

on a litter, helpless and almost unconscious, to his private chambers.

The physicians afterwards informed him that had Jack not spoken the truth regarding the wound, or failed to dress it so skilfully, he would have died in a short time.

Of course the king was ready to heap honors upon Jack, who was knighted immediately and introduced at court. Here he met the king's daughter, and like all the other knights he, in time, fell deeply in love with her.

But the king declared he would have only the bravest of knights for his daughter's husband.

"I want each of you," said he, gathering all her suitors around him, "to tell me the story of your life, and who ever can enumerate the greatest number of brave deeds shall have my daughter's hand in marriage."

Then all told their story, one after the other. Jack being the youngest, was obliged to wait until the rest had finished.

They related marvellous tales of their own bravery, each succeeding one trying to make his story outrival any that had gone before.

It is scarcely necessary to add that they all drew largely on their imaginations for their wonderful narratives, and when Jack's turn came he was regarded by the rest with envy, for they all knew he had the privilege of adding more to the catalogue of his brave deeds than any of them had done.

But to their astonishment he told a simple, straightforward story of his uneventful life, and assured them he had never slain an enemy in a duel, nor killed a tiger with a club, nor jumped into the arena where lions were fighting to procure a lady's fan, nor incurred any of the dangers which the others professed to have conquered.

A laugh of scorn and derision arose at the conclusion of his simple narrative, but it was quickly brought to a close by the king declaring that Jack should be his son-in-law.

"For," said he, "Sir Jack is the bravest of my knights, having dared to tell the truth, while the rest of you have hidden your cowardly characters behind huge breastworks of lies."

As Jack had already won the affections of the young princess, to whose hand his truthfulness had elevated him, he was rejoiced.

Preparations were going on for the wedding, when the king, who was restless and ambitious, declared war against a weaker neighboring monarch, sent vast armies into his domain, conquered him, and took possession of his kingdom.

Jack's prospective father-in-law, jubilant over his additional power, said to Jack:

"Don't you think I have shown wisdom and policy, and deserve great credit for my good management?"

"No," was the reply. "You have been treacherous to your neighbor, and dishonorable in attacking him when his armies were too weak to defend him, and deserve to be punished for your wickedness."

Of course, such plain talk angered the king, and he raised his arm to strike the offender, but it was stricken powerless on the instant.

Jack, in telling the story of his life, had of course repeated his interview with the fairy, and how it had resulted in the diamond merchant's case.

So the haughty monarch knew how to remove the spell, and while struggling with his pride, endeavoring to frame the words of an apology that would not lower the dignity of a king, he heard a voice at his elbow say:

"This is Jack's twenty-first birthday," and looking around, they both beheld the little withered fairy, who, addressing Jack, said: "What is your wish, son?"

That you remove the spell, good mother, that you have thrown around me. I wish to speak the truth from my own convictions of right, but not lay bare my most secret thought, governed by an influence which I am powerless to wield or withhold; but I thank you for your gift, and what it has already brought me."

"As you please," said the fairy, somewhat stiffly. "Of course, the removal of the spell restores to their normal condition the two who had been injured in your behalf."

Then the king, pleased to think he had recovered the use of his arm, without lowering his dignity as a king by making an apology to an inferior, was the gracious monarch again, and forgave Jack, on condition the latter would be more respectful to him in the future.—*Golden Days.*

Restricted Communion and Religious Liberty.

Every Baptist should read that chapter of Prof. Masson's Life of Milton which treats of Tyleration. This great work, written by one who does not love us over-much, admits frankly, fully, and repeatedly the service we have done the world in discovering and defending the principle of full religious liberty. There are many things in the chapter adapted to awaken the just pride of the Baptist, and to inspire him with gratitude to God and with new zeal in the prosecution of his denominational work. One cannot but be impressed more deeply with the value of Baptist literature; for it is by the publications of the Hanserd Knollys Society that our claims to the honor here accorded us are proved so incontrovertibly that they can never be denied. And who knows but that the future historian will find among the documents preserved from oblivion by our American Baptist Historical Society and our Publication Society, materials as valuable to him and as honorable to us?

