

"The Goodwill of Him that dwelt in the bush be with us."

MAR

1897.

CHURCH AND HOME



The Magazine of the Presbytery of St. John

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CHURCH and HOME

The Magazine of the Presbytery of St. John.

Vol. II.

ST. JOHN, N. B., MARCH, 1897.

No. 3

Home Missionaries.

In the early history of our church every minister was more or less a Home Missionary—that is, his field of labor was wide; the distances between stations was long; our people were sparsely settled over large sections of country; many settlements were reached only once or twice in the year, and others were not overtaken at all. The laborers were few, but did noble service. Long journeys were made on snow shoes, horseback, or on foot over snow drifts, over roads which were impassible for carriages, and often times where there were no roads, save a track blazed on the trees through the woods. The weather, however stormy and severe: the deep mud, the heavy falls of snow, the deep rivers, the mighty forests, the biting frost, did not daunt these men. So far as possible did they travel the Maritime Provinces that they might find out our people and bring the means of grace within their reach.

There are fields to-day in the Province of New Brunswick which tax the strength and energy of the missionary, but there is upon the whole a marked contrast to what they once were. Good roads traverse all sections of the country and railways open up the

whole length and breadth of the province. Long drives there are still, but no great discomfort is experienced. The fields are divided and arranged so that the preaching stations can be readily overtaken and regularly supplied. We hear of hard work and long journeys, but if we look back to what some of our ministers were accustomed to do, we will see that our work to-day is comparatively comfortable. It was not unusual for a missionary to supply six or eight stations in a section where three services had to be conducted every Sabbath, while traveling 25 or 30 miles and attending to as many services during the week. There was neither Augmentation nor Home Mission funds to draw on. No doubt there are what are called hard fields still, where the people are widely scattered and the journeys long, but these are the exception, and even these are not so large but can be worked in a satisfactory manner; besides men are not appointed to fields without provision being made for a reasonable salary. Missionaries in the Maritime Provinces are not asked to work and starve. True, there is no chance to grow rich, but there is a reasonable chance to make ends meet, with economy. The missionary who goes out expecting to pay old debts and accumulate a large library in a few

years, will be woefully disappointed. If a mission station is to be built up into a congregation it will not be done without patience, wisdom and hard labor—not only labor, but expense. The missionary will find use for every dollar he can spare; he will not only have to work hard, but live hard as well, and at the same time fail to convince his people that he is doing any hard work or growing rich at their expense, but by waiting and working and teaching a change will come. The congregation will grow and strengthen; churches will be built; Sabbath schools organized; system introduced where chaos reigned; interest awakened in religious matters in the community generally; members added to the roll; subscriptions and contributions increased. Four or five years faithful labor on the part of a missionary will accomplish wonders; it will not go without blessing any more than any other part of God's work.

If these things are to be accomplished the missionary must practise a very great deal of self-sacrifice and self-denial; must deny himself many luxuries and comforts; many hours of needful study and repose; many useful and almost indispensable magazines and books; must forget himself in caring for the interest of immortal souls.

One matter of complaint among our missionaries is the lack of time for pulpit preparation. It is a fact that the success which has attended our Home Missions was largely due

the acceptable manner in which our students and ministers have presented the Gospel. There never was any carping or railing at other denominations; no bitter sectarian spirit manifested; no pulling down sister churches in order to build up our own; but side by side, with other denominations, in kindly rivalry, have our students and missionaries striven to advance the interest of Christ's cause in our own homeland. Wherever our students have labored no reports have reached the Presbyteries that did not do credit to themselves as scholars, as gentlemen and Christians. Our church has made provision—ample provision—to equip her ministers for their high and holy calling, and it has been as amply rewarded. Not only are our own people convinced that our teachers are competent to teach, but the most highly educated people of all other denominations have been as thoroughly convinced.

