and is now spoken of in connection with places for which men of small stature, red-dressed, good birth and family, superior education, and great gains, are not mentioned or noted.

—REFUSED.—It is good, sometimes, for an editor to have his communication rejected. We sent a reply to Mr. Paisley's strictures on an editorial in the *Messenger* and *Visitor* to the *Maple Leaf*, in which they appeared. It has been refused on the ground that our comments on Mr. Paisley's communication were not inserted in the *Maple Leaf*. No one can fail to see the wisdom of refusing to insert a reply when the strictures which called it forth were published. This is a refusal to allow the people who read the strictures to see the reply. We comfort ourselves with the thought that the strictures did not merit any great notice. We have asked for the return of our communication, but have failed to receive it up to date. The *Maple Leaf* deserves credit for the fair way in which it dealt with the controversy in progress for the last few weeks. We hope it will not spoil its record.

—WHAT DOES HE BELIEVE?—Judge Green had stood a fair chance of nomination for president by the Republicans of the United States. As a consequence, great interest was taken in his religious opinions. He was brought up a Methodist, then attended Presbyterian church with his wife, and has since gone to Prof. Swing's church. This has led a paper to remark, "Like many of his countrymen, Judge Green has inherited his religion from his mother, and preserves it through his wife." Whereupon the *Christian Advocate* is reminded of a dream:

A certain man every Sunday morning, when his wife asked him to go to church, used to say to her, "Mary, you go for both of us." In course of time he dreamt that he and his wife died and went up to the pearly gates and applied for admission. St. Peter delved them at the gate until he examined the records, when he said, "Mary, you may come in for both." According to the "relicious" chronicler the old gentleman awoke with his mind made up to live so that he could accompany Mary when she passed through the gates of heaven. If Judge Green's friends state the truth, we commend to his serious consideration, and to all similarly situated, the moral of this dream.

—GOLDEN WEDDING.—We are glad to publish the account of the Golden Wedding of J. W. Bars, Esq., and Mrs. Bars, of Wolfville, as found in another column, and to add our congratulations to those of many well-wishers. We only hope they may be spared to celebrate their diamond wedding, if they are not in too great a hurry to get to the higher home and the fellowship which is the most blessed of all.

—SOUTHERN BAPTIST.—The Southern Baptist Convention decided to enlarge its Foreign Missions operations. The board has promptly acted upon the suggestion of the ruling body and appointed fifteen new missionaries to the various fields under its charge. In addition to this, it is proposed to raise about \$20,000 to assist in building places of worship. The vital matter of a better organization, for the purpose of raising funds, has been attended to, and it is hoped that the best results will follow. Over all is the General Convention and subordinate to this the various State Conventions, that supervise the collection of funds within their borders. A vigorous effort is to be made to introduce the scriptural rule of giving. If this can be accomplished and the people be induced to give weekly, there will be little trouble in raising money.

—EXCUSED.—A Presbyterian church in Scotland refused to give a certificate to a Mr. Dodd, because he had refused to bring his child to church to be sprinkled; but had the ceremony performed at home. He has brought the matter before the General

Assembly, and this body, while censuring him for want of respect to the kirk session, has authorized the session to grant the certificate of good standing, on the ground that "the child was such a roaring child that he would not bring it to church on any account whatever."

—TRAINING THE CHILDREN.—A brother at one of our Associations called in question the wisdom of interesting the children of our Sabbath-schools in only one of the great objects of christian effort. This, he believed, to be the necessary result of organizing them into Foreign Mission bands, while the other departments of denominational effort were not pressed upon their attention. We can scarcely over-estimate the importance of this great question. The children of to-day are soon to be the men and women of our churches. The ideas they imbibe and the habits they form will have much to do in shaping the future of our denomination and its work. While they cannot have too deep an interest in foreign missions, they may have too little interest in other great branches of christian work. In the case of the Lord's work, the broader the interest in all its departments, the deeper it will become in each. As we acknowledge the claim of one of them, it helps us have a clearer perception of the claims of all. It is of utmost importance, therefore, both from the need of having all objects of christian effort attended to and to have the deepest and most intelligent concern for all, that the children be not left with an interest in only one or less than all. While it is better they should have this interest in one than in none, it is not possible to plan that it can reach to all? In this way we may hope that the church members of the next generation shall surpass those of this in broad and generous liberality. Anything which tends to absorb all the interest in one object contracts the view, and lessens the appeal to the great motives of the christian life.

—INTERESTING FIND.—Last winter there were found a large number of cuneiform tablets in Upper Egypt. There is almost conclusive evidence that these date back to a century before the time assigned for the exodus of the Israelites from Egypt. These tablets are a part of a royal library which had once been at Thebes. They consist of correspondence addressed to two Egyptian kings from all parts of the ancient world. There are requests for help against that mysterious conquering race, the Hittites. There is information of a league in the south of Palestine under the king of Gath. There are letters from the king of Babylon and from governors of the distant provinces of this, at that time, great kingdom. This, if the date assigned be established, sets at rest the question of a knowledge of writing at this remote time, among the people generally of the then known world. Some have affirmed that writing did not come into use until after Moses, and have urged this as an objection against the Mosaic origin of the Pentateuch. All that these old buried treasures of history have hitherto revealed has but confirmed the Bible narrative. So it is with this new find.

—TEMPERANCE AND THE GENERAL ASSEMBLY.—Our Presbyterian brethren at their recent Assembly meeting in Halifax, had quite a discussion over the report of the committee on temperance. One of its sections declared the liquor traffic to be contrary to the word of God, that prohibition is right in principle, and that it is the duty of the state to pass a prohibitory law. For this a vague milk and water amendment was moved in amendment by Mr. Macdonnell of Toronto, admitting the great evils of the traffic and favoring the passing of such laws as shall tend most effectively to reduce the evils of intemperance. Mr. Macdonnell did not believe they had any adequate warrant for declaring that the state should pass such and such laws. The conscience should be left free, &c., &c. Dr. Macrae took occasion to air his pet idea that temperance in reference to intoxicants does not mean total abstinence, and that prohibition is contrary to the Bible. However, we are glad to know that the amendment was voted down 124 to 26. The final resolution carried was the original one in modified terms.

—S. S. CONVENTION.—The general secretary of the Provincial S. S. Association writes:—

We have secured the services of Col. Robert Cowden, of Galion, Ohio, one of the most successful Sunday School workers in the United States, an accomplished S. S. Institute, Normal class, and Assembly conductor, who will be present at all of our County Conventions, and also at the Provincial Association. Col Cowden will give his most interesting and instructive address on such subjects as "The Teachers' Preparation," "The Art of Questioning," "The Teacher's Qualification," "The Principles of Teaching," and "The Seven Laws of Instruction." He will show methods of conducting "Primary Class," "Teachers' Meetings," and other phases of S. S. work. After working these lessons out on the blackboard step by step, he presents each one with a revised list of lessons to take home for study and review. We have

had letters from Mrs. W. F. Crafts and many others who have been with the Colonel while at work, and they speak in the highest terms of his ability, and congratulate N. B. on having secured his services.

Correspondence.

In the little church which I have the honor of serving, we have a band of workers that would do credit to an older organization. Our gatherings, of all kinds, for christian development and effort, number thirteen per week. Of course we have no one member, not even the pastor, who attends all these; but the pastor keeps his hand upon the helm, and with so devoted a crew and so faithful a Captain—even "the Captain of our salvation," the ship moves on and the application for passage regularly come in. The beauty of it is that all passengers, as soon as they step on board, become willing workers, evincing their readiness to increase the efficiency and usefulness of the church. We have no such accommodation on board our ship as a "passenger's saloon." Those who join us are led to understand from the outset that they must be prepared to take their "watch on deck," and they do it cheerfully, and I have no doubt they will prove themselves tried and true if the storm comes.

