

than once I became bewildered, and had to stop and reflect before I could resume my quest. And when at length I came out close to a ruined wood and water station on the edge of the track, I knew that I was full half a mile below the White Blackbird.

And in the distance I heard the long, shrill shriek of the midnight train.

Some one else had heard it too, for, as I stood thus, I saw, faintly visible through the blinding snow, a shadowy figure issue from the ruined shed and come out upon the track, looking with a bewildered, uncertain air, up and down—the forms of Polly, my wife, with the little baby in her arms!

I hurried down to her as fast as the rapidly increasing snowdrifts would let me, but was only just in time to drag her from the place of peril, and stand, breathlessly holding her back, while the fiery-eyed monster of steam swept by with a rush and a rattle that nearly took away my breath.

"Polly!" I cried. "Polly! speak to me!"

She turned her wandering gaze toward me, with her vague eyes that seemed scarcely to recognize me.

"Have you seen my husband?" said she; "one Jacob Cotterel, brakeman on the local express?"

"Polly! little woman! don't you know me?" I gasped.

"And I thought, perhaps," she added, vacantly, "you might have met him. It's very cold here, and—"

And then she fainted in my arms.

The long, long brain fever that followed was a sort of death. There was a time when they told me she would never know me again, but, thank God, she did. She recovered at last. And since that night I never have tasted a drop of liquor, and please heaven, I never will again. The baby, bless its dear little heart, wasn't harmed at all. It lay snug and warm on its mother's breast all the while. But if I hadn't happened to be close by them at that instant, the night express would have ground them into powder.

And the white stripe came into my hair upon the night of that fearful snow storm. That's how it happened, sir.—N. Y. Observer.

Dr. Ryland and his hymn.

Dr. Ryland was the author of that beautiful hymn, which he wrote under singular circumstances:—

"O Lord, I would delight in thee, And on thy care depend; To thee in every trouble flee, My best, my only friend."

He was at Bristol Academy engaged to be married to a young lady, whom he fondly loved. She was taken with a dangerous sickness, from which it was feared she would not recover. Filled with anguish, he called to inquire about her, and was told by the servant if he would call in half an hour he would hear the opinion of the doctors, who were then holding consultation in the case. He retired to an empty house, then, under despair, sat down on a large stone, and taking a piece of slate wrote thereon that beautiful hymn which has been the comfort of thousands of the tired children of God:—

"When all created streams are dried, Thy fullness is the same; May I with this be satisfied, And glory in thy name."

"No good in creatures can be found But may be found in thee; I must have all thing, a d abound, While God is God to me."

He called, and received a favorable report. The lady recovered, they were married, and lived most happily together for seven years, when she was removed by death. Thus out of trial came a song, even as out of the lion came honey.—Sword and Trowel.

How the Miller did it.

A worthy miller, as the story is told, in the Rev. Duncan Dunbar's Memoirs, was once pained by hearing that the minister was going away for want of support, the Church having decided that they could not raise his salary. He called a meeting, and addressed his brethren very modestly; for he was one of the poorest among the comfortable farmers. He asked if the want of money was the only reason for this change, and if all were suited in desiring the services of the pastor, could they still keep him? There was but one voice in reply: the

pastor was useful and beloved, but the flock was poor. "Well," replied the miller, "I have a plan by which I can raise his salary without asking one of you for a dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?" Of course, they could not refuse this; although they expressed surprise knowing the miller to be a poor man.

The year drew to a close. The minister had been blessed in his labors, and no one had been called on for money. When they came together the miller asked the pastor if his wants had been supplied and his salary promptly met. He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied "No," and asked how they could be when they had paid nothing. He asked again, "Is any man here poorer for keeping the minister?" and the reply was the same as before. "Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it and with greater promptness. You remember you told me to take my own way in the matter, and I have done so. As each of you brought his grist to the mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When the harvest was over I sold it, and have paid the minister regularly from the proceeds. You confess you are no poorer, so you have never missed it, and, therefore, made no sacrifice. Now I propose we stop talking about poverty and letting our minister go, and add enough to his salary to make us feel we are doing something." Mr. Dunbar used to say, "O for a miller in every Church!"—The Christian Giver.

