

Messenger and Visitor

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WEDNESDAY, SEPTEMBER 15, 1886.

FORWARD:

Another campaign against the powers of darkness is over. There has been a little lull, the leaders of the Lord's host have been holding councils of war.

Shall we not, then, all bear the voice of Christ, as He says to His people, "forward." His watchword for them is ever the "go ye," of the great commission.

In the country districts, this is the most favorable time of the year for special effort. The press of farm work is over; the men have not yet begun to flock away to the winter's work in the lumber woods.

There is another reason why our churches should begin this work at once. The people have been engaged in the earnest work of life. This tends to seriousness.

THE RESPONSIBILITY OF LEADERSHIP. A majestic steamship is ploughing her way across the ocean. Her state-rooms have all been taken; her saloons are filled with gay pleasure seekers and grave business men.

But this is not all the responsibility of leadership, however solemn it may be. True the lives of those under the charge of the leader are at stake; but there may be more than these, precious as they may be, depending upon him.

Here are two armies facing each other. In the one is gathered the last fortified hope of a despairing people, struggling for a great principle and for liberty. There is more than the fate of the thousands of brave men who are about to charge into the conflict, depending. Whether they die on the field of battle, or live to return to their families, is not of so much importance as that the principle for which they are about to risk their all is to win, and the nation they represent to have freedom to worship God and be free.

Let our pastors consider this well, as they enter upon another year of active effort. Let us all cry and lead off better than in the past, with God's help. Let us not be crushed by the burden of this responsibility. It only requires us to do the best we can each day, and God will help us.

that he prostrated himself before the God of battles, and besought the skill and courage to win, as he threw his little force upon the enemy? There was the fate of men, and, much more, of the cause, in his hands, under God.

And so it is in leadership, always. There is the personal fate of those led to a greater or lesser degree, and there are the possibilities of all they might accomplish, to be determined by the leader. If he lead them up to the heights of a noble character, and if he draw out from them their best energies on behalf of the good, he will multiply his own life almost as manifold as he has followers. If he lead down instead of up, he will rob the world, not only of his own direct efforts, but also of what all his followers might have done, but for his influence—may he make his life as manifold a curse as there are those under his lead. It is this which makes life such a solemn thing.

There are various forms of leadership. There is the involuntary, as a man's example governs the conduct of those over whom he has a controlling influence. There is the leadership of instruction or direction, as a man's teaching decides the views and life of others. There is the leadership of command, as a man can compel obedience to his behests. Finally, there is the leadership of initiation, as one is expected to begin any course of action, if others are to take it up, and carry it through.

In one or other of these forms, all are leaders, in some degree. Many are so situated and endowed that they are leaders in all the three respects. Every man has some one to follow his lead, and, in this way, the responsibility of his life is doubled, if it is not increased many fold.

Take a parent, for instance. Here are the children: they are as wax waiting to be moulded. What more inevitable than that the constant pressure of the parental example, enforced as it is by filial reverence and love, should help to shape the character of the children for their future destiny? What more sure than that the beliefs and teachings of the parent should govern those of the child, unless a superior power intervene. Is it not a fact that nine children out of ten are largely but re-productions of their parents in character and belief? If there is a difference, it is usually due to influences which have come upon the children after they have left home. Is not this a grand responsibility? Would that all our parents might but realize it, and act accordingly.

In society it is the same. There are not very many who are independent. There are certain ones who give the law to the rest. It is seen even among the children. One or two lead the rest in all the amusements of the school. In society there is a leader to each set. It is usually a fascinating young lady. They have a great power in their hands. They may make a whole community of young people so frivolous that a serious thought is a subject of jest, or this power may be used to lift the young up to finer tastes and a higher purpose. So, also, there is much of this responsibility of leadership upon those who have had superior advantages. Their opinions often govern those of a large circle. We have known of cases where a single person of this kind has instilled the virus of scepticism into the minds of the young men of a whole community. These are responsible for more than they, in their heedless desire to be thought original, are aware of. There would fall us to speak of how the older members of the church lead the younger, the Sabbath-school teacher the scholars, &c. &c.