Reader, "where art thou?" In the saloon or pacing the deck, awaiting the Captain's call? If you want to be developed into "an able seaman," you must be willing to spend some time "before the mast." Be ready to "man the life-boat" if need be, and rescue souls that are wrecking and sinking all around you. The voyage and the toiling and the toll here—the harbor and the calm and the rest hereafter.

There is one feature of our work here that is me peculiarly pleasing. Some of the churches by the sea would do well to make note of it. It is this: In answering the call to the pastorate of this church, I stipulated among others the following conditions, viz., that in doctrine, or practice, or discipline, or church work of all kinds, nothing should be tolerated for which there is not to be found a clear command or example in our Inspired Directory, the New Testament; and lest the entire scope of my statement should not be understood, I specified some of the things not to be tolerated in our church life, e. g. tea-parties, "to raise funds for church purposes," entertainments, including apron-fairs, grab-bags, peep-shows, fish-pools, and such like abominations, which are about as congenial to the spirit of New Testament christianity as are the spirit and teachings of Jesus Christ to the modern opera house. My stipulation was unanimously accepted and I unanimously accepted the pastorate. And so we are moving along the lines of the New Testament in our work as well as in our doctrine, and mean, by God's grace, to turn out aside.

Our blessed Lord takes notice of our desires and efforts to get back to "the old paths and walk therein" and is giving us manifest and constant tokens of his approval. We have put up our banner in a populous and needy section of a great and rapidly growing city. Three years ago the corner on which now stands our unpretentious but neat and commodious house of worship, was noted as the rendezvous of the wicked, and for some time the meetings were frequently disturbed; but the change wrought in the community is marked, and the transformation of the place is but a prophecy of the transformation of souls that shall continuously go on by the proclamation of the gospel.

We endeavor to spread our work away from the Corner of Tremont and Farley Avenue, and to this end four of the meetings mentioned above are cottage prayer-meetings. These are all led by others than the pastor, and are doing much to develop the talents of those who lead them as well as to bless the communities in which they are held. Our rule is to locate the meetings in the homes of the unconverted and remain there until the inmates are led to Jesus, and then shift our quarters, and our followed, of course, by those who by receiving us into their homes were led to receive Jesus into their hearts. Interesting cases of this kind might be enumerated, but suffice it to say that some of our most valued members are of the number who very reluctantly allowed our praying band to enter their homes. Our official clerk is a noteworthy example.

Do I hear some reader say "Well! presume he has found his place at last and is not likely to return to these provinces again?" I will tell you all I know about it next week, and ask, in the mean time, for your prayers that God may continuously help and guide. D. G. S.
314 Bathurst St., Toronto.

I think the angels do not so watch for news and wrily fly to bear the tidings from some Waterloo or Gettysburg, or the more critical battle-field of other ages, as they watch and wait in tremulous eagerness over conflicts which often have their sole field within a human heart.

Dakota Correspondence.
A few notes from the land of the old Dakotas may perhaps find a corner in your eastern *Messenger*.

This land of great extremes has had frequent changes since the last letter was written by our correspondent. Then the weather was very dry, and it had been so for many months. About two or three weeks ago a sudden and great change took place; a drenching rain fell for several days, until the lower lands became pretty badly flooded, and now for about a week we are having a most oppressive time with wind and intense heat. The crops, for a few days, have been making rapid strides; but without another shower ere long, they must wilt again and wither for want of moisture.

Last week our little city had quite an exciting time with the presence of hundreds of firemen from a distance, with her own, holding a tournament. It caused quite a stir, and made some lines of business somewhat lively. The presence of so many men, and many of them apt to be thirsty, proved quite a strain on our local option law; and I fear that more than once the law was dodged, and appetite and the desire for filthy lucre gratified, by the exchange of coin for drink and drink for coin, as the disease known as "tangle-leg" seemed to prevail at times. However, if local option did not prohibit, it had quite a perceptible influence on the community in restraining. I have no doubt but if a proper computation is made at the end of one or two years, with local option in our territory, the figures will show with astonishing advantage in favor of prohibition.

This week we have about a hundred teachers from the schools throughout Walsh county, holding a "teachers' institute." Their presence in the city does not help the liquor seller to any perceptible extent, as they are all presumably temperance people, and many of them are "teetotal abstainers." This institute is an annual gathering of the teachers to hear lectures from an expert on the topics which they are teaching throughout the summer or year, as the case may be. In the absence of the Normal schools, which are so numerous in the East, on both sides of the line, these institutes serve a good purpose, and afford much practical instruction of a professional nature. Considerably more than three-fourths of the teachers of the territory are females, and a very large proportion of them girls not yet out of their teens.

RED RIVER VALLEY ASSOCIATION.

Last week was a week of some importance to our churches in this quarter, as in it we held our S. S. Convention and Association. This year we met at Hamilton, within twelve or fourteen miles of the international line. We number still only "the baker's dozen," as although several churches have been added within the last two or three years, about as many have ceased to exist, or ceased to assemble themselves together. This state of things is brought about mostly by the unsettled, migratory tendencies of the people. Since I wrote last two pastors moved out of the bounds of the Association, and as many have moved in, and others are soon expected in addition to these. Both at the S. S. Convention and at the Association proper, we had a very excellent season—much harmony, the spirit of earnest prayer, and very excellent addresses and papers were given on important, practical topics. We had again, as last year, a very good meeting conducted by the Woman's Mission Circle, consisting of papers, reports, a recitation and an address. We had present a very worthy representative of the Manitoba and North-west Convention, in the person of Rev. J. E. Doolittle, of Emerson, who seemed to be much pleased with what he saw and heard.

We had with us Rev. T. G. Field, the district secretary of Foreign Missions for the North-West, who gave us a most inspiring talk on Foreign Missions and our relation to them.

We had also Rev. Herbert Probert, the first American Baptist missionary to the Congo, who has returned after a sojourn of two years on the field. He addressed our Association for about an hour, in a most interesting and instructive manner, on the people, field and the work there. During the two years he was on the field he was prostrated some twelve times with malarial fever, and at last narrowly escaped with his life. He means to try mission work in this northern climate for a time. It is expected, ere many weeks, we shall have two ordination services; one, the ordination of a brother lately over from the ranks of the Methodist, and the other a brother from "the land of oaks," once an elder of the Presbyterian church, but for a number of years a "lay preacher" with us here. And thus truth prevails, and one by one the inquiring, conscientious followers of Jesus endeavor to remember the apostle, "and keep the ordinances as they were delivered." A. McD.

Missionaries at Home.

We are resting among the lovely picturesque hills of Vermont, at Mr. M's childhood home. It appears as if no place could be more favorable for recruiting one's health, and yet my strength do not appear to increase very fast, and my wife's sleeplessness and headaches do not seem disposed to forsake her. Possibly we are not keeping quiet enough, but too frequently comply with requests to speak at meetings, and so use up our nervous force as fast as it comes back.