What She saw in Church.

He staid at home and she went to church. After dinner he asked her: "What was the text, wife?"

"O, something, somewhere in Generations; I've forgotten the chapter and verse. Mrs. High sat right before me with a Mother Hubbard bonnet on. How could I hear anything when I could not even see the minister? I wouldn't have worn such a looking thing to church if I'd had to go bareheaded."

"How did you like the new minister?"

"O, he's splendid! and Kate Darlin was there in a Spanish lace cape that never cost a cent less than fifty dollars; and they can't pay their butcher bills, and I'd wear cotton lace or go without any first."

"Did he say anything about the new mission fund?"

"No; and the Jones girls were all rigged out in their yellow silks made over; you would have died laughing to have seen them. Such a taste as those girls have; and the minister gave out that the Dorcas Society will meet at Sister Jones' residence—that old poky place."

"It seems that you didn't hear much of the sermon?"

"Well I'm sure it's better to go to church, if you don't hear the sermon, than to stay at home and read the papers; and O, Harry! the new minister has a lovely voice; it nearly put me to sleep. And did I tell you that the Rich's are home from Europe, and Mrs. Rich has a real camel's hair shawl on, and it didn't look like anything on her?"

A long silence, during which Harry thought of several things, and his wife was busy contemplating the sky or view, when she suddenly exclaimed:

"There! I knew I'd forgot to tell you something. Would you believe it Harry, the fringe on Mrs. Jones' parasol is an inch deeper than mine, and twice as heavy! O, dear! what a world of trouble this is."—Detroit Post and Tribune.

She kept her Temper.

Just before calling on a family of my acquaintance, a few days ago, the lady of the house met with a slight mishap. I found her wiping up some melted lard which she had accidentally spilt on the floor. On asking her whether she had been enabled to keep her temper on it, she said that she thought so. She said that she was at the time singing the hymn in which occur the words: "At the name of Jesus bowing," and that she "kept right on."

Not every housekeeper in these circumstances would have done so. Many on upsetting a dish of lard would have had their temper upset at the same time, and have been sorely vexed. It is these little, unexpected incidents that test us, and show to ourselves and to others what manner of spirit we are of. It is by the manifestation of a Christian spirit

at the little vexations of life that we adorn religion and bring honor upon it. If, then, our temper is unruffled; if, with an untroubled spirit, we keep right on singing the sweet songs of Zion, or maintain a cheerful disposition, we thus, in our everyday life, recommend the religion of the gospel, exhibiting to the world its beauty and its power.

Correspondence.

The Sabbath School Convention of the N. S. Central Baptist Association.

Our thanks are due and are hereby given to the brother supplying the following.

We suppose the new Secretary being a farmer has had his time very much occupied since the meeting, or would have given us the official report at an earlier date, which we should have been glad to have placed before our readers: Mr. Editor,—

As no notice has yet appeared in your columns of the recent Sabbath School Convention held at Aylesford, Kings Co., perhaps a brief reference thereto will not prove amiss although rather behind time. The Convention met with the Upper Aylesford Church on the 22nd of September last. The weather was propitious and there was a good attendance of delegates and others interested in Sabbath Schools.

Those present however were principally persons representing or connected with schools within the County of Kings, few schools outside sending delegates, and many schools within the Association neglecting even to forward their annual reports. This apparent want of co-operation is much to be regretted, and it is hoped that for the future some plan may be devised whereby to increase and extend Sabbath School work in every school in this Association.

Shortly after 10 o'clock, A. M., the Convention was called to order by the retiring president E. M. Beckwith, and a short time was occupied in devotional exercises. The report of the Committee of Management was then read, and the officers for the ensuing year elected as follows; namely:

President—James Craig. Vice-President—Andrew Shaw. Secretary—A. A. Pineo.