But there is no one who has more of the responsibility of leadership, than the minister of the gospel. He has it in all its forms save one. He has, also, in that which is most momentous and of a very wide kind. There is much in the old adage, "like priest like people." The cases are rare where the spiritual life of a people outstrips that of the pastor. If he is not a good man and full of the Holy Ghost, the people will generally, will drop down to his level, if not below it. If he is not in a dead earnest, the people will be worldly, and souls will stumble over them into perdition. If he does not lead in aggressive work, they will not go beyond him to do it. He takes no interest in the work of the denomination, they will contribute but little, if anything, to our various enterprises. On the other hand, if pastors but live near to God, if their lives have on them the stamp of consecration, if their souls are all the time filled with a great longing to see the lost brought to Christ, if their sympathies are broad and deep, and take in our work in all its departments, and if from hot hearts they keep pressing the truth in all its breadth and urgency home upon the people, they will be the means of lifting them to a higher life and a more earnest and broader service. How tremendous the responsibility of this leadership, where by one man has it in his power to rejuvenate his own life so many fold, or may stand in the way of the full development of the character of hundreds, with all the lessening of work and giving for Christ and the loss of moral power these effects, and all this in a world which determines the eternity of all.

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THE ASSOCIATION MET WITH THE CHURCH AT PARROBORO ON FRIDAY LAST. The village is pleasantly situated, and attracts many visitors during the summer. There are many tasteful residences, which are opened in that generous and glad hospitality which cannot be excelled out of our province.

The Baptist church with which the Association met, has had a year of steady prosperity. Their house of worship has been repaired, and is now bright and neat. The debt which was contracted and removed largely through the off-hand generosity of a friend, not a member of the church. Bro. Beattie, the pastor, is an earnest worker, and preaches with unction and power. He has just resigned, but it is hoped he may be induced to remain as pastor still.

The Association began its work at 10 o'clock. Bro. Jos. Murray was chosen moderator, T. B. Layton clerk, M. B. Shaw assistant-clerk, and D. J. Taylor treasurer. The letters from the churches showed this to be one of the most fruitful years of work for a long time. There have been 566 baptized. There has been a net gain of 577, and a net loss of 89, leaving a total gain of 488. The churches most largely blessed have been:

N. S. BAPTIST ASSOCIATION.

Church	Baptized	Net gain
North Sydney	106	125
Wallace	86	92
Truro	32	14
Cow Bay	39	34
Gybsboro & Manchester	30	28
Honville	29	28
Little Glace Bay	28	32
Sydney	28	18
Amherst	26	26
Oxford	23	41
Parroboro	17	13
Spring Hill	16	25

Only 16 of the 61 reporting churches have been without baptisms, and 22 have had a net loss in membership. The pastors have a great work in training these converts to be like Christ in life and labors.

The reading of the letters consumed the forenoon and much of the afternoon session; but they were so full of good cheer that the time was well spent. The Clerk was instructed to write to the weak churches, conveying to them the sympathy and earnest good-will of the Association. This is a novelty which all our Associations may well adopt. These struggling interests will be cheered by the knowledge that their brethren are thinking about them.

The remainder of the session was devoted to a discussion on Sabbath Schools. The Clerk of the Association had secured the letters from the churches some days before the opening. In this way he had been able to make out all the statistical summaries, and the brethren were able to have facts before them. We were not able to reach the Association in time for the consideration of the report on Sabbath Schools, but heard that the discussion was exceptionally able and interesting.

A PLATFORM MISSIONARY MEETING was held in the evening. The rain, which had begun to drip down, prevented a large attendance; but the meeting was a success nevertheless.

Bro. Martell, the first speaker, said: The New Testament makes it evident that the Holy Spirit was the source of the missionary enterprise. No nationality could wholly claim God's blessing upon earth. When he left, he commissioned his disciples to preach the gospel to the ends of the earth. It was the Spirit that led the apostles to enter upon their world-wide mission, opening the eyes of Peter to the fact that Gentiles as well as Jews were inheritors of the work of Christ, and separating Paul and Barnabas to go forth beyond the bounds of Judaism. Ever since then, true religion has been associated with a missionary spirit. If the Spirit originated missions, then it follows that to oppose missions is to oppose the Spirit. J. N. Ryland was wrong when he said to young Barclay, "When God intends to save the heathen, he will do it without your help mine." So was the man who feared to send religion abroad lest there be not enough left at home. The view was the right one, that religion is such a commodity that the more we send abroad the more we have at home. This is illustrated in our history. At the time when the Baptist denomination in the U. S. numbered but 70,000 they were about equally divided between the Mission and Anti-mission sections. Now the former number two and a half millions, and the latter but about 40,000. God will not bless those who refuse to work in line with the Spirit's work in missions. To be even indifferent to missions is to stand in the way of the divine purpose. Nothing is more to be feared than indifference. Christianity says that the only way to stop a flowing stream is to freeze it up. From what appears in some church letters, it is to be feared the process is going on in the Christian life of some of our people. We need to know more about the history of this great mission enterprise. Every Christian should read broadly as he can in philosophy, theology, &c., but nothing is more important than to know of missions. Read the biographies of such men as Judson, Carey, Livingston, A. A. Phelps, &c. The staff of teachers includes Miss Wadsworth, Principal, Miss Harding, Miss Bauer, Miss Hitchcock, Miss Buttrick, Miss Marjorie, Miss Wallace. The prospect for a successful year were never so good at the beginning of the first term. Several of the teachers have helped to gain for the Seminary the reputation it now possesses, and the new instructors are well recommended.

him his story, and then told the child that Jesus had sent him. The child's reply was, "Why have you been so long in coming?" May not the heathen well ask of those whom Jesus has sent to bring them the gospel, "Why are you so long in coming?"