My notes of travel in Europe ended abruptly as I had little time or strength for writing, and it seemed unnecessary anyway. We spent more than two weeks in London, saw the usual sights, and heard Spurgeon and a few other distinguished preachers. We do not have the happiest recollections of our meetings with Baptist brethren, not that we were not treated with the greatest kindness, but our hearts were made sad by hearing the "larger hope" advocated, or what would be called in America, second probation. By some, we hope the number is small, baptism is regarded as an obsolete ceremony, having no meaning at the present day unless in the case of converts from heathenism, or of some persons in whose lives a great change would be noticeable, corresponding to the death and resurrection signified by the ordinance. In our humble opinion, Mr. Spurgeon has taken the only course possible for a true, loyal soldier of Christ. It has occurred to us, that such views are the legitimate offspring of the so-called open communion of our English brethren.

It has been a great joy for us to meet our friends, after so long a separation. This village, beautiful for situation, on the White River, surrounded on all sides by green hills, contains a Congregational and a Methodist church. There was once a Baptist church, but they never had a house of worship so far as we know, only a meeting-house. Sixteen miles west a large town, Green Mountains is Brandon, containing a Baptist church, of which my esteemed class-mate, Rev. E. A. Herring, is pastor. We have had a pleasant visit with him. The venerable Dr. Thomas was pastor there from 1835 till failing health compelled him to resign in 1876. He is now in his 88th year, and is almost daily expecting the summons to depart. Loved and honored by all, he is spending the evening of a beautiful and useful life in the midst of those who regard him with filial affection. His wife, a true help-mate, passed away one year ago. On the east, over a ridge of high hills and even miles distant, is West Randolph, where Rev. James Pierce is pastor of a rather small but growing Baptist church. Last Sabbath I preached for the Methodists here in the morning, and drove over to speak for Bro. Pierce in the evening; the other churches in the village uniting in the service. This is the way missionaries rest.

I began this writing chiefly to say that we had bad news from Tarryow. When we left, dear had not extended so far south, and we hoped matters would settle down and that district remain undisturbed. Lately, however, a few leaders have come from the north and numbers of silly Burmans have followed them. They adopt the usual course of plundering and burning villages. The Government sent down one hundred Sepoys, and called for fifty Karen volunteers. Sixty presented themselves, and were supplied with arms. A squad of thirty-five was sent to drive out a gang of devils, and they put them to flight, taking eight prisoners. A few days later, a large body of devils met them and a hot skirmish ensued. The Karens fought till their ammunition was exhausted and then had to retreat, leaving fifteen of their number on the field. All the rest were more or less wounded, and are now in the hospital. This took place twelve miles from our house. Of course we are filled with anxiety for our people and our work. Mr. Turner, whom we left in charge of the station, has been obliged to leave on account of his wife's illness, and our young sister, Miss Johnson, is alone. She, like a true heroine, holds the fort in the midst of these dangers. Our committee will send a man out at once, if a suitable one can be found. We have corresponded with several, but no one is ready to go. I have thought, perhaps, some young pastor among your readers might be willing to go to this needy and important work; such a man as the churches at home covet, with a wife able and willing for every good word and work. I would be glad to hear from such a one and would answer any questions or give any information I can, or he could communicate directly with our honored secretary.

We expect to go to P. E. I. in a few weeks, perhaps taking the association at Mocton on our way and the jubilee at Wolfville on our return. Of course the plan to raise \$50,000 dollars for Acadia must succeed. If the whole is not made up before the meeting would it not be well for the churches to direct their delegates

to pledge certain sums to complete the amount. Shame on us if we should allow this opportunity to pass without putting that school which has done so much for us on a better footing. H. MORROW.
Rochester, Vt., June 25.

List of Questions to be Laid Before the Baptist Churches of the Central Association.

1. Is the Lord's day generally well observed in your community?
2. What can you say of the attendance upon your preaching services?
3. What proportion of the members of the church attend regularly upon the prayer and conference meetings?
4. Is family worship generally maintained in the families of the church?
5. Have you any system of general visitation of the church by the deacons or others?
6. What particular methods, if any, are adopted to instruct and train the young people in the church?
7. What is done by the church to promote the growth of temperance principles?
8. In what way are the claims of denominational objects upon the church presented?
9. What means are adopted for raising funds for denominational objects?
10. How much per member does the church contribute to such objects, outside of that given for local purposes?
11. What special hindrances do you have to contend with in your locality?

That and The Other.

"I want to be fed," says many a church member who listens to preaching and does a thing for Christ. Spurgeon, in speaking of the large number of spiritual epicures, says they remind him of the text in the first chapter and fourteenth verse of the Book of Job: "The oxen were plowing, and the asses feeding beside them." A most palpable and Spurgeonic hit.—*Cor. Watchman.*

The general Convention of the California Baptists held its meeting at Fresno. According to the statistics presented, in the last year there were 663 baptisms and a net gain of 1,170 members; whole number 7,950; value of church property \$637,555; indebtedness \$66,265; seating capacity 19,695; cost of worship \$76,717. There are 219 ordained ministers, 8 licentiate, 147 churches.

—A. M. Coy, the Chinese interpreter in the New York courts, who has just returned from China, says: "I am returning from a visit home to China and am now on my way to New York. I left Shanghai eighteen years ago and this is my first visit home since. It is not the same country. Every thing is progress. There are telephones and telegraphs, land in Hong Kong I saw a model for a Chinese typewriter. How the man will get our 40,000 characters on it and keep it smaller than the house he is building it in I do not know. He is an American, however. The army is being equipped with the latest European rifles and with Krupp guns, so that now it is very formidable. The Chinese seem to expect war with Russia in the near future from the talk of the educated men, and they are prepared to take advantage of a European crisis to recover the land our empire has lost in recent years."

The Year Book of the Disciples, recently published, gives the following statistics of that denomination in the United States: Churches 6,437; communicants, 620,000; Sunday schools, 4,500, with a membership of 318,000, and a teaching force of 33,348; number of preachers, 5,263. The value of church property is \$10,369,361. The estimated annual increase of members in the churches is 60,600.

The Africa Methodist Episcopal church, whose General Conference was recently in session at Indianapolis, reports a membership of 408,351, and the total of money raised for all purposes during the year 1887 as \$1,064,569. There are 3,394 churches and 660 parsonages, valued at \$5340,889. There are 17,900 stewards, 14,190 stewardesses and 14,778 class leaders.

—Crosses are simply carried to the gate of heaven; and there exhaled for crowns. Snow, at the longest, lasts thro' the night for, with the dawning of the new life, joy invariably cometh. Our sorrows afflictions are, comparatively, light and transient; as if for as they work out, under God, a far more exalted and eternal weight of glory. "Eye have not seen nor ear heard, neither have entered into the heart of man, the things which our Father is preparing, at home, for them that love Him. Welcome, eventually, into His joy-begging presence; we shall at His right hand, be ravished for ever with wholesome and satisfying pleasures. There'll tears shall be wiped from our eyes; pain and sickness have no entrance; and the remembrance of every century are consciously and ceaselessly contented."

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Instruction in Truth.