It is a fact, as manifest as the sun at noon-day, that no teacher can teach what he does not know; no preacher can preach acceptably, or to any purpose whatever, without careful and thoughtful preparation. Extemporaneous speaking generally ends in what is neither sense nor nonsense; "mere sound and fury, signifying nothing." Of necessity must every preacher have time to prepare for his services, prayer meeting, Sabbath school, C. E., a missionary society and the pulpit. In the first place take time; have it at all costs; have it at any price.

Upon the other hand there is another duty which is essential to the success of any pastorate, and that is family visitation. Preaching is one thing, visiting is another; Preaching is essential, so is visiting. The one is not enough; one goes with the other. The missionary *must* visit. He may find many cogent reasons why he cannot visit, but all reasons and apologies and excuses are of no avail. In order to preach so as to reach the needs and hearts of the hearers, the preacher must be on friendly and intimate relations with his congregation personally. Take an interest in the careless and the careless will soon take an interest in you and your work. What a powerful influence the faithful pastor exercises in a community, moulding the destiny of the young, sympathizing with the burdened, the tempted and the mourning; giving a word of counsel or a word of comfort; winning first the hearts to himself and thereby winning souls for Christ. Every minister and missionary of experience bears testimony to the fact that regular pastoral visitation is attended with wonderful results and blessing. It is wearisome, it is laborious, but it tells, it is effective. True, there is visiting and visiting. What is the aim and object—to know people, to sympathize with them, to win their friendship in order to lead them into the way of eternal life. With such an aim in view, will any faithful pastor fail to find out a method which will attain it?

Is there any record of failure upon the part of any missionary who has faithfully discharged his duty in preaching and pastoral visitation? If so, such cases were very exceptional. All things to all men, that thereby we may win some. Souls can be won, and are there any better methods than the above? What

is the use of preaching without a congregation? What is the use of visiting without preaching? Who was it that preached when 5,000 were converted? We read, too, that "One of the ten which heard John speak, and followed him, was Andrew, Simon Peter's brother." "He first findeth his own brother, Simon, and he brought him to Jesus." The day following Jesus findeth Philip, then Philip findeth Nathanel, and so it is to-day.

It is lovely and beautiful and comfortable to be a minister with only one preaching station and fifteen or twenty families within a radius of half a mile to attend and care for, and receive a competent salary and other perquisites; no travelling in the cold and wet and mud; no expense for carriage or horse; no roughing it. If people would only come to church and never trouble the minister by staying away until the ministers seeks them out; never grumble or complain; never criticise, but praise the sermons and pay the salary, it would make the minister's life as that of an angel; but alas, the men and women of to-day are human, and things will be what they are to a very great degree so long as people are human. No man can go soldiering unless he is willing to endure hardness; no cross, no crown.

Grand Falls.

Our mission here is doing very well. The number of our families is small, but it is surprising what a few earnest people can do. The people promised \$100 for the support of the missionary, and it will be all paid by the first of April, three months in advance. The Sabbath school has been kept open throughout the winter. The people think that if Presbytery will send them a

student for the summer that the field will meet the expenses. There are two out-stations which could be wrought in connection with Grand Falls. It is very encouraging to see our people seeking to sustain regular services in their midst, and it is wonderful what regular services, together with pastoral oversight, will do to call forth the efforts of the people.

Our people in Tilley worship in a school house which certainly does not afford the comfort nor reverence which a church would. A small church is greatly needed on this station. If a beginning was made the object would be attained in at least a couple of years. In no section of the country are more prosperous and industrious farmers to be found than in Tilley. We hope to hear good things—many good things—from this field from time to time.

Edmundston and Connors Mission.

There are four stations included in this field, viz., Edmundston, Connors, The Lakes (St. Agatha) and Grand Isle. Eleven families are connected with our mission in Edmundston, nine of these are in the town and two live at Temiscouata; four belong to other denominations; one is French, lately come from Rome. There is a Sabbath school with an average attendance of 17.