Perhaps the most singular feature of the chapter is the connection which the author traces between our doctrine of restricted communion and our views of religious liberty. Many persons regard what they call "close communion" as directly antagonistic to the spirit of religious liberty, as an expression of intolerance, and they wonder that it should be maintained by the zealous defenders of freedom of conscience. But Prof. Masson perceives that the two views, so far from being hostile to each other, are near akin, so that the restrictions thrown around the Lord's Table by our forefathers in England assisted them to discover the truth in reference to the relations of Church and State. "There was one body or band of Separatists in James's reign who had pushed farther ahead, and grasped the idea of liberty of conscience at its very utmost. Strange enough, as it may seem at first sight, they were the Separatists of the most intense and scholastic type then known, the least conciliatory in their relations to other churches and communions." "Paradoxical as the statement may seem, there was a logical connection between the extreme Separatism of the Baptists, the tightness and exclusiveness of their own terms of communion, and their passion for religious freedom. This requires elucidation."

The elucidation proposed by the author is not very clear, and it needs elucidation in turn. He does not present the whole case, though his thought is good so far as it goes. Briefly stated it is this: The doctrine of restricted communion emphasizes the sufficiency of the church to perform its own discipline. It makes the church the guardian of its members, and the judge, to a certain extent, of the fitness of others for the sacred ordinance. The Baptist, therefore, in emphasizing the disciplinary power of the Church, forgets that claimed by the State, nay, he even denies it; he does not for a moment consent that the trust committed to the local Church by its Master shall be shared by any other organization. Hence he is led logically to insist upon the separation of the Church and the State, and to resent all interference of the State in ecclesiastical affairs.

But we may take a step further. The doctrine of restricted communion emphasizes the distinction between the Church and all other organizations. It makes the Church so exclusive, to use the word in a good sense, that membership in other organizations cannot confer any privileges within its pale. It emphasizes specially the distinction between the Church and the world, and, of course, between the Church and the State, a majority of whose citizens are worldly persons, and hence unfit to judge of spiritual things or to manage spiritual affairs. This distinction between the Church and the State is ignored by all who believe in the union of the two; they regard them as scarcely two organizations, but rather as two phases of one. Trench says, "Of course a perfect State would be also a perfect Church, and a perfect Church would be a perfect State." But this is by no means a matter "of course." Is a perfect rose necessarily a perfect violet? Is a perfect stage coach company necessarily a perfect railroad company? It is this tendency to ignore the distinction be-

tween the Church and the State that has led many, and still leads many, to advocate the union of the two. But the doctrine of restricted communion emphasizes the distinction; and hence it led our Baptist forefathers to the principle of religious liberty. And the mission it fulfilled in the past it may be called on to fulfil in the future. The controversy about the relations of the Church and the State is not finished, even in America; and in other nations it is but beginning. In every land we need to emphasize the distinction. To-day restricted communion, instead of leading to intolerance, is its greatest foe. And in this we may discover a new reason for our adhesion to it, and our care that it be not set aside as unimportant or as effete.—*Watchman.*

AGRICULTURE.

Preserving of Green Fodder for Cattle.

SECOND ARTICLE.

FILLING THE SILOS.

John M. Bailey, the author of "the Book of Ensilage," gives full particulars of the mode of building Silos for the preservation of green fodder. He says:

"In sections of the country where clean sand, gravel, or stone is not easily obtained, Silo walls may be constructed of brick in the usual manner of brick buildings.

My Silos (capacity about 800,000 pounds) cost me about \$500. In other words, Silos will cost about one dollar and a quarter for each ton's capacity. Large ones will cost less, small ones more.

Silos may be built of stone pointed with cement mortar and plastered on the inside, or of brick, or of concrete as mine are. Whichever material is the cheapest and most convenient in any locality is the best to use there. Brick will cost more than the concrete. Concrete wall costs about ten cents per cubic foot.

As a general rule, Silos should be built rectangular in form, the width being about one-third the length, and the height about two-fifths of the length, and if possible should be sunk about one-half below the surface of the ground.

If there is a side hill near the stables, so that the surface of the earth will come nearly to the top of the walls at one end of the Silos, it will be found very convenient in filling the Silos, in weighting the Ensilage, and in removing the weights as it is fed out.

These walls must be built sufficiently strong to withstand, when empty, the pressure of the earth inward, as well as the pressure outward, caused by the settling of the Ensilage under the superimposed weights placed upon it.

