

air, to my eye, they really looked like structures built for the comfort and convenience of families, who had moved into them intending to stay.

While good intellectual work in these buildings, is the great idea constantly to be kept in mind, let us not for a moment forget, that with such a situation, and grounds so picturesque, we owe it to ourselves and to the community around us, increasing in number in wealth, and in intelligence, to display such a taste in the form, size, and location of our buildings, that not only our friends, when they come to see us, but the passing stranger shall say—Acadia College with its surroundings, is really beautiful.

Going in to the college exercises I was delighted to see such an audience. The room was crowded. I felt delight and satisfaction as I thought of the number of students connected with the College, and the Faculty employed in their instruction.

As I was not in at the class examinations I knew nothing of the scholarship of the graduating class, and my position—behind the speakers—was not favorable to a careful estimate of the men or of their productions. But the energy and vigor of thought they displayed give happy indications of future influence and success.

You, Mr. Editor, always residing where you could see or hear of your College and its growth, can hardly enter into my feelings as I thought of these changes of thirty years, and saw them almost at a single glance. Again and again I thought, "What hath God wrought!" And notwithstanding all the losses and discouragements how much has been accomplished.

I think we have great reason for thankfulness and for hopefulness.

At another time I may speak of my impressions in reference to pressing needs and immediate duties.

For the Christian Messenger.

On Vacation.

NEW YORK, Aug. 23.

Dear Messenger,

Receiving a telegram at Cottage City Aug. 21st, Tuesday evening found me on board the magnificent steamer "Stonington" gliding up Long Island Sound en route for New York. Wednesday morning, as the sun rose over the eastern waves, hundreds of spires and gilded domes flashed back its glory, and the lofty towers of New York and Brooklyn, bathed in golden splendor, bespoke the enterprise and wealth of those cities, while a forest of masts, the busy ferry boats and sputtering little tugs, dodging in and out to keep clear of the large crowded steamboats, seemed to challenge the busy cities to compete with them in toil. My engagements were soon attended to, and I went out to "see the lions." Ascending a flight of stairs at 23rd Street labelled "down town trains," and, having deposited a ten cent ticket in the gate box, we were soon thundering over people's heads in an elevated rail car, looking down upon the busy city life from my high seat, and peering into windows of the third or fourth story. But neither men, women, or even the horses thought strange of this for everything went along in the street below and the world around us with no more notice of the rattle over their heads than you would take of a passing team.

Determined to get ten cents worth of ride, I went to the end of the road, South Ferry, and then descended to the earth. The beautiful park here is called the Battery. A firm granite wall protects the water side, with here and there places for boat landings. These floating houses are for bathers. This one advertises a "free bath," and as I am about to accept the invitation, according to my usual custom of patronizing free institutions, behold the notice "for women only." "Truly in this land of liberty even women have rights men are bound to respect," I muttered as I hastily withdrew. That large bathing house is for both sexes, but taxes 25 cents, with "extra" for suits, so I pass on. What means this gathering on the sidewalk? In the centre of a crowd stands a man with pencil and note book talking earnestly and gesticulating wildly. These people are Russian Jews, refer-

ges, who won't work or cannot get work. The man is an agent of the relief society over the way, and the people are pestering him for work and money, but the society is short of funds. The crowd is composed mostly of dissolute young men, with a few girls and women. The society has done a good work during the past few months, but it is impossible to dole out charities without collecting together or creating.

The most interesting place in this part of New York is Castle Garden. The building is close by the water, a large circular structure about 100 feet in diameter, with a walled court, in which are express offices and other conveniences for transferring baggage and goods. This institution receives from Europe and ships to all parts of the south and west the vast number of emigrants continually landing in this city. I gain entrance, and from a balcony look down upon the interior of the building. In the centre are desks and offices for clerks and officers. On the north side are counters over which bread, beef, coffee, tea and milk are doled out to the hungry. One door opens to the wharf, where the ferry boats land from the steamers, and depart to the great railroad stations on Jersey side. On the floors, some lying on heaps of baggage, some on benches, may be seen the sick or the sleeping emigrants, huddled in groups or scattered men, women, and children, families together, mothers with their crying babies trying in vain to quiet them. Here some rough looking fellows seem in a dispute, there a youth appears to be whispering love into the attentive ear of the bashful girl he holds by the hand—perhaps he is now asking her to share with him a western home. Some are walking alone, as though they had no friends in all that company. There are some who appear of the "better class," and look hopeful; but the majority, either from care or weariness, look dejected. The baggage consists of bundles and carpet bags, some having wooden chests.