Grand Isle, 16 miles below Edmundston, is entirely a French mission. Services are held from time to time, to which a large number of Catholics find their way. Three families have joined our church, one of which have removed to Edmundston, where they attend our services. Seven children are being reared in the Presbyterian faith. Young people who left home before their parents

severed their connection with the Roman Catholic church have also become Protestants in the West, and in the case of one young girl, who was very much incensed at her father for the step he had taken, we are pleased to report she has become a member of the Presbyterian church in the North-west. The people are growing more and more friendly towards the missionary, thus opening the doors for work a little wider.

At Connors we have no Presbyterian families, but there are twelve nominally, belonging to other Protestant denominations, and regularly attending our services. Two French families are connected with the mission, and in one there are eleven children. As many as 20 French Catholics have attended preaching services on more than one occasion. The average attendance at Connors of Catholics is from 7 to 10 at least. A French family attend from the opposite side of the river. The church building has been finished, except the seating, at a cost of over \$400; the whole cost is \$1,600 and the edifice is very pretty, occupying a commanding situation. We are pleased to note that the Roman Catholics are building a large Chapel close by. Our church and cause, methods, of working, etc., will not suffer in comparison. Let there be light; let the truth in and the darkness will go out.

The Lakes are situated 12 miles from Edmundston, across the international boundary line. Five French families, with 22 children, are now connected with the mission. There are 17 families that do not submit to the priest. Mr. Lods visits 15 of these and is always kindly received. It is really wonderful how eagerly the people listen for long hours to the story of the Cross, and join in the discussion of various Christian doctrines. An invitation has come

from the head of a very large family at St. Basil to visit the community, assuring our missionary of a kind welcome.

The amount contributed by the several stations was very good, considering the small number of contributors. From May 1st, '96, to January 1st, '97, \$94.00. If the mills go on this summer there will be more liberal support financially.

Mr. Lods distributed 3 Bibles, 20 Testaments, 180 tracts and 200 other papers. A Testament has found its way to a family in Quebec, one to Fort Kent, another started away out the country and came back to Edmundston, a few doors from the missionary's house. We are not supposed to know of these things, but we are glad we do, because it helps to keep our courage up; the truth will percolate if it has a chance, however slender. Perhaps some one says "these are little things," so they are, but the sum total of little things makes the universe.

There are ten or twelve families, French Roman Catholic, now identified with our mission, including 41 children; 15 other families are friendly disposed, and we hope will join us in the near future.

Our French families at the Lakes have secured a church site and burial ground, and are considering ways and means of building this coming summer. The aspect of the work is very hopeful. For the success which God has been pleased to crown our all too feeble efforts, we are profoundly thankful. Let us have faith for the future.

Salina, Campbell Settlement, etc.

Mr. Frank Baird is supplying Salina, Campbell Settlement, Barnesville and Loch Lomond. The field is large and scattered, and has been

without a settled pastor for years. Our people are all anxious to have a minister, and many of them will contribute liberally for his support. It is to be hoped that an ordained missionary can be placed the coming spring. Reports have been received of Mr. Baird's good work. Although it was as late as the first of January when he was placed in the field already is there a large interest awakened all over the field.

Andover.

On Feb. 28th Rev. H. G. Gratz, pastor of St. James' Presbyterian Church, Andover, delivered an address on "India and the Famine." A collection of \$7.69 was taken. The ladies of this new congregation are untiring in their efforts to clear the church building of debt. On March 2nd a pic-nic, tea and fancy sale was held. The evening was favorable and their effort was well patronized, about \$86 was taken.

So far our collections for foreign missions amount to \$10.09.

Andover contributed \$3.80; Grand Falls 1.70; South Tilley 1.47; Three Brooks 2.12; Perth Centre 1.00—total \$10.09.