Bro. Churchill was present and spoke. This will be the last as well as the first time he shall ever speak to many before him. We know that we had to meet, on the field, better now than we did when we first departed for India. The Brahmins are intensely hostile; far they know we come to destroy the religion on which their support and position depend. The common people do not care to see us, except as they hope to have some gain from us. People are born, live and die according to religion, in India. We go to attempt to overthrow these beliefs, so entrenched in the customs and regards of the people. Features of these beliefs are so vile that they are not fit for mention. We go there to stand all alone. Are in danger being dragged down by the spirit of heathenism. The English officials stand at our attempts to convert the people. Go to the villages and see the outcasts. They are so low and degraded we can scarcely blame the officials. The agricultural laborers are little better. The higher classes with their scrolls of lists and contempt, seem unapproachable. Were it not we have God with us, what so foolish as this attempt. We have conscience and the heathen sense of need as openings for the gospel. Their own religion offers no help. Their highest hope is for virtual annihilation. How miserable to live in earthly wretchedness and have no better hope than this for the future.

The best way to reach the heathen is to gain their confidence by living Christianity before them, and preach to them the gospel. We have not adopted the plan of some societies to seek to educate the people as a preparation for Christianity; because it has proved a failure. Still, this seems to be necessary to reach the women. To illustrate the ignorance of the people, often the women have fallen down before his warts, as he has held it out to attract their attention. Often have the heathen asked, "If the gospel is so precious, and they are in such a terrible state without it, why have you not brought it to us before?" If we do not do what we ought, we shall also have to meet this question at the judgment.

Bro. Steele spoke a few words on behalf of the Foreign Mission Board and asked the people to remember the Board by way of special donations, and in their wills. Bro. Manning thought that our great aim should be to be Christ-like and make others so. There was a multitude of converts this year to train up toward the fullness of stature of men and women in Christ Jesus. To do this in the churches was home mission work. We must also look after our weak interests. There are so many churches pastorless and that cannot have the preaching of the gospel except as they are aided by our Home Mission Board. It is now nearly \$3,000 in debt. Let us help, or the aid to the destitute so greatly needed could not be rendered. In doing this, we do not hinder effort in other departments; for all Christian work is materially helpful.

At this stage Bro. Miles proposed to raise \$100 for the debt of the H. M. Board, and supported it by vigorous speech and a stimulating example. In a short time enough was handed in to make the receipts of the evening over \$70. Considering the small size of the audience, this was very good. After a Telugu song from Bro. and Sister Ottaruchill and a few words from the latter, the meeting closed.

HORTON ACADEMY AND ACADEMIA SEMINARY

Horton Academy and Acadia Seminary have begun the new year's work with bright prospects. The Academy has a strong staff of teachers. Prof. Tutin as Principal needs no words of praise to commend him to the readers of the Messenger and Visitor, for the work he has done in the institution, and repeated votes to the Board of Governors, sufficiently testify to the value of his services. But all interest in our educational work will be glad to know the public give him so generous a patronage. Mr. E. W. Sawyer, B. A., will continue the thorough work he has performed for the last three years as Second Master. Mr. E. D. Walther, B. A., has returned, owing to ill-health, and his place has been taken by Mr. C. H. Day, B. A., who will have charge of mathematics. Mr. Harry Shaw will give instruction in algebra, and Mr. I. Cropley in English. Already there are 52 students enrolled, the largest number at the opening of any year in the Academy's history, of whom 41 are from Nova Scotia (16 from Wolfville and vicinity), 14 from New Brunswick, 5 from P. E. Island, 1 from Quebec, 1 from Newfoundland, and 1 from United States. The total number of students is 85, and will probably be over 40 before the year closes. Some additional class-rooms have been provided, and the work of eighty students is being carried on.

The Seminary has opened with 50 young ladies in attendance—N. S., 36; N. B., 9; P. E. I., 1; Cape Breton, 1; New York, 1; Mass., 2. The staff of teachers includes Miss Wadsworth, Principal, Miss Harding, Miss Bauer, Miss Hitchcock, Miss Buttrick, Miss Marjorie, Miss Wallace. The prospect for a successful year were never so good at the beginning of the first term. Several of the teachers have helped to gain for the Seminary the reputation it now possesses, and the new instructors are well recommended.