We need truth whether we are little children or old men. The truth is a larger growth. The truth concerning God and man—this is the light of our path, the light by which we see our work and need to do it. The first great question to rise in the child's heart—and the question that keeps ringing to the very last—is, "What is the truth?" The mother and father of a little heart asks it, and the daring despair of Moses—"Lord, I beseech Thee show me Thy glory"—is but the same question put into a prayer. And the child wants to know what man is. Like other philosophers he cannot answer, but although we have to await a larger faculty before the complete answer can even be understood, these questions can be answered, and we, who have found the answers in the face through which God's glory streams, can guide the children to the same face and give them the answer there. We can lead them to the life which is the solution of all problems, the light of all history, the revelation alike of God and man. We may repeat His sayings, tell His deeds, narrate His death, convey His appeals and invitations. We can take them to the earlier Bible history, with its extraordinary, its precious, light on the ways of God, the experiences of man, and may so engage them in it that its sweet light on Providence will interpret their lowly experiences and move their simple trust. The wise minister as a teacher will use the who's of Scripture thus, freely relying in its varied parts on the lessons on the powers, duties, possibilities, sorrows, needs, temptations, helps, victories of man, which will all work into the answer of the two great questions of "What is God?" and "What is man?" The teacher of the young lays himself out for such instruction, but it is no less the duty of the minister to do so. A large portion of his congregation consists of children; he ought, periodically, to address them in the church, in the congregation, I mean in the service. Some do it effectively and fruitfully, and I am sure many who do not, but who do not, address the young will regret his failure. Rightly done it will improve his preaching on other services through the month; it will attract his congregation generally; it will make the children able to understand and ready to listen to his other sermons. In addition, the minister should give the regular, fuller, and more varied teaching that can only be given in the Bible-class. Concerning this class-teaching, and the pulpit-teaching as well, let me make two suggestions. First of all, it is necessary in every business, but especially in this necessary religion, that the consent of the understanding of the child be secured at every stage. True teachers, from Plato downwards, have insisted that all instruction, right instruction, must be education, that is, bringing out what is in the child as well as imparting information to them. There is an inward ear which we must endeavor to wake till it recognizes, loves, and values the voice of the Good Shepherd. Our object must ever be to set the child a seeking, not to believe well formed opinions, but to set him to form his own correctly. For in every child's heart there is the image of God, as an undeveloped photograph may be on the glass plate. Sometimes we act very rudely with human souls, old and young, plucking up by the roots the convictions, and the faith, and the placing in their stead artificial ones without roots, on the plea that the natural flowers are or y' primrose and daffodil, while we can supply caresses. We have had too much of the habit of supplying dry truth, sometimes not even in the form of a sermon, but cut in squares and lengths. The true teacher must reverence the individuality of each pupil. I add a second matter of more detail. Childhood seems, of all others, the time for committing things to memory. If you read Dr. Deane's "Life of Christ" or the "Life of Jesus," you will find a large portion of the Old Testament Scriptures every Jewish child had to learn by heart and I think every teacher would do wisely to secure, in the days when alone it can be done, an inward mental possession of salient portions of the Bible, and especially of the Gospels—John 14, Luke 16, Ephesians 2, 1 Corinthians 15, parts of Romans 8, and 1 John 3 (parts of Revelations 7 and last, and words 19th and 20th by heart)—worthy almost of a place in the catechism. "Lover of my soul," "Come, oh Thou Teller unknown," "Sun of my soul," "God moves in a mysterious way." "There is a fountain filled with blood," "There is a life of pure delight," "Father, I know that all my life is portioned out for me," and, say, a few of the hymns that will brighten the loneliest path of life's pathway with the materials of graces thoughts and with blessed helps to all that is good.—Dr. Glover.

A Boat to Heaven.

Great bunches of lilac and laburnum swaying over a rustic porch, the purple hills behind, and, before, a white road leading to craggy steps and rocks, and down to the gleaming silver sea. A haven of rest indeed—a place where many a jaded Londoner has come apart in summer time, and drunk in peace and gladness from the beauty of fields and waves; but Mrs. Hurst is not at rest; she sits with folded hands at the lodge-house window, doing nothing, outwardly peaceful and at ease, but racked by heart-disquiet that refuses to be soothed by the calm sea beyond. She is a widow—in that word the secret of her bitterness is told; she has known a happy married life—an existence like an idyl—for more than twenty years, but after a brief illness, her husband was taken hence, and now she is the cheerless widow of the English village that so long has been her home, close to the little sound where, years ago, they had the child that looked on earth for one who would love and guard a way. Mrs. Hurst has a beautiful garden, and excellent health; the lodge-house keeper, working hard from morning till night, is inclined to be a little envious of her easy circumstances and luxurious life, while the quietude in the parlor window never sees without a quivering sigh, the meeting of nothing appears out of the season. Her mourning the widow's resolution is

This evening Mrs. Kibbs had heard of lodgers for her second set of rooms, and she ran out excitedly, half-way down the road to acquaint Kibbs with the news. Mrs. Hurst watches together, and then looks out to see with the sense of loneliness, the feeling of a life utterly bleak and empty, that is her daily torment. The boys in the neighboring church are singing sweetly of the "Sovereign Master of the Skies," as she gets up restlessly, and wanders down to the beach; but the mention of her Lord brings her no relief. She has hardened her heart against him, for she has not taken her all, and left her forever alone.

All the little world of Shingledown is on the distant pier, where a band is playing; happy couples are promading, and merry children are enjoying a final game of ball upon the firm, tempting boards. This evening, too, there is a fair in the garden, and most of the boatmen have patronized it, on which the moon is beginning to rise, when Mrs. Hurst deserted, and its solitude attracts her, for she is in that irritable state of mind in which the society of our fellows is almost unbearable. She is musing on her own loneliness, without any home, for she has given up the old house, linked with so many tender associations—where she became conscious of his voice near her, and impatiently prepares to depart. Then she realizes that the intruders are only little children, and she is glad that the boat is broken—she finds herself following their track.

"It's all right, Linnie—the tide's going out, and besides, I'm certain sure I can row. I'm nearly seven, and I didn't want you to be afraid. And old Dan will never mind if his boat never comes back. God's sure to give him another boat instead, you know. I heard old Dan say once, God makes it up to folks who are good to little children. Come, Linnie, quick, or they'll try to keep us back—aren't you ready?"

"Yes, brudder, quite ready," another little voice makes reply; "just wait while I put my jacket round my neck."

"Good-by, dear Shingledown! good-by, dear boats!" says the boy; "I loves me some who is in the water. We're going to see our mother, only in Heaven. Come, Linnie, you step in and hold baby tight, and I'll push you down the beach."

"And then," says the little one, joyously, "we'll sail away to heaven. Ah, baby, don't cry, we'll see our mother and father, and you know, brudder, are you sure you can find heaven?"

"Certain sure," says the little fellow stoutly; "don't you see that silver light far away there over the waves? That's where we've got to get! And oh, Linnie, we shan't ever say there we've got no home again—you, and me, and baby—we'll all belong to somebody, for you know Jesus lives out there."

"For God's sake, dear brudder, before we get to him!"

"Not long; oh, not long, Linnie, I'll pull so hard. Now, don't you be afraid, it's getting dark, but I'll pull for the silver light."

Mrs. Hurst has risen now, and the moon-light shows her the little group. She sees a boy, bare-foot and ragged, with yellow curls streaming beneath a tattered cap; within an old boat is seated a tiny lassie, with short floss-like hair, and a broad hat of broken straw. The little one is sitting with her feet on an old jacket, and is inclined to be fearful in the chill of twilight. Their loneliness, their look of helpless innocence, stir strange, warm, yearning feelings in the desolate heart. Mrs. Hurst draws near, and lays her hand on the shoulder of the boy.

"M' my child, who are you who would fain float away to heaven? It is further—oh, how much further off, dear boy! than you think."

"It's there," says the lad, pointing decisively to the white light beyond, "and 'm' my mother, she'll be glad to see us. Please, lady, don't you stop us; it's so dreadful loneliness here."

Even the name thrills her like sweet music; her husband's name. And the boy is as fair as he was, and the curls of gold are much as her own; but she has promise of something more.