The CHURCH AND HOME takes much pleasure in giving its readers an abstract of an address, which is copied from the columns of the *Presbyterian Witness*, February 1852. It will appear that our present Moderator of Presbytery for a period of three years supplied the pulpit of our Church in St. Stephen, and led the congregation forward in building and organizing, gave regular supply to Baillie, a mission station fourteen or fifteen miles distant, while at the same time attending to the onerous

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duties of a large law business: Judge Stevens still occupies the pulpit occasionally, preaching with much acceptance. The progress which Andover mission has made is due in a very large measure to his unwearied efforts to encourage and assist the people. Although busily engaged in preparing a 2nd edition of "Stevens' Digest," which is so well known and so highly prized by the legal fraternity, yet he is to be found in regular attendance at the Presbytery, of which at the present time he is the venerable and esteemed head. Judge Stevens celebrated his seventy-fifth birthday on the 25th of February last. We extend our hearty congratulations, may he be long spared in the Providence of God to favour us with his presence and counsel. We must beg Judge Stevens' pardon for the liberty which we have taken, but our Superintendent of Missions made the interesting discovery and was extremely anxious that it should have a place in our columns to show how much a layman can do for Home Missions while fully occupied with business matters.

[Copied from the *Presbyterian Witness*,
 February 1852.]

On Monday evening the 12th inst., a lecture was delivered by the Rev. Robt. Irving, of St. John, N. B., in the Free Church at St. Stephen, on the "Constitution of the Presbyterian Church". The

attendance was large being composed of persons from the various religious denominations in the district. At the close of the service a committee of the congregation presented James G. Stevens, barrister at-law, with a most flattering address and splendid gold watch, as a well earned expression of gratitude and respect.

Mr. Stevens has by his Christian devotedness, warm zeal, and unaffected piety rendered the cause of Presbyterianism eminent service in this district. Through his instrumentality accompanied by that of one or two other devoted friends, a very handsome Church has been erected and is now free from debt.

For three years past Mr. Stevens has kept the congregation together by holding religious service among them, as well as by organizing and working an efficient Sabbath School; and as a proof of the estimation in which Mr. Stevens is held, on the above evening a most elegant and costly gold watch was presented to him accompanied by the following very flattering address, read by Dougald Blair, Esq., M. D.:

MR. STEVENS:—

My respected friend,—I am requested by the Presbyterian congregation of the place, through the committee appointed by them, to make presentment to you of a tribute of respect and esteem for your unwearied and successful endeavors towards the establishment here of our common cause of Presbyterianism.

I know that I express the feelings of the congregation generally when I say it is a subject of uncommon pleasure that we are enabled to give you a token of the estimation in which you are held by us for these labors. To you in an especial manner are we indebted for the building of our sanctuary, the members which stately and attentively congregate there-

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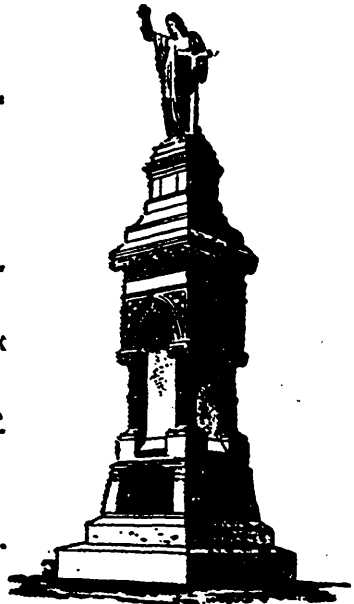
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REV. ROBERT LANG, M. A., President,
HALIFAX, N. S.

in, and the growing interest that was manifested amongst us in the same, and we cannot be blind to the fact that a blessing has attended your exertions.

We look back and the retrospect was full of gloom and discouragement, and a handful of us, few indeed, but warmly attached to the religion of our fathers, ardently desired to have a temple in which we might worship in the simple yet heart feeling forms of that denomination which, to many of us, is dear as life itself; dear in as much as that its faith is that of those who gave us birth, and because it is connected with our earliest and holiest associations; dear in as much as by its teachings we first learned the lesson of wisdom, and valued by us, believing its doctrines to be most scriptural in accordance with the forms and teachings of Him who spoke as never man spoke; but in taking this retrospect there was little to encourage the desire or to foster the hope that our wishes could be gratified.