Our Convention.

I feel a desire to write a few thoughts upon the picking of our committees in the Convention. I noticed a large proportion of our ministers at the Convention were not invited to participate in the management of the different objects which constitute the business of the Convention. I thought surely there is room for a greater proportion of ministers to be engaged in this work. If I understand Baptist privileges right, we stand all upon an equality. We are taught by Christ to call no man master. Therefore all our ministers and delegates ought to share in the management of the affairs of the body. Why is there, therefore, a disposition on the part of a certain circle to ignore the rights of other brethren, as well qualified as themselves to manage the business of the Convention. I have also understood, by conversing with some of the brethren, that it is of little or no use for them to go to Convention, that they have no opportunity to give their views on any subject. There is, therefore, a great amount of dissatisfaction among many of our ministering brethren on this question. To remedy this growing evil, which can be done in a kind manner, let there be for the future, more members placed upon each committee, and let some of those who have occupied frequently this position be content to let some of their brethren take their place. The largest proportion of our ministers sit in the Convention as foreigners who are in no way connected with the affairs of the body. I do not hesitate to say that this state of things is wrong, for a picked circle to ignore the rights of their brethren and treat them as a class of inferior beings. This state of things has been tolerated too long. I am well aware there are ministers in our body that from the position they occupy, must necessarily compose many of our committees, as it would be very difficult for any others to have the same intimate knowledge of the condition and working of the several objects they are to represent in those committees, therefore I do not allude to them.

JOHN ROWE, Melverton Sq., Annapolis Co., N. S.

Bro. Rowe speaks right out. What he says is worthy of consideration. It is always good policy, at least to recognize the principle that interest is deepened in a matter by having a part in it. The more we can induce to share in the business of our Convention, the more general will be the interest. Perhaps there has not been enough attention paid to this in the past. Some facts, however, must be borne in mind. The number of our ministers and prominent laymen is too great for all to be placed on committees or boards. They would become unwieldy and unworkable. It is a different thing to have one name on a board and to do the work which a place on the board demands. In all the boards, the trouble has not been to find a place for all who are willing to attend and take their share of the work; but to find enough to form a quorum who will be faithful to their positions. Our brother is wrong, when he speaks of the picking of committees, and of brethren being treated as though they were inferior beings. All have equal rights, in our Convention, if they choose to assert them. Each one has equal liberty with the rest to speak on any question. It may be that some take up more time than the weight of their utterances would warrant; but this is not a matter for the Convention to control. Probably the want of sufficient time to give to discussion is an unavoidable much about which our brethren complain.

If there were more time, others of the ministers could find time to speak. We are sure that there are a great many whose voices are never heard at our Convention meetings, who would be heard with the greatest pleasure, were they to favor the delegates with their views. It would be an improvement, however, as it is, if some of our brethren who speak on every point, almost, great or small, should restrain themselves—about eight or ninety per cent, and let others have the time.—Ed.]

The New Convention Year.

Dear brethren in Christ, we have entered upon a new "Convention Year," a year in which the golden opportunities will either be wasted or improved. Brethren, let us wake up to see the grand opportunity that we are wasting from time to time and for which we will have to give an account before the "bar of God."

Sinners are constantly dying around us, and why do we not see as Christians, all every day we meet the glad news by a free salvation. Will we boast when we see the Judge of all quick and dead, that we have spoken a word for Jesus, that Jesus who has done so much for us. Oh, if we were alive to this duty, which should be our greatest privilege, how soon, by God's blessing, the membership of our churches would be double and we ourselves spiritually blessed. If we have not money to give to the Lord, we can all speak a word for him. All have not the same talents; some have ten, some five, and some one; but do not bury that one talent, but put it at compound interest, by telling fallen men the simple story of Jesus and his love. Brethren, let us all try this simple means for one year and the result will be glorious. We have a hope beyond the grave, should we be ashamed, or even hesitate, to talk of that hope to others? I think every real Christian will answer, "No."

OUR INTEREST IN THE CAUSE OF CHRIST.

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Chicago Letter.

Since our last letter the city pastors have taken their annual vacation. Your correspondent took his in a canvass not picked among the trees of the shore of beautiful Lake Zurich—in the state of Illinois. The time spent in fishing, boating and bathing. The best rest at the smallest outlay of money we have ever had. We write to encourage some other tired pastor with a short pocket book to go and do likewise. The great event in Chicago in the meantime has been the

ANARCHIST TRIAL.