This institution known as Castle Gardens, I am informed, has its agents in the Old World, and in all our great railroad centres, and their work is to furnish homes in the west, and means of reaching those homes to the thousands yearly coming to New York. To-day from three emigrant boats over one thousand persons were landed, 650 being from Hamburg. Trains are being made up, and these people sent to the far west. So promptly is this work done, and so perfect is the plan, that it is doubtful if ten of the large number landed to-day will sleep to-night in New York city. But some enquiring reader asks me, How are they dressed? With clothes, some better some poorer. The black frock coat of ancient cut is prominent among the men, and a handkerchief tied about the head is quite common among the women. As I beheld these wretched-looking beings from my high seat, transported like so many cattle, to live or die in their new homes, to be successful or to fail, to be a blessing to our free land or a curse to our institutions, and as afterwards I walked among them and studied the expression of their faces, and thought how these people were forming the greater part of this nation, the magnitude of our Home Mission work impressed me as never before. To turn that mighty tide of humanity to the Lord; to hold and control them by our laws; to save them and not be destroyed is a work God has placed upon us as a Christian church. It is among this class of people seeking homes or beginning a life in those homes all over this vast country, that our Home Mission Society and Publication Society are doing their work. Escaped so recently from the oppressive yoke of European religious orders they look with suspicion upon all religious teachers. Smarting from the snubs of church officials at home they hail with joy the principle of equality and legal right to "call no man master." To gain their souls we must first gain their confidence. It is hard work, because they come to us prejudiced. Brethren, when you visit New York City come to Castle Gardens. Look at the vast stream of souls flowing through this institution daily into every part of our land. Study their faces, and look forward but a few years into the history of our country, and I believe you will return to your churches resolved to pray more earnestly for Home Mission work, and also to double your contributions for that object.

Baptist Vineyard Camp Meeting.

COTTAGE CITY, MARTHA'S VINEYARD, MASS., August 21st, 1882.

Dear Messenger,

My last letter gave an account of the meetings being held here, and ended with Wednesday evening, Aug. 16, when Dr. Castle, of Toronto, gave such an earnest practical sermon. Thursday morning we held a Conference, the question being, "How can we bring our Churches to a normal religious state?" This topic was so fruitful that it was discussed; also on Friday morning, "How to keep the Church in that State." A free discussion Thursday afternoon, "Lord's day desecration and how to keep Sunday," was opened by Wm. M. Monroe, Esq., Cambridge, Mass., followed by President Alvah Howe of Newton, Theo. Seminary. The question so ably and pointedly handled, held pastors and churches largely to fault for the prevalent tendency toward European Sundays. When the day is lost for worship, 'tis but a question of days and it will be lost also for rest. Rev. T. J. Barbour, Orange, N. J., preached a very logical and finished sermon in the evening, based upon a discussion of moral law and its obligations. I think but few present could fully appreciate the deep reasoning of the preacher, and, although the argument was clear, he was able to follow it closely through to the close.

Friday morning the question regarding the normal religious church state was finished, with many practical hints and words, wise or otherwise, that will bear reflection in our future work. One thing is true; David cannot work in Saul's harness, nor can Saul slay with David's sling. Any such attempt must prove a failure.

At 10.30, Rev. J. A. Chambliss, D. D., Charleston, S. C., was present, and preached an excellent discourse from John xxi.