Many were the obstacles to be surmounted; much pecuniary aid was required for the undertaking, but with courage and zeal more than common, you have enabled us to overcome the difficulties, and by steady and advancing steps we are now placed in a position exceeding our most sanguine expectations, and you have afforded to those who know you best the knowledge that the profession by which you earn your daily bread is not incompatible with bringing forth the fruits which the profession of Christianity demands, and your active labors and instructive lessons from Sabbath to Sabbath, commenced at the suggestion of our reverend and much respected friend, Robt. Irvine, and continued for a period of almost three years, and in which we know you must have bestowed no ordinary care and put forth no small exercise of talent, combined with much encroachment on your time, will merit for you from us our lasting gratitude and heartfelt esteem.

To these meetings is our success mainly attributable; without them our interest would have flagged and our thin ranks become much thinner; but since their commencement until the present time we have gone on increasing in numbers; many whom we expected not have shown their deep rooted attachment to Presbyterianism, and have gladly availed themselves of the services of our sanctuary, and the regular and attentive members who now form our congregation prove to us that your labors in this respect are appreciated and had their desired effect; and in the providence of God, should we be

favoured with a pastor enabled to dispense among us the ordinances of our faith, we still must ever view you as having laid the foundation on which another will be the builder.

We do not wish you to receive the token which we are now about to offer you, as a compensation for your exertions amongst us; we feel you are deserving of a more costly tribute. but from what we know of you, were the gift smaller than it is, it would not be valued by you on account of its abstract value, but the expression of our gratitude, and the esteem and respect which accompany it will be the best of its value, and it will be but a token of the same; a token which, had our means sooner enabled us to present you with, would have been tendered to you ere now as an encouragement to you in your work amongst us, but your perseverance and assiduity in what has been done amidst much lukewarmness and discouragement, shows us that you have been actuated by nobler motives than man's esteem.

Allow me now to present you with this watch, with my best wishes for your welfare and that of your wife and family.

DOUGALD BLAIR.

St. Stephen, 12th Jan., 1852.

REPLY.

The flattering address, with the substantial token of its sincerity, which you have now presented to me, forms an era in my life as "a day that will speak."

Never so much as at the present time have I felt so great cause for humility and fear, inasmuch as the occasion is calculated to make me pause and consider if in my conduct and walk in the responsible position I have occupied among you which circumstances well known to you all have justified and constrained me to assume, I may have done anything that might bring contempt on the Gospel of Christ, and form a sad offset to any external good that I may have been the means of accomplishing.

I notice what you say in regard to your being indebted in an especial degree to my labors for the building of our tabernacle; I will not affectedly conceal the fact those exertions to which you refer have cost, as they justly demand, much exercise and application, rendered the more difficult from the nature of my arduous profession which like other professions is made more honorable when rightly practised, and believing as we do that God has honored the instrumentality, let us not forget to give him all the praise.

But whilst you allude to my own exertions, we must not overlook the co-

operation of my valued friend Mr. Samuel Gilmor, the unwearied and steady interest which he has ever manifested in our common cause, and the firm support and encouragement ever afforded to me by him, together with his liberal donations to our church, warrant me in saying that without him our expectations would not have been realized in the manner you have expressed; nor will I omit to mention that much credit is due to those who have interested themselves in sustaining that most important part of the worship of God, the singing of his praises. And in short, the happy position in which we are now placed, affords to us a remarkable example of that trite truth that "union is strength", giving to us an inducement to further exertions and renewed endeavors in our work, depending on the blessing of him who giveth liberally and as he seeth we have need.

I am happy and I know you will participate in my gratification, in having this opportunity of rendering to our Reverend and Christian friend Mr Irvine, our united acknowledgments that much indeed is attributable to his valuable suggestions given to us from time to time; for the interest and consideration he has so often evinced in our struggling cause, and for the aid and countenance bestowed upon us, all of which have had their tendency in strengthening our hands and encouraging our hearts.