For several years the socialists have been in the habit of parading the streets carrying red flags and holding public meetings in which they have given utterance to the most incendiary and revolutionary sentiments. The culmination was the throwing of a dynamite bomb into the midst of a large body of police that had been detailed to disperse one of their open-air meetings. Some officers were killed and over sixty horribly wounded. The terrible event is known as the Hay-market riot. At the close of a trial lasting nearly two months, seven of the leaders were sentenced to death, and one to imprisonment for fifteen years. The result is as if a great weight had been lifted off men's hearts; people breathe freer, and the jury are regarded as the bravest men in the city.

This is a part of the crop that is to be harvested from the seeds of infidelity that have been sown so freely all over this land and notably in the West. The law is as fixed and unchangeable as any in the universe.—"That whatsoever a man sows that shall he reap." Not something else, but that very thing, intensified and multiplied. The French revolution could never have been inaugurated but for the teachings of Voltaire, and the Hay-market riot could not have taken place in Chicago but for the teachings of Ingersoll and his imitators. A text book has been issued by one of our largest publishing houses that therefore I do not allude to them.

AMERICAN CIVILIZATION. The book was written by Professor Van Buren Denslow, L. L. D., and has an introduction by Ingersoll. The introducer says: "The writer has by conscientious labor gone through volumes and with infinite patience divided the gold from the dross and presented us with the 'pure and shining coin.' The book will in my judgment hasten the coming of that blessed time when the church is reformed by destruction, the only reformation of which it is capable, for every religion is based on falsehood. The Jewish God, must be destroyed—the personal deity must go back to the darkness of barbarism, whence he came."

The following are a few of the "pure coin" from this wonderful man: "The will of God is not a for human conduct—morality is not a cold and heartless tyrant." "Socialism perceives that Germany has been enslaved by victory, while France has found liberty in defeat. In Russia, the nihilists, those intrepid men, have kept upon the coast of despotism one hemisphere of hope." "All moral rules are in the first instance impressed by the strong, the dominant, the matured and the successful, upon the weak, the crouching and the servile. It is invariably the strong who require the weak to tell the truth and always to promote some interest of the strong. The moral law, 'Tell the truth' represents but our class of society, namely, the powerful. The opposing maxim, 'Tell a lie' is the weapon of the weak against the strong. So the priest tries to run the conscience of the world." "Thou shalt not steal" was also invented by the strong and successful to hoodwink the weak and poor." These are what Mr. Ingersoll calls "pure coin."

OUR TRIST CONVENTION.

held in this city was also a noteworthy event. Messrs. Davis, Redmond and O'Brien had their hands and hearts full to keep the Minority O'Donovan Rossa element from carrying the day. To advocate dynamite for England would not have been very popular in Chicago, while the anarchist trial was in progress. So the convention after some exciting scenes voted to work for the liberation of Ireland by peaceful means. If Mr. Davidson could only know the man in this country that chose for home rules, he would sincerely say, "Bury me from any friends."

CHURCH NEWS.

The Baptist Ministers' SABBATH SOCIETY, representing the States of Michigan, Indiana, Illinois, Iowa and Wisconsin, has been presented with a building worth \$40,000, at Fenton, Michigan, to be used as a "home" for aged and destitute ministers. The building was originally used as a Seminary. Prof. Ira M. Price, Ph. D., succeeds Dr. Harper in the Hebrew department at Morgan Park. Dr. Walton of McMaster Hall, Toronto, supplied the pulpit of the Western Avenue church for three Sabbaths and had no trouble in deeply interesting a Chicago audience in the hottest kind of weather. Dr. Thomas of Jarvis street church, Toronto, worshipped with Western Avenue last Sabbath. We are always glad to grasp the hands of our dear Canadian brethren. Dear old Canada, may God prosper and bless it! The Ashland Avenue church (Old North Star) have in course of erection a beautiful house of

THE HOME.

Compensation. In that new world toward which our feet are directed...

Housekeeping. Mrs. S. C. L. Jones thus speaks of the problem of housekeeping to-day. The most serious perplexity in this problem is the inefficient way our daughters are allowed to grow up...

What Dishes is this that is Coming Upon Us? Like a thief at night it steals in upon us unawares. Many persons have pains about the chest and sides, and sometimes in the back...

TEMPERANCE. The liquor traffic has invaded all circles, entered all homes, high and low, laid hold of all classes...

THE FARM. A man on his own farm well cultivated and kept well stocked with good modern dwellings and barns and outbuildings, master of both time and acres, tied to no hours by the call of bells and whistles, free to come and go according to the necessities of his own life...

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