She sits down beside Linnie in the boat, and questions the little one till she learns that "mother and dad are in heaven," and now they have no home.

They have plenty of friends—all the people in Shingledown are their friends; they belong to nobody, and they want to "sail away to heaven and belong to God."

Mrs. Hurst takes the boy's cold hands in hers, and, as gently as she can, she tells him that the silver light is but the glimmer of the moon, and she, and Linnie, and baby will never reach to heaven save when God shall call.

"Never mind, dear brudder," says little Linnie; "we can't sleep no more at old Dan's house his lodgers want all his rooms now; but we can be here in Dan's boat, and, maybe, if we listen all night, we'll hear Him—he's very handsome. God will call."

"You need not be in the boat little children," says Mrs. Hurst, in a broken voice. "I will shelter you to-night. I, too, am very lonely—come home with me."

They gaze at her wonderingly, uncertainly, and she finds herself pressing her invitation with an earnestness that seems to warm her own heart. She tells them of picture papers, and Mrs. Kibbs' parrot, and warm bread and milk, and a cozy nest for baby; and presently they are all climbing the rocks together, she watching them as though these little homeless lives were treasures untold.

Mrs. Kibbs comes softly to her side, when, later on, she is sitting with tear-dewed eyes, watching little Evan asleep. It seems as though her baby were here again, grown to boyhood—as though this world had never thought of it before were in very truth her own property—God's gift of pity to her solitude.

"Everybody knows them," says Mrs. Kibbs; "they're the boatmen's pet; but what's to become of them in the end?" often says she. Their mother and her mother came here for their health, and rented a little cottage among the hills; I heard they had come down in the world, and were very poor. The mother went first, and then Captain List—she said he was a sea-faring man, and he was always fond of the water. First, one took a little once in, and then another; old Dan, the boatman, has sheltered them of late, but I expect in the end they'll have to go to the usion, for they're nothing of their own, and the Shingledown folks have nothing to spare out of the season. Her mourning the widow's resolution is

made; she holds little Evan's hand, and tells him of her loneliness, and offers to adopt him, and to call him her son. The boy's face flushes. "I'd like to get some learning," he says frankly, "but there's Linnie to think about. I am a boy. I've got to take care of Linnie. She only a girl, I won't be 'dopted, thank you; I'd rather stick to Linnie."

The widow hesitates awhile—can she make up her mind for two? Why, she would have to take another home, and so actually arrange a nursery, and make all sorts of preparations for this new element in her life. How busy she will be and only yesterday there seemed nothing left on her ear to do.

"Well, little Linnie," she says, touching the lassie's sweet face, "I will make room for you, and you two shall grow up together."

"No, lady, I can't; how could I leave my mother to do?"

The child turns to the infant with a clasp of passionate love, and the little fellow's satisfied cooing in her arms gives emphasis to her cry.

Motherly Mrs. Kibbs looks at her lodger with a smile; she guesses what is coming, and she says, "I have room for you all; come over to my house, and you shall see for yourself how much better than I do—the path to heaven."

And the children gathered round her, and held up innocent faces, and for time and eternity, her heart forgets evermore what she has been saying. And still to-day there are faint, fading, unremembered, and still there are empty hearts and homes; it is for such I have told the tale.—The Quaker.

arm chair, knelt down by his side, and unfolded to him what you have been told already with the following supplement: "You see, when I had remarked to myself, 'You accomplish just as much on certain times as Mrs. Gray,' it occurred to me very forcibly, that on some other lines, while Mrs. Gray was fulfilling the weightier matters of the law, I might have been dusting those same little notions, waiting an hour each day; and something came like a whisper to me: 'Take that hour for Christ.' And you don't know how sweet it seemed."

"Then I thought of all the time spent in knitting lace for the children's skirts and dresses and aprons, and my own, too; and how little Jennie was following my example, night after night, knitting or doing fancy work, when she ought to be studying her school books, and I ought to be reading something to enrich my mind, instead of filling in my spare moments with such trifles. I don't mean to say that I should never knit lace or do fancy work, but I do mean to say that when one devotes as much time and eye-sight to the work as I have done it is wrong, a decided wrong. Neither do I mean to say," and she smiled archly, "that I should never knit lace; I do mean to say that I should never knit lace or do fancy work, but I do mean to say that when one devotes as much time and eye-sight to the work as I have done it is wrong, a decided wrong. 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brethren, long at variance—now at peace, had bowed together at the very altar, and had called upon God, as men only can...

"Praise God from whom all blessings flow," was sung by those brethren to the tune of "Old Hundred," as we scarcely had ever heard it sung before...

Having enjoyed two very interesting services on the Sabbath at Danville, and collected \$13 for Home Missions...

Acadia College Jubilee Fund. 100,000 SHARES OF 50 CENTS EACH.

since last report: E R Morse, Wolfville, for 20 shares; Rev G R White, Yarmouth, 30; Joshua Ray, Clarence, 8...

It is expected that Dr. Saunders will be at work in New Brunswick, and Rev. I. Wallace in the Annapolis Valley, in the interest of this fund.

Received for Baptist Book Room.

CAPITAL ACCOUNT. Hammonds Plains—E Haverstock, \$1. Morristown—J R Palmer, \$1; Church Parker, \$1...

COLPORTAGE ACCOUNT. Lawrenceston—Charles Damareque, \$5; Wm Middleton, 35c; Frank S Morton, 50c; Howard Kempton, \$1...

W M A S.—A Women's Missionary Aid Society was formed at Port Hillford, Guys Co., N. S., on June 6th, 1888...

\$1 25; E Eaton, \$1; Mrs James Borden, 75c; ten at 50c, \$5; four at 25c, one at 20c, one at 30c...

LOCK LEMON.—Unexpectedly I came to this place. Here I found faithful workers in the cause of Christ, and although there is no Baptist church here, yet we believe that the time is not far distant when there shall be many to hold up the banner of the Cross...

NEW GLASGOW.—We are getting along nicely in church matters. Congregations good. Prayers meetings very interesting and Sabbath-school increasing...

GERMAIN ST.—Bro. Gates reports one baptism on Sunday morning and the hand of fellowship given to five persons on the evening, four of whom were received into the church by letter.

MICHAEL.—The church here is without a pastor. Bro. Clark is still detained in England, owing to continued illness, and the time of his recovery seems quite uncertain.

F. MILES CHEFMAN, Clerk. LAKEVILLE, LUN. CO., N. S.—Bro. March recently baptized two brothers of families in this place, not long since.

PERSONAL.

The Rev. F. Potter has accepted an unanimous invitation to the pastorate of the church at Osborne, Shelburne Co., N. S.

Will every church sending delegates to the New Brunswick Baptist Association see that there is forwarded to me, during this week, a list of the delegates attending the Association from each particular church...

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DORCHESTER.—The Rev. F. M. Young, after holding the pastorate at Dorchester for two years, during which thirty members were added to the church, left us last night for Boston.

P. S.—The Baptist churches throughout the Island are requested to have their church letters prepared and sent to the clerk of the Association, Bro. J. B. Leard, Trigon, at least one week, before the day of meeting, in order to save time.

we can find a comfortable habitation for our pastor. There is lots of work here for whoever the Lord sends among us.

BUTTERFUT RIDGE.—Since my last note, we have had the pleasure of listening to several profitable sermons, by Rev. B. N. Hughes. Last Sabbath morning Bro. Hughes preached to a large audience; text, Philippians 2: 12; discourse very earnest and edifying.