I observe what you say in reference to having laid the foundation, may we all be enabled to consider the only foundation, even Christ himself, and that we as lively stones be built up in the same.

I accept with unfeigned gratitude the tribute you have now bestowed upon me, made valuable indeed by the expressions which accompany it, and as it will aid me in marking the flight of time, so also may I be enabled to walk circumspectly, redeeming the time, seeing the days are few and evil, and should it please Him who rules over all to give us a Pastor, as he will assuredly do, we abiding his time in prayer and patience, believing that where he has a people there also will he send a shepherd, this little portion of the Free Church of Scotland, like that grand tree of which this is a branch, may prove a blessing in the earth, and may be enabled to say "this man and that man were born there"; and when he has finished his purposes with us here, and we as his stewards must account for the gifts, the privileges, and the talents bestowed more or less upon us all, unto Him who has said "occupy till I come", and through whose merits and meditation alone

our work can be blessed, may we as the children of one family, travellers to one eternal home, be translated from the Zion below, to the Sanctuary above, where all sectarian differences will be merged and forgotten and the lovely religion of Christ shine and be felt in all its divine and glorious nature.

Accept from me also my kindest thanks for your wishes expressed towards my wife and family.

JAMES G. STEVENS.
St. Stephen, 12th Jan. 1852.

CHILDREN'S COLUMN.

Archibald Alexander's Missionary Box.

(From *O'er Land and Sea.*)

"What is a home missionary, Helen? Is he a foreign missionary after he gets home?"

"Why, Archibald Alexander! Didn't you know that papa was a home missionary?"

"Papa? Why, I thought he was a minister."

"So he is, but he is a home missionary, too. I'll tell you what a home missionary is. He's a minister who might preach to the big city churches and get \$5,000 a year and go to Europe every summer, but, instead, he goes to some far-off little place, where he has to preach at three or four different places and drive through the cold and rain, and the rich Presbyterian Church gives him enough to keep him from starving. He's a—"

"Now, Helen," said mamma, from the kitchen where she was getting supper, "what is the use of putting such notions into Archie's head? He has everything he needs."

"He won't have everything he needs very long if something doesn't turn up," muttered Helen.

Archie went back to the paper he was reading: but some new ideas had come into his head. He had been reading an account of a home missionary in Idaho, who had a box from some church in the East,

full of clothes and nice things for his family. He couldn't help thinking how good such a box would be in his own home. It was true enough that he had everything he needed, but not everything he wanted, by any means. And although he was not yet ten years old, his sharp eyes could see that things were not running very smoothly just now. His little bedroom was right over his father's and mother's, where he could hear every word they said, and only last night he had heard them talking about how little money they had left. Then there was the doctor's bill. His mother had had typhoid fever in the summer, and her sickness had cost so much.

Archie was old beyond his years, and he felt so sorry when papa and mamma were worried. How nice, he thought, if a box with money and clothes, and, maybe, a little candy tucked into some corner, should come out from the East. He kept thinking about it so hard, even after they were at the supper-table, that he couldn't help saying:

"Papa, why don't they ever send us a missionary-box?"

"Because we have always been able to get along without one, and there have been so many others who needed it more."

"I don't think that reason will hold good much longer," said Helen.

"Possibly not," replied Mr. Harmon; "but we won't worry."

So no more was said.

* * * * *

About three days later the post-office men in Philadelphia were a good deal puzzled over a letter bearing this address:

"The Presbyterian Church,
"Philadelphia."

After a few moments' thought, "Try 1334 Chestnut" was written on it, and to 1334 Chestnut it went. But when it got there nobody was ready to claim it. Several of the

ministers gathered round in a knot, and the letter was passed from one to another and examined.

"Open it," suggested some one. "then we can tell where it belongs."