Where it is not convenient to get stone for weights, heavy logs of wood may be used, sawed in pieces about three feet in length, and placed on end all over the planks which cover the Ensilage; three feet of wood being about equal in weight to one foot of stone. Or broken bricks may be obtained at the brickyards at a nominal price. Where neither of the above is available, bags or boxes of earth may be used as weights. Where boxes of earth are used, they should be made of such a size as to fit close together side by side.

I commenced cutting my green-corn fodder on Sept. 22, and finished putting on the stone for weight at three o'clock P. M., Sept., 30, putting in about two feet in depth daily. This is fast enough; for the shrinkage will then be much less when the weights are put on than it would be were the Silo filled faster.

The seven acres of corn-fodder filled one Silo to within about 5 1/2 feet from the top. Upon the top of the Ensilage I put about one foot of rye straw uncut. Then I commenced at one end, and floored it over by laying 1 1/2 inch spruce plank crosswise the entire length. Upon this floor I put about 25 tons of bowlders. I am not sure that the straw is necessary; further experiments will decide. I shall use less next season.

It was new work. The cutter was not adapted to the business, clogging badly and necessitating slow feeding. All this combined to make it cost more than it will when we become used to the work of handling large amounts of green-corn fodder.

The corn-fodder can be cut in the field with corn-knives cheaper than by

the mowing-machine. The men as they cut it lay it in bunches; for it is much easier for the drivers to load it when laid in bunches, than to gather it up after the mowing-machine. The extra cost in cutting is more than made up by the expedition in loading and hauling.

Now, when it is considered that the corn-plant is at its best but a few days; that it can all be put into Silos when in the best condition; and that, notwithstanding great care in successive plantings, if used directly from the fields, much has to be fed either in an immature state, or when too hard for the cattle to masticate the stalks,—it will be seen that the saving, however considerable in planting as well as harvesting the whole crop at one time, is but a trifle compared to the gain in nutritive value by being all cut at the right stage of growth, and preserved by the system of Ensilage with all its elements uninjured.

Ensilage is therefore the most economical method of soiling. The preserved succulent forage is improved by lying in the Silos, and at the same time the easiest and cheapest road by which green crops can reach the manger is through the Silo. It practically annihilates winter, and places the stock-raisers and dairymen in better circumstances than they would be if they had throughout the year the waving fields of oats or rye and the luxuriant corn in their best stage for soiling, from which to cut the daily food of their animals. The advantage of being able to plant or sow the whole crop at one time, and to cut and store it all once, when in its most nutritive state, can hardly be over-estimated.

FOREIGN MISSIONS.

Annual Report

OF THE FOREIGN MISSION BOARD, TO THE CONVENTION AT HILLSBOROUGH, N. B., AUGUST, 1880.

As soon after the close of the last session of the Convention as circumstances permitted, the Board was organized by re-electing the officers of the preceding year.

The usual routine business has been transacted in the stated meetings held every month, except in May when a quorum failed to assemble.

In addition to those monthly meetings, others, either adjourned or special have been convened.

OFFICIAL CHANGE.

In January last, our esteemed Treasurer, Brother T. P. Davies, tendered a resignation of his office, and after due consideration, the Board accepted the resignation accompanying the acceptance with expressions of gratitude to Mr. Davies, for his faithful and gratuitous discharge of his onerous duties during the 5 1/2 years of his incumbency.

The matter of filling the vacancy occasioned by this resignation was submitted to the consideration of a special Committee.

At the February meeting that Committee submitted a report accompanied by recommendations, and after mature deliberation the Board decided to transfer the duties of the Treasurer to the Secretary, and thus constitute the Secretary, a Secretary-Treasurer. At the same time, Mr. John March, was appointed to sign Checks on the Bank in place of the Treasurer and in conjunction with the Chairman and Secretary-Treasurer.

THE TREASURY.

The total receipts for the last fiscal year from all sources have been \$5628.83 and the amount expended is \$10,163.70.

The sources whence these receipts were derived and the objects for which the respective disbursements were ordered and paid appear in the accompanying Financial Report of the monetary transactions of the year.

The Annual detailed statement of the Contributions made to our Mission during the last year will be presented in the usual form in the Year Book of 1880.

The expenditures for the past year have been necessarily large, but we are thankful, that in the emergency, your Board was supplied with the requisite funds, so that money was furnished for finishing the Mission premises in Bimlipatam, and Chicacole; and also to enable Mr. Churchill to prosecute his building operations in Bobbilly.