Let me stop here and take a walk over the Island, and see if there is anything that will interest your readers. At Oak Bluffs, we can take the narrow gauge train for the South shore. It is a delightful ride of about five miles along the shore of the blue sea and over the barren fields. At Edgartown, my party, consisting of Mr. Clark, the "Hunt's Remedy" man, his wife, daughter and myself, took a carryal, and drove over to the beach. Here we had a delightful view of the untiring ocean rolling in its restless waves, that breaking with a crash of thunder on the beach, proudly flung their foaming crests high up upon the sand. A large hotel near by serves "shore dinners," every day. One popular dish of a shore dinner, is the "Rhode Island Clam Bake." Let me tell your readers how to make one. A fire is built upon a heap of stones, and when they are heated is raked off, the stones covered with a layer of wet sea weeds, Clams in their shells are placed on the sea weed, and covered up with more sea weed and old cloths to keep in the steam which cooks the clams. Green corn is sometimes cooked with the clams. It is amusing to see green hands eating baked clams. Rhode Islanders open the shells with their fingers, pick out the fish, dip it in melted butter, and eat without the use of knife or fork. We got an excellent shore dinner, and then returned to Cottage City.

A Teachers' Institute has been in session here, but the "school marm," are giving place to "Camp meeting folk." I referred to the skating rink in my last, it is one of the greatest attractions of the place. A rectangular building, beautifully decorated with flags and paintings, and is lighted in the evening by myriads of Japanese lanterns.

Here beauty glides in lovely dress. And fashion sports in borrowed vests. Rows of seats along the side and ends for the spectators, and the polished floor is for the roller skates. Here, especially in the evenings, may be seen hundreds of young men and women, boys and girls, following each other, and gliding in graceful curves like one vast endless stream of humanity to the sound of music. Last Wednesday evening was held a carnival, and next Wednesday there is to be another in "Ye Old Folks costume." I must also speak of other amusements enjoyed her such as lawn tennis, which is fast becoming a national game, and the beautiful croquet grounds where some of the best players in the country meet every year for practice and contests.

Ding, Dong. It is the bell of the Temple, calling us again to the Camp meeting services for Dr. Strong, President of Rochester Theological Seminary, is the preacher. And he did preach. For one hour and a quarter he held the large congregation unfolding the text, "What think ye of Christ? Whose Son is He?" It was a strong production, yet so interesting that none seemed to tire. Before we could stow away the afternoon sermon for future meditation, Professor

Lincoln, of Newton Theo. Seminary, opened his storehouse of knowledge, and gave us an eloquent and timely discourse upon the beauty and perfection of God's works compared with the perversion and destruction that man has wrought. Especially did the learned teacher dwell, with touching pathos upon the past and present tendency toward so-called liberalism, particularly that prevalent among our own younger ministers, and he showed with earnest warning from similar movements in the past, what the result will inevitably be as seen in the present advanced wing of the Unitarian Church. All history teaches that any attempt to improve God's revelation has been a failure.

Saturday morning, August 19th, the Baptist Vineyard Association held its annual meeting, and elected officers for the coming year. In the afternoon, a discussion was enjoyed. Subject: "Church Finances and Benevolence," opened by Dea. Mial Davis, Fitchburg, Mass., and in the evening Rev. A. G. Lawson, Brooklyn, N. Y., preached a Temperance sermon from the text, "Go thou and do likewise."

Sunday morning, August 20th, the last and best day of our meetings, dawned bright and clear, and in the nine o'clock prayer meeting we felt a spirit and joy that savored of a glorious day. Nor were we disappointed. Dr. Thomas of Philadelphia, Penn., led off with the morning discourse, a gem of rhetoric, full of Jesus and His gospel. Every heart felt convinced that "the human consciousness is the strongest evidence of the truth of Christ's teachings." His text was "Master thou hast said truly." The preacher showed how eloquence, rhetoric, art and learning have united in twining wreaths, of rarest gems to hang upon the cross. And human experience, for 1800 years, in every phase of life, has from the honesty of its inmost heart, rebelled to Christ's teachings concerning himself, God, the doctrines of sin, of salvation, Hell and heaven, "Master thou hast said truly."