The remainder of the morning Session was taken up with reading the reports sent in from the different schools in the Association. Twenty-eight schools were represented at this Convention, a number slightly in advance of those reported last year. The subjects were introduced by a paper prepared and read by Superintendent J. W. Bars, Esq., entitled, "The Superintendent, his qualifications and duties," and by the paper presented by Deacon Andrew Shaw on "The qualifications of Teachers" with the warm discussion which followed engaged the attention of the Convention during the greater part of the afternoon. These papers were listened to with rapt attention by the Convention, and a vote was passed requesting the writers to forward them to the Christian Messenger for publication.

"The kind of literature that should be used in Sabbath Schools" and "The Duties of Sabbath Schools in reference to Temperance" were subjects introduced and spoken to during the evening session.

The subject of school literature was ably opened by the Rev. T. A. Higgins who was appointed by the Convention to fill the place of an absent brother who was expected to have prepared a paper on this subject. The subject of temperance in reference to Sabbath Schools was introduced by a very interesting paper, read by the late secretary, Bro. Henry Lovett, who understands well how to win the attention of an audience in such matters. During the Convention the sympathy and good feeling of all present were elicited in behalf of the Rev. R. S. Morton, who has for a long time past been sorely afflicted, having lost the use of his limbs. A subscription paper was started, and the sum of thirty two dollars was soon realized to be presented to him by the Convention with a resolution of sympathy. After passing a vote of thanks to the choir and the members of the church. The Convention adjourned, about 10 o'clock, P. M., to meet next year with the Church at Falmouth. DELEGATE.

The following Essay by Mr. Andrew Shaw will be read with interest:

The qualifications of a Sabbath School Teacher.

Let us ask first, What is implied in, or what is Sabbath School teaching? We think all will agree that it is in reality the preaching of the glorious gospel of Christ. A Sabbath School teacher may be considered a preacher of the gospel to those committed to his care. If his field of labour be smaller, and more circumscribed, and his hearers fewer than that of the real preacher, he has the better opportunity to come personally in contact with them, and so bring his influence to bear upon each individual member of the class. If this view be correct, and we fully believe it is, then it would be well for teachers thus to consider their calling, and carefully look at Paul's counsel given in 1 Tim. iii. 1 to 7, and we think churches might well take the same thing into consideration, and realise that a great responsibility rests upon them to furnish the proper persons to teach in our Sabbath Schools. Where it is possible, teachers should be members of the church—live members, earnest and devoted—in whom the word of God dwells richly, able rightly to divide the word, giving to each a portion. We are aware that we are addressing a Baptist Convention, composed of members of Baptist churches; fully believing that as such we have a special mission to perform for all time, and in all places, or until the time comes when "one Lord, one Faith, and one Baptism" be acknowledged everywhere, we are under obligation to "contend earnestly for the faith which was once delivered to the Saints." But in so doing we must be careful not to give those against whom we contend just cause to retort as did the ancient Patriarch. "No doubt but ye are the people, and wisdom shall die with you," but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. Ready always to give an answer to every one that asketh a reason of our hope with meekness and fear.

We shall however always be considered a sort of religious Ishmaelites, our hand against every man, and every man's hand against us, and this we may in a certain sense admit to be true, but just as it was true that the Prince of Peace came to bring division and a sword.

We insist upon obedience to all the commands of Christ, knowing that he is given "a leader and commander to the people," not admitting any non-essential where there is a "thus saith the Lord." Therefore we judge that they who would become teachers of others, should first learn to follow and obey, for how shall one consistently say to another, do this or that, while he himself is living in disobedience? rather let him first walk in the ways of Christ's commands, and then he can say "come with us and we will you good."

The burden of all preaching and religious teaching must ever be "Christ Jesus." Thus we hear one who thoroughly knew Him and the power of his resurrection, saying: "For I determined not to know anything among you, but Jesus Christ and him crucified." Again, "Christ in you the hope of glory, whom we preach," and again, "For we preach not ourselves, but Christ Jesus the Lord." But in order to preach him, we must first know him, and be taught of him. And so we hear Jesus saying "Learn of me for I am meek and lowly of heart."