NORTH BROOKFIELD, QUEENS CO., N. S.—Since last reporting I have baptized, and received into the fellowship of Brookfield, N. S., the following: H. E. JENKES.

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Marriages.

BAROCK-WHEATON.—At Sackville, by Rev. W. E. Hall, on 6th ult., Mr. Merritt A. Babcock to Miss Alice I. Wheaton, both of Sackville.

LOMBARD-COOK.—At Sackville, by Rev. W. E. Hall, on the 20th ult., Mr. Charles E. Lombard, of Worcester, Mass., to Miss Orress E. Cook, of Sackville, N. B.

DELANO-JOHN.—At a Baptist church, Mahoes Bay, on the 21st inst., by Rev. P. W. Cranall, assisted by Rev. C. E. B. Dodge, of Bridgewater, Miss Minnie Joudry, of Mahoes Bay, to Mr. Robert DeLano, of New Germany, N. S.

HARVEY-ANTHONY.—At the parsonage, Scotch Village, June 23, by Rev. A. Freeman, Mr. Theodore Harvey and Miss Mary E. Anthony, all of Newport.

THORNE-DRAKE.—In this city, at the residence of Mr. Joseph Mann, June 23, by Rev. H. G. Mellick, Mr. Moses J. Thorne, of Toronto, Ontario, to Miss Susie A. Drake, of Waterville, Car. Co.

SAUNDERS-CURRIE.—At the home of the bride, Moncton, June 13, by Rev. T. A. Blackadar, A. B., Mr. Wm. A. Saunders, of Maryville, and Miss Almada Currie, eldest daughter of Mr. Duncan Currie, of Portland.

RANKIN-ACKLEY.—At the Portland Baptist Church, on the morning of June 26, by Rev. G. O. Gates, A. M., Mr. Allen Rankin, of St. John, and Miss Emma F., daughter of Mr. Thos. Akerley, of Portland.

CASE-NOBLE.—At the residence of the bride's father, Springfield, Kings Co., June 27, by Rev. A. H. Hayward, Mr. Bradbury J. Case, of St. John, N. B., and Miss Amanda Nobles, of Springfield.

HAYWARD-McBURNIE.—At the residence of the bride's father, Rockland, Car. Co., June 21, by Rev. A. H. Hayward, Frank Woodford Hayward, of Rockland, and Miss Mahala McBurnie, of the same place.

PRICE-HILLMAN.—At the residence of the officiating minister, Woodstock, on the 26th ult., by the Rev. Thos. Todd, Mr. F. H. Price, and Miss Maud Hillman, both of Canterbury, York Co.

PRICE-TRACEY.—At the residence of the officiating minister, Woodstock, on the 27th ult., by the Rev. Thos. Todd, Mr. E. J. Price, and Miss Jerusha A. Tracey, both of Artherette, Victoria Co.

BERRY-WILSON.—At the residence of the bride's father, June 27, by Rev. J. E. Fillmore, Mr. J. Walter Berry, of Coverdale and Miss Ida May Wilson, of Hillsboro.

LAMING-BOYD.—At the residence of the bride's father, on the 30th ult., by Rev. F. S. Todd, Mr. Stephen Laming, and Miss Portia G. second daughter of Captain John Boyd, of Dufferin, Charlotte Co.

Deaths.

CHWELL.—At the residence of her son, James Crowell, East Semerville, Mass., May 16th, Elizabeth, widow of the late William Crowell, of Walton, Hants Co., N. S. Sister Crowell was a native of Deber River, Col. Co., N. S., was baptized and received into the Baptist church at that place by the Rev. D. W. C. Dimock in 1844—removed to Walton in 1856, obtained her dismission in 1881 and united with others in forming a Baptist church at Walton, Hants Co., was much esteemed for her kindly Christian deportment; removed from Walton to Boston, Mass., about 1883, accepting an invitation from her son James, with whom she remained till removed by death, and by whom her remains were brought to Walton for interment. She died strong in faith, aged eighty-seven years five months and nineteen days. Her funeral services at Walton were conducted by the writer.

HARRIS.—At Sheffield Mills, June 13, Mrs. Elisha Harris, widow of Dea. Elisha Harris, aged 74 years. For many years a consistent Christian and highly esteemed member of the Baptist church at Canard, Cornwallis. Her end was peace. R. S. K.

PATTERSON.—On the 6th inst. Mrs. John Patterson, of Coles Island, Sackville, N. B. A mother in Israel, and beloved by all who knew her.

CLARK.—At Margareville, on the 10th ult., Miss Seraph Clark, aged 84 years. Sister Clark has been for many years a member of the Baptist church, and though she often spoke of her doubts and fears in her last days, when through age and infirmity her mind became feeble, we have reason to believe she has safely entered the harbor of eternal rest. She leaves one daughter, who faithfully cared for her mother to the end, and is now left in loneliness to mourn. J. Rowe.

WEN.—At Mahoes Bay, June 23rd, after several weeks sickness, John Wen, aged 77 years. Bro. Wen was a member of the Musquash and Dipper Harbour church. When visited by the writer, Bro. Wen was found firmly trusting in the Saviour. A widow and several children are left to mourn their loss. R. O. M.

COY.—At Upper Gagetown, N. B., after an illness of eight months, Elizabeth A. wife of James W. Coy, aged 52 years. The deceased bore her affliction with Christian resignation, trusting all in the care of heaven. Her husband has been as only son, David S. Coy, of Boston. She was a member of the Wesleyan body.

WHITMORE.—At Kennebecport, Maine, Rebecca, wife of Melford C. Whitmore, and daughter of Robert Loid, Greenfield, aged 21 years. These sisters were both members of Greenfield church. Their end was peace.

Baptist Anniversary. CONVENTION OF THE MARITIME PROVINCES, at Wolfville, N. S., Saturday, 7th 25th of August, at 10 A. M.

ASSOCIATIONS. PRINCE EDWARD ISLAND, at Bedeque, on Friday, July 6th.

N. B. EASTERN, at Moncton, on Saturday, July 21st, at 2 o'clock P. M. N. S. AFRICAN, at Hammonds Plains, Saturday, September 1st.

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AS GENERAL AGENTS for the Maritime Provinces of Leading Manufacturers, we are able to offer to the farmers of Nova Scotia, New Brunswick and P. E. Island a full line of high class Farm Machinery in the selection of which we have had the advantage of twelve years practical experience in the business. Our list of sizes:

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NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this spring, should not fail to write for samples of CARPETS, OILCLOTHS and LINOLEUMS. NOTE THE ADVANTAGES: NO EXPENSE! THE LOWEST PRICES QUOTED! THE NEWEST DESIGNS TO SELECT FROM!

WILTON Carpets, with Borders in French designs. BRUSSELS Carpets with Borders, at all prices, to match all shades of Parlor Furniture. BALMOIL and TAPESTRY BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS and COOK Carpets, direct from Kiready, Standard, cut in 9000 and any shape to order. Fine Parlor and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction Guaranteed. Address: HAROLD GILBERT, 54 KING STREET, ST. JOHN, N. B. THE NEW CARPET WAREHOUSE.

FOR EVERY HOME THIS IS THE CHAIR.

STRONG, STYLISH and COMFORTABLE. THE FRAMES are well finished in imitation of Walnut, Mahogany and Cherry, or in Ebony and Gilt. These are the prices, freight prepaid by us to any part of the Provinces: Covered in TAPESTRY Carpet, \$6.00. " " BRUSSELS " 6.50. " " WILTON " 7.00. " " VELVET PILE " 8.00.