Now that the compounds at Bimlipatam and Chicacole are complete for the present needs of the Mission; there is we believe good reason for the patrons of our Mission to congratulate themselves and thank the Missionaries for having secured such valuable and commodious properties on terms most advantageous, and at a cost which has involved strict economy in the expenditures.

During the year, the attention of the Board has been directed to a consideration of two important subjects which seemed to demand an expression of our views, since their favorable consider-

ation may involve future drafts on our Treasury.

I. A School for training Native Preachers.

At the April meeting a communication introducing this subject was presented, being a letter from Rev. J. McLaurin, returned Missionary, and dated Woodstock, Ont., March 1880.

After a free discussion of the subject introduced by the communication, the following Resolution was passed and the Secretary was instructed to forward to Rev. Mr. McLaurin a copy thereof:

Resolved, "That the Secretary be authorized to state that this Board appreciates the importance and necessity of instructing a native ministry, and that any reasonable proposition in regard to furnishing such instruction which may be hereafter made by Canadian Baptist Missionaries, will receive our careful and friendly consideration."

We suppose that the demand for native assistants duly qualified to work under the supervision of our Missionaries, cannot be adequately supplied unless special provision be made for the instruction and training of native converts possessed of such talents as when cultivated would fit them to preach to their perishing countrymen, or to teach the children in our Mission Schools in place of employing heathen teachers, whom we are sorry to say some of our Missionaries now find it necessary to do.

The students trained, or, in process of being educated in the schools of the American Mission Union are all absorbed, and in the future, are likely to be absorbed by the requirements of the already wide and ever rapidly widening field occupied by the Union in their section of the Telugu country.

We would, therefore, respectfully suggest to the Convention the propriety of granting power to the Foreign Mission Board to expend, in such manner as they may deem advisable, a reasonable amount on the object just named when the occasion shall demand such expenditure.

II. THE REVISION OF THE TELUGU SCRIPTURES.

This subject claimed some attention from us last year and resulted in our intimating to our Missionaries that we did not feel it to be the duty or policy for our Board, under existing circumstances to promise the project any pecuniary support or any literary aid for our Missionaries.

The subject has been again brought to our notice in a somewhat indirect manner by a letter of inquiry from Rev. G. Churchill, who having been urged by Mr. Timpany, a reviser of the Scriptures, to subscribe in advance for a large supply of the forthcoming revised Scriptures, asked for instruction from the Board to enable him to shape his conduct.

In considering the question of endorsing and sustaining Mr. Timpany's revision, the Board have been led to conclude that since Dr. Jewett, a Missionary of the American Baptist Union, and co-laborers under his direction, are engaged in revising and translating the Scriptures into the Telugu language, and his employers are able and willing to sustain him in his work and, to publish the fruits of his labors, that we prefer to await the completion of his work before investing very largely in the purchase of the Scriptures. In the meantime our Missionaries will be instructed to expend whatever funds are necessary to provide the laborers, at the respective stations, with as many copies of the revision made by Bro. Timpany as they need for Mission purposes.

We rejoice in the efforts which are being made to fully unveil the Word of God and give a pure version of the Bible to the Telugus, which shall pour on the deep night of their ignorance the beams of celestial day. But as a Board, we feel that our present obligations and our limited pecuniary resources will not admit of any expenditure on Bible Translation. Happily for us, it seems scarcely necessary to use our resources in this direction, since our more wealthy and numerous brethren of our denomination in the neighboring Republic have already competent laborers in this branch of service.

OUR MISSION STATIONS

number three, as they did at the time of our last report.

1. At Bimlipatam where Bro. Sanford and wife are stationed, the usual mission has been performed, but Mr. Sanford has, during the past year, as in the previous one, been obliged to give much of his time and thought to building the requisite Mission House and other premises. We are glad to report at last that we may now announce the completion of this tedious work, and Bro. S. and family some months since entered upon the occupancy of their new and comfortable home, no doubt greatly to the relief of our brother, who has long been restive under the necessity which compelled him to defer entering fully and continuously on the great work of proclaiming the gospel to the perishing community where God in his providence has placed him.

Mrs. Sanford has kept up her Boarding School during the year and done what work she could in instructing the young in useful and divine knowledge.

At this station also, has resided, up to about the 20th of May last, our esteemed sister, Miss C. A. Hammond, who labored efficiently and with much encourage-