The morning sermon was followed in the afternoon by another of equal merit from Rev. J. W. Carter, West Virginia, who spoke of "God's hidden forces" drawing a striking lesson from God's appearance to Moses and Elijah upon Horeb. The preacher's style was an exhibition of his subject. But as of old the best was reserved for the last, or our hearts were impressed by the former services, and made ready for the evening hour when Dr. J. D. Falton, Brooklyn, N. Y., filled with holy unction, held the vast audience that crowded the temple, with wonderful power as he told them of "One God, and one Mediator, the Man Christ Jesus." The sermon was full of touching illustrations, and pointed truths, characteristic of the great preacher. O. M. Wentworth, Boston, Mass., President of the Vineyard Association, gave a stirring speech, in which he complimented the Association on being free from debt. The contributions during the meetings have been generous, and large improvements are anticipated during the coming year. This closed the eighth annual gathering, with the largest congregations, most spiritual meetings, able preaching and growing interest to the close, and we, praising God and looking forward to a year's toil with refreshed bodies and minds and hearts quickened by the Grace of God, through the means of these Camp meetings.

The Christian Messenger.

Bible Lessons for 1882.

THIRD QUARTER.

Lesson XIII.—SEPTEMBER 24, 1882.

QUARTERLY REVIEW.

DAILY HOME READINGS.

- M. Lessons I, II....Mark x. 1-31.
T. Lesson III.....Mark x. 32-45.
W. Lessons IV., V....Mark x. 46-52; xi. 1-11.
T. Lessons VI., VII. Mark xi. 12-33.
F. Lessons VIII., IX. Mark xii. 1-27.
S. Lesson X.....Mark xii. 28-44.
S. Lessons XI., XII. Mark, ch. xiii.

GOLDEN TEXT.—"Be of good cheer; I have overcome the world."—John xvi. 33.

KEY-WORD: CONFLICT.

- 1. SCRIPTURE LESSON, the thirteen Golden Texts of the Quarter, recited in concert.
2. A PRACTICAL SCRIPTURE EXERCISE.
[Let the verses from the Quarter's Lessons here indicated be recited or read from the open Bible. In each case, the pastor or superintendent calling the number of the lesson, Teachers might respond with the first text, boys with the second, girls with the third.]

- I. Mark ch. x. 14, 15, 16.
II. Mark ch. x. 17, 21, 24.
III. Mark ch. x. 43, 44, 45.
IV. Mark ch. x. 47, 48, 49.
V. Mark ch. xi. 9, 10, 11.
VI. Mark ch. xi. 13, 14, 22.
VII. Mark ch. xi. 24, 25, 26.
VIII. Mark ch. xii. 6, 7, 10.
IX. Mark ch. xii. 17, 25, 27.
X. Mark ch. xii. 28, 30, 31.
XI. Mark ch. xiii. 2, 4, 20.
XII. Mark ch. xiii. 26, 32, 37.

ANALYSIS OF THE QUARTER.

- Conflict between Christ and Opposing Forces.
1. Conflict with False Ideas and Principles. Lesson I, II, III.
2. Conflict with Hindrances. Lesson IV.
3. Conflict with Wicked Enemies. Lesson V, VI, VII, VIII, IX, X.
4. Prophecy of the End of Conflict. Lesson XI, XII.
Conflict in the Present—Victory in the Future.
4. In concert, GOLDEN TEXT for today.

ANALYSIS.