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GERMAN FELT SLIPPERS. with Leather Soles. 10 pairs MEN'S at 40 Cents. 100 LADIES' at 35. 20 MISSES' at 30. 20 CHILDREN'S at 25.

WATERBURY & RISIN. NEWEL POSTS, STAIR RAILS, BALUSTERS. VENETIAN and SHUTTER BLINDS, DOORS at 1/2 price.

A. CHRISTIE W. W. CO. 11 WATERLOO STREET. "BELL" ORGANS. Unapproached for Tone and Quality. CATALOGUES FREE.

BELL CO., Guelph, Ont. THE DUPLEX CORSET. This Corset gives grace, ease, and style. It is made of the finest materials.

So Let It Be. Smallest twigs across our pathway. Sometimes trip unwary feet. While we would not think of stumbling. O'er the larger branch we meet.

Luscious berries are found hanging Underneath their shading leaves. Heaviest grain bends back its head. Count on fullest headed sheaves. Did we search as well for fruitage. Hidden 'neath God's shading leaves. Would we see the crown - and honor. As our birds: bends or grieves?

Of every gradation Earth may present problems (rove). And we learned life's sweetest lesson. When we've found that God is love. By the forge the steel must harden. Gold from refuse heat will free; Tested faith may reach up higher. Then, amen, so let it be!

Rob's Opportunity. Rob Dayton was sitting himself inside the overcoat when, as his mother saw with some concern, he was daily growing too small for him.

THAT was the day when Rob Dayton was sitting himself inside the overcoat when, as his mother saw with some concern, he was daily growing too small for him.

Her blue eyes snapped. She threw down her work, and stepping impulsively to the boy, who now had on his woollen muffler and his mittens, and cap in hand, was preparing to pick up his basket and stride off to his day's work, she gave him a hearty kiss.

For my part, mother," answered Kate, sturdily, "I see a good deal more reason to be thankful than discouraged. Rob's sandwiches are the best sandwiches ever sold on a train; and I may say so boldly, for I make them myself. Your ironing is simply superb, and Mrs. Mainwaring's little folk look three times as pretty as they would if anybody else attended to washing their clothes. As for my sewing, it is good enough to take a prize at a county fair, and, in my opinion, we are three worthy members of society. Father would approve of us all."

But Mrs. Day refused to smile. She was what some learned people call a pessimist, and pessimists are fond of looking on the dark side. Indeed, they do it so constantly that, so far as the bright side is concerned, they become color blind, and cannot see that it exists at all.

Rob, for his part, was neither a pessimist like his mother, nor an optimist like his sister. He was just Rob; a big, good-natured, honest lad, strong for his age, rather silent, and afraid of nothing under the sun, if he knew he was doing his duty. Dogs and little children liked Rob Dayton, and ladies always had a kind word for him. He was the sort of a boy you would be glad to meet if you were going down a lone road when night was coming on.

Arriving at the station a few minutes before the train was ready, Rob found Mrs. Mainwaring waiting for him. She was sitting in her pretty plaid coat, her cream-colored ponies fretting to be off, and she beckoned in a friendly way to Rob.

"Dorothy is coming home on the down train, Rob. Please have an eye to her, and help her with her bundle. You know I don't know a better. Her one of those best-hearted, kind-hearted boys I know, and I believe he'd die before he'd tell a lie. You see," emboldened by the unconscious softening of his mother's face, he had an awful poor bringing up. His father don't believe in the 'old' 'ole' to 'ohar' h, or even keepin' the Sabbath, and he makes the faintest kind of talk that you ever heard; and he says that the Bible is all nonsense, and that instead of God's making us out of the dust of the earth, we was all devolved from monkeys, and they was hatched out of something like 'tomb-spits,' that he calls protoplasm. He calls them ballies in the Bible books, and once, when I asked Fritz to go to Sunday school with me, he was awful mad, and threatened to dog him if he ever went inside of a church."

Well, when I returned his mother rather warmly, although she had said all rather out of her toes, I must admit that I don't wonder that the boy is what he is. I don't blame you for pitying the poor fellow, but no reason that you should make a play-mate of him. One cannot touch pitch without being defiled, and if you associate with this boy, you'll be pretty sure to fall into his ways, so don't let me know of your playing with him again.

But, mother," urged Johnny, with rare persistence. "Papa'll do him good to go with a boy that don't swear, nor cheat at marbles. I told him when they first moved here, that he was wicked to say bad words, and he's tried to do his best to break it off. But he's hard work, where he talks it all the time at home, and he's heard that was himself, ever since he could talk at all."

She was telling him of Chico, her pug, and how glad he always was to see her coming home, and how the gold medal she hoped to win, and of the severity of her music master, mixing one thing and another in Dolly's own way, when suddenly the gay little tongue was arrested. The camp! Bounce! Something was the matter with the train, and she was hurried from side to side with a sudden sea-sick motion; ladies screamed, gentlemen clutched the backs of the seats—the train was off the track!

"The stove! The stove! The care will be on fire!" someone shouted, despairingly; but, even as the stove trembled and shook, and the red hot coals, glowing as in a fiery furnace, threatened to pour forth a stream of death - a destruction, that danger, at least, was averted.

Rob Dayton had sprung to the rescue. His strong hands were encased in woollen mittens, but the mittens were not thick enough to prevent the bare hands from being desperately burned, as the stove was ejected and held in its place for the minute or two during which the train kept up its giddy rocking and swaying. When presently the locomotive was stopped, and the passengers, terribly frightened and shaken, stepped out into the road, Rob, great fellow as he was, and with the pluck and nerve of a grown man, did what he never had done before, sank back in a dead faint on the floor.

Fortunately the accident, due to a loosened tie, had occurred near home, and, as alarming news travels fast, it was not long before tidings that something had happened reached the station where the cream-colored ponies, with Mrs. Mainwaring, were waiting.

To put them to their most speed was the work of an instant; and as the platform drew up beside the train, the motherly arms entailed the obnoxious little girl, all trembling with excitement, the story of Rob's heroism was speedily told. He was carried home in a state where a great deal more sand-wich vending would be many a day.

While the poor burned hands were slowly healing, Rob had time to read and study time to pore over the beloved chemistry which had always allured him, time to show Dorothy's father and mother that there was a great deal more in him than they had ever supposed. Rob's opportunity had come. It was during a year in the place where the Logic gates, the opening to something wider always comes in the Lord's name. If we are diligent and hard at work, a great deal more is certain, when God thinks it best, to find our niche.

All this he got together for good to those who love God. And one among other ways of showing our love to Him is in being brave and uncomplaining whatever work He gives us to do.

Dorothy's hero, as her teacher called him, was not forgotten by the grateful passengers on the train. Presented with a scholarship in an academy where he had special advantages for following his natural bent, a nurse was given him which paid his board for a long time. Faithful and diligent as ever, he made use of his time so well that he is to-day a successful physician, and the clouds of solicitude have quite vanished from the brow of his happy mother.

As for Kate Dayton, she is the wife of a home missionary, and has plenty of trials and privations; but she is still in womanhood what she was in girlhood—a sturdy, self-reliant, straightforward person, who is a sunbeam wherever she goes.—Margaret E. Sangster, in Congregationalist.

Mrs. Bantam's Strawberry Bed. BY MR. H. G. JONES. Mrs. Bantam was very angry, and I've the prophet of old, she felt that she "I well be angry, because of the whurr and "gurd," in the instance, being presented by her son Johnny, who, beneath the depressing influence of his mother's wrath, looked, in truth, a very wretched and splotchy kind of a gurd.