Paul also thus speaks of him, "I beseech you by the meekness and the gentleness of Christ." Among the qualifications then of a successful Sabbath School Teacher is the spirit and mind of Christ, and "if any man have not the spirit of Christ he is none of his." And this is certainly not incompatible with strength and energy, and zeal, for the Apostle possessed these in an eminent degree, and who more successful in winning souls than He? And yet hear him. "But we were gentle among you, even as a nurse cherisheth her children." "And ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children." Let teachers then sit often at the feet of Jesus.

If in the gospel ministry it is highly desirable that one be "apt to teach," and this is certainly one of the requisite qualifications—not less is it so in the Sabbath School teacher. Yea, we believe that so desirable is it, that every teacher should give it earnest thought, and careful study, that he may be able to present

the truth simply, clearly, and forcibly, bringing it to bear upon the minds and hearts of those with whom he has to do.

We cannot shut our eyes to the fact that there is a world wide difference in this respect, in those filling the place of teachers; some becoming thoroughly master of the subject, will, with few well-chosen words unfold the scripture lesson and present the truth so successfully that the class is led on and up with benefit and great delight. Happy is the teacher that is in such a case, for while such instruction is given, friendship and love are cemented. Others, thinking that sound is sense, will inflict long winded harangues upon the helpless prisoners, and foster a hatred of Sabbath Schools, if not of the Sabbath itself. Such might well sit for the portrait of Goldsmith's Schoolmaster, as he "With words of long length and thundering sound, Amaze the gazing rustics ranged around."

And others again. But we must forbear, as we are not here to present the negative side; but we may be permitted to ask just here, would it not be well for every teacher to make of himself a class, and learn to aptly teach himself?

An indispensable requisite of a successful teacher is a growing knowledge of God's word. We certainly cannot well teach that which we do not know ourselves. Let us give earnest heed then to the words of the Great Teacher. "Search the Scriptures," and also to the words of an inspired Apostle. "Let the word of Christ dwell in you richly in all wisdom." The bible is its own interpreter, and the entrance of God's word giveth light. The Apostle Peter exhorts us to "grow in grace, and also in the knowledge of our Lord and Saviour Jesus Christ."

Zeal and energy are desirable qualifications. Not like that of Paul's brethren Israel after the flesh, but contrariwise, according to knowledge. In the olden times, men were exhorted to do with all their might, whatever their hand found to do. Coming down to the new dispensation, we may listen to the word of inspiration where it is said, "It is good to be zealously affected always in a good thing." "And whatever ye do, do it heartily as to the Lord." And again, "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

We are assured both by observation and our own experience, that if any great good will be accomplished in the world, it will result from wholehearted enthusiasm, the bending of all our energies toward accomplishing the object desired; especially is it so in things spiritual, pre-eminently is it thus in Sabbath School work. Jesus himself taught, "The kingdom of heaven suffereth violence, and the violent take it by force." The zealous, energetic Paul said, "I laboured more abundantly than they all," and "I press toward the mark for the prize." The Sabbath School teacher needs zeal and energy and perseverance, and from a contrary spirit may every one devoutly pray, Good Lord deliver us. There is no discharge in that war.

Love. The teacher must have his heart well filled with love to stimulate him in the heaven advanced work. It must be essentially a labour of love. The love of Christ's constraining. The legitimate outcome of Christ's first love. Singing joyfully—

"If I might make some reserve, That duty did not call, I love my God with zeal so great, That I should give him all."

Love for the souls of others—especially for those committed to our care, so that we can say in truth. "My hearts desire and prayer for them is that they might be saved."

Love for God's Holy Word. Ready to exclaim, "Oh! how love I thy law, it is better unto me than thousands of gold and silver. Sweeter also than the honey and the honey comb." "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Time will not allow us to speak of the need of Patience, Longsuffering and Forbearance. And all the Christian graces so needed to make the model—the successful teacher,—but present

Lastly, The grand design and object of all preaching and Sabbath School teaching, the glory of God—that first and above all. "I have created him for my glory,"—(Isaiah). "For ye are bought with a price: Therefore glorify