- I. A Lesson on Home. Mark x. 1-16.
1. About Marriage, (1-12). 2. Jesus and the Children, (13-16).
II. The Rich Young Man. Mark x. 17-31.
1. The Young Ruler, (17-22).
2. The Riches of the World, (23-27).
3. True Riches, (28-31).
III. Suffering and Service. Mark x. 32-45.
1. The Coming Sorrow, (32-34).
2. The Ambitious Disciples, (35-40).
3. Dignity of Service, (41-45).
IV. Blind Bartimeus. Mark x. 46-52.
1. The Cry, (46-48). 2. The Call, (49, 50).
3. The Cure, (51, 52).
V. The Triumphant Entry. Mark xi. 1-11.
1. The Colt of Prophecy, (1-7).
2. Hosanna to the King, (8-10). 3. In the Holy City, (11).
VI. The Fruitless Tree. Mark xi. 12-23.
1. Fruitlessness, (12-14). 2. Cleansing the Temple, (15-19). 3. Faith, (20-23).
VII. Prayer and Forgiveness. Mark xi. 24-33.
1. Conditions of Prayer, (24-26). 2. A Question of Authority, (27-33).
VIII. The Wicked Husbandmen. Mark xii. 1-12.
1. The Vineyard, (1). 2. The Husbandmen, (2-8). 3. The Lord of the Vineyard, (9, 10). 4. The Application, (11, 12).
IX. Pharisees and Sadducees Silenced. Mark xii. 13-47.
1. A Question of Tribute, (13-17). 2. A Question of the Resurrection, (18-27).
X. Love to God and Men. Mark xii. 28-44.
1. The Law fulfilled by Love, (28-34). 2. The Lordship of Christ, (35-38). 3. Warnings against the Scribes, (38-40). 4. Widow's Mites, (41-44).
XI. Calamities Foretold. Mark xii. 1, 20.
1. Weighty Questions, (1-4). 2. A Time of Troubles, (5-13). 3. Tokens of the End, (14-20).
XII. Watchfulness Enjoyed. Mark xii. 21-37.
1. False Christs, (21-23). 2. The True Christ is Coming, (24-31). 3. Watch for Him, (32-37).

For the Christian Messenger.

The Mother's Dream.

BY BESSIE MC. L. PARSONS.

I dreamed, and lo! a bright little face, with large, dark eyes and tiny form, was given unto me, a treasure to keep for Him, and I rejoiced in quiet happiness. It was as if a great storm had passed away, and a new star had appeared unto me. It was as if care and sorrow had been my portion, and a flower from a beautiful garden had been waited towards me to keep so tenderly. But my flower drooped, my star grew dim, and it seemed to me then as if it wept for the clear sky and the beautiful garden from whence it came; and so in the stillness of the early dawn it faded away, and my star went out, my sweet blossom withered and died, and nought was left to me of the tiny flower, the bright little face, with its wondering eyes that had once looked lovingly upon me, but a waxen image which they called my dead baby.

And my heart rebelled long and sore; but in my pain and grief I learned how others too had suffered, and I could weep for those mothers who, like myself, had loved and lost. And now as hope glids my future, I hide my heart-ache far away, for—

"Not in cruelty, not in wrath, The reaper came that day; 'Twas an angel visited the green earth And took my flower away."

Help for Parents, or for the Teacher of the Primary Class.

THE JOURNEY TO JERUSALEM.—We have been learning, this quarter, of some one who took a journey to Jerusalem. Who? Where did Jesus start from? What was he going to Jerusalem for? Who traveled with Jesus? Let us now try and remember some whom Jesus met as he went to Jerusalem.

Lesson 1.—Mothers brought little children to Jesus. All repeat what Jesus said to those who wanted to send the children away.

Lesson 2.—Jesus met a Irish young man, What said thing did Jesus have to say about this young man?

Lesson 3.—What very sad news did Jesus tell his disciples, as they traveled along? Read Mark x. 33, 34. What did Jesus tell them he had come to do?

Lesson 4.—When Jesus had traveled as far as Jericho, he met a blind man; repeat the blind man's prayer.

Lesson 5.—Jesus reached Jerusalem: Tell the story of "The Triumphant Entry."

Lesson 6.—Jesus next day returns to Jerusalem. Tell the story of the fig-tree.

Lesson 7.—What did the disciples notice about the fig-tree the next morning? What prayer had he taught them about forgiving?

Lesson 8.—Jesus and his disciples reach a great building. What building? Who remembers the parable of the Wicked Husbandmen?

Lesson 9.—Who brought a penny to Jesus? Whose picture did they see? What did Jesus say they must do because Caesar's picture was on the coin? What must we give to God?

Lesson 10.—Tell the story of the poor widow. Is Jesus pleased with a small gift?

Lesson 11.—When did Jesus leave the temple? What did Jesus say about the stones?

Lesson 12.—Where did Jesus sit down with his disciples after they had all left Jerusalem? What is the best way to watch? When did Jesus promise to come back?

Review especially the Golden Texts, apply them personally.

—Abridged from the Baptist Teacher.