"Have a look at that!" repeated Mrs. Bantam, sternly, for the second time, "you should not play with that Fritz Lymburne any more!" "Ye-es, ma'am," limply admitted the "gurd."

"Then, why did you lose my eye?" "Because," said the boy, "I was blowing a crop of seeds right in among your vines every fall. If you want to protect your own, you've got to root up weeds outside as well as inside of your own particular lot. That's the reason that, every year, before the seeds have time to ripen, I take my scythe and mow down all the weeds and grass by the side of the road, so far as my land goes. Some folks laugh at me for taking the trouble, but I do it to protect my own, and I find it pays."

The idea was a new one to Mrs. Bantam, and while sitting upon her neighbor's suggestion, she turned the subject over and over in her mind, with a constantly widening vision.

that I don't wonder that the boy is what he is. I don't blame you for pitying the poor fellow, but no reason that you should make a play-mate of him. One cannot touch pitch without being defiled, and if you associate with this boy, you'll be pretty sure to fall into his ways, so don't let me know of your playing with him again.

But, mother," urged Johnny, with rare persistence. "Papa'll do him good to go with a boy that don't swear, nor cheat at marbles. I told him when they first moved here, that he was wicked to say bad words, and he's tried to do his best to break it off. But he's hard work, where he talks it all the time at home, and he's heard that was himself, ever since he could talk at all."

Mrs. Bantam tied on her garden hat, and as she took her towel and basket from their place, she said kindly, but firmly, to the boy, "You had better go to the poor boy about his bad habits, and I hope, from the bottom of my heart that it may do him good. But I can't allow you to run the risk of ruining your own principles, in a probably vain effort to benefit him. I've referred to his bad habits, and I've kept garden." "That whenever my strawberry vines have crept in among the weeds, it was the weeds that crowded out the vines, every time."

She would not trust herself to look at the boy's appealing face, but went diligently to her work in the garden, and in spite of all her care, seemed to spring up spontaneously, year after year, among the carefully tended vines.

Now this strawberry bed had been for years her special care and pride, and, better than any other she owned, declared her favorite medicine chest, wherein she seldom failed to find a panacea, not only for air-hungry lungs and overstrained nerves, but for those mental ills for which God's blessed air and sunshine are always the best physicians.

It was a lovely morning in early June. The birds sang merrily to and out of the blossoming apple boughs over her head, the bees hummed fearlessly about her, and the soft summer breeze that fanned her cheek was laden with the sweet odors of flowers and leaf, mingled with the faint, ambrosial perfume from the warm, leaping earth that, like an impartial mother, gives of its best to all of its numberless offspring, taking just as good care of the noxious weed as of the beautiful flower or useful vine.

Mrs. Bantam, was of a mildly philosophical turn, and as she rubbily uprooted the intrusive weeds, she was reminded of the motto which she had seen on a noble one. Being taken up with self, it can scarcely be called Christian. He who truly knows Christ and has committed himself to his keeping, loses fear for his own safety. His thoughts are toward his Lord, not self, and his anxiety is to be faithful in doing his Lord's will.

No less common and injurious is the supposition that active effort in spreading the knowledge of Christ is the work of ministers and missionaries, and that what private Christians are to think of is to be instructed and edified. Here again, there is a great deal of truth. The work of ministers is to preach Jesus Christ, and church members should count on being edified. But public preaching is only one means of spreading the gospel. There is private speaking as well, and sometimes it is more effective of the two. This instruction and edification are not provided merely that the members may be pleased and get good; but that they may do good. What Christ gives to his people he designs to be as aid in enabling them to be a means of blessing to others.

But, perhaps, the most prevalent misconception is the idea that in order to truly serve Christ we must find some great thing to do. Great things are certainly not excluded from Christ's service. But they are accepted by him not because they are great, but because they are done to him. Their value consists in their being thought of and taken up and done as for him. Herein is one great condition and test of service—that it be consciously and willingly done to him. Where this exists or little or nothing as to greatness or littleness or highness or lowness; that it be done to him.

Teacher! Sammy, why do you write your name S. Smith, Marcher? "Sammy." "Why, because pa writes his J. Smith, Junior. I was born in March." "Parson: "Rather drowsy weather this, Farmer Jones." "Ay, parson, so it be; 'minds one of sermons time don't it?" "Johnny, at his reading lesson, comes to the word 'corrode.' 'Corrode, to eat away. I say, mamma, didn't I corrode at that jam pudding to-day?"

"To Be, or Not To Be." soliloquized the melancholy Dan. A sea of trouble opposed. He sank before them; ambition lay dead. Life, as he viewed it, faded as for a time, and then came the green. Hamlet to my mind was William. The blood, diseased, carried through the natural gates and alleys of the body, made life a burden; and the ill of the body may be cured in a tenfold degree his other ill. Purify the blood, give new life and action to the system, take Dr. Parson's Golden Medical Discovery, and your drowsiness, lack of appetite, chilly sensations, yellow skin, cold breath, will all depart, as the morning mists are dispelled by the rising sun.

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lancers, and we'll have those Eastern views that Mr. Forbes sent you from Palestine, to illustrate our lesson, that you should make a play-mate of him. One cannot touch pitch without being defiled, and if you associate with this boy, you'll be pretty sure to fall into his ways, so don't let me know of your playing with him again.

Johnny's face fairly shone. "Oh, that will be splendid!" he cried delightedly. "I know Fritz will be just tickled to death to come, and I'll run over and ask him this very minute." And Fritz came—a poor, neglected little fellow, painfully conscious at first of his ragged clothes and bare feet, yet with a natural courtesy and manliness about him that many a pampered child of luxury might do well to imitate.

And as he gradually forgot his shyness, and questioned with honest simplicity of the truths that were so new and strange to him, Mrs. Bantam in turn forgot her prejudices in her genuine admiration of the boy's clear intellect and eager interest in the subjects under discussion.

"This is virgin soil," she said to herself, "and the weeds are more creatures of the truth that were so new and strange to him, Mrs. Bantam in turn forgot her prejudices in her genuine admiration of the boy's clear intellect and eager interest in the subjects under discussion."

Twenty years have passed away, and to-day, in one of our pleasant New England villages, the loved and honored pastor who breaks the bread of life to the hungry souls who wait upon his words, is no other than the once friendless, neglected little German lad whose rescue from a life of spiritual ignorance and sin was due entirely to the lesson that good Mrs. Bantam learned on that sweet June day, so long ago, in her strawberry bed.

There are three misconceptions which tend to keep Christians back from taking their true place as individual workers in Christ's service: (1) That the great end to be gained in religion is—to be personally saved. Now it is not denied that this is an end; but when looked on as the main end to be kept in view, it cannot be deemed a noble one. Being taken up with self, it can scarcely be called Christian. He who truly knows Christ and has committed himself to his keeping, loses fear for his own safety. His thoughts are toward his Lord, not self, and his anxiety is to be faithful in doing his Lord's will.

No less common and injurious is the supposition that active effort in spreading the knowledge of Christ is the work of ministers and missionaries, and that what private Christians are to think of is to be instructed and edified. Here again, there is a great deal of truth. The work of ministers is to preach Jesus Christ, and church members should count on being edified. But public preaching is only one means of spreading the gospel. There is private speaking as well, and sometimes it is more effective of the two. This instruction and edification are not provided merely that the members may be pleased and get good; but that they may do good. What Christ gives to his people he designs to be as aid in enabling them to be a means of blessing to others.

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