So the one who happened to have it tore it open, and read aloud the following, written in a round, childish hand:

"DEAR CHURCH: Nobody knows I'm writing this but I saw in the *Presbyterian* about you sending a box to a home mishenry out in Idaho. Papa is a home mishenry and I think we are poor enough. We are poorer than ever before. The crops were bad and mama was sick and I herd her and papa say how she wouldent get any divadens this year. She alwas got some befor and we don't have hardly any meat and not any butter excep fer supper and the doktor has a bill and my shoes are holy and papas coat is so shiney and ugly and Helen ses she hasnt had a new dress for two years. Helen is so pretty. She is 16. I will be ten in May. My best cote is so little I cant hardly butten it and its too big for Roy. Roy is 5 and the baby is to. If you do send us a box the doctor told mama she must have hevvy flannels. I hope you won't feel insulted cause I wrote this. Helen says youre awful rich so I wrote it.

"Yours respectfully,

"ARCHIBALD ALEXANDER HARMON.
"Burwood, Nebraska.

"P. S. I dont spose you can send candy but I thought I'd tell you that I love choklats and so does Helen."

"Well, who claims it now?" asked the reader. They were all sorry for the "plucky little chap," as they called him, and one of them said he knew his father in college. Finally the one who had read the letter remembered that his wife was president of a missionary society, and so he took the letter home to her.

She read it and almost cried over

it and the next night, after prayer-meeting called a meeting of all the societies and bands in their church, and read the letter aloud to them.

It took wonderfully. Everybody's enthusiasm was aroused, the boys and girls as well as the older people. They determined that Archibald Alexander should have a box, and a good one, too. A day was appointed for the packing, and when everything was brought in they had enough to fill two boxes. But the best was saved for the Burwood box. The young ladies had made up a pretty dark blue dress for Helen and had added a hat, jacket, and gloves. The Juniors had raised the money for Archie's suit, and had enough left for the "choklats," too. The Buds of Promise gave shoes and stockings for Roy and toys for him and the baby. The Ladies' Society put in a whole new suit for Mr. Harmon, and for his wife a pretty dress, besides the "heavy flannels." Even the gentlemen of the church caught the fever and made up a purse of \$50 for pin money.

Altogether it was as fine a box as ever was nailed, and *somebody remembered to pay the freight on it.*

One bright November day about two weeks later, as Mr. Harmon was driving past the Burwood station, the station agent came out and hailed him:

"There's a box in here for you, Mr. Harmon."

"For me? Oh, surely you must be mistaken."

"Come in and see."

He tied his horse and went in. Sure enough, there was his name in big black letters, with "Phila., Pa.," in one corner.

Mr. Harmon made arrangements for having the box brought out that afternoon, and then went home to tell the strange news.

"Who *could* have sent it?" they all said (except Archie, who kept

very quiet).

They found it hard work to wait till the box came, and then what fun! No Christmas box that you ever had was half so nice. There was something for everybody, and it was so plain that whoever had sent it knew all about them that they were more mystified than ever.

"It's just like a fairy tale," said Helen, as she tried on her new hat and jacket in front of the mirror, "where everybody gets what they want by wishing for it."

The children didn't bother their heads much about where the things came from. The fact that they were there was enough. But papa and mamma Harmon were at a loss to account for it, and it was not till two days later that the mystery was solved.

A letter arrived from the president of the ladies' society, telling them that the box had been sent, and inclosing a check for \$50. "Your dear little boy's letter," she said, "won all our hearts, and I assure you that however much you may enjoy getting the box, your pleasure cannot possibly be as great as ours."

So the cat was out of the bag at last.

Archie hardly knew whether he was a hero or a culprit. Although his father and mother fully appreciated the box, still they were vexed to think of their son begging for it. However they didn't find much fault with him, for he meant it all right, and, as Helen said, "hadn't they said all along that they would be taken care of?"

They all wrote letters to the senders of the box, telling how much they enjoyed it. And these letters were read aloud, just as Archie's had been before.

And do you suppose those Juniors and Buds of Promise were sorry for the sacrifice they had made?

Just try it yourself and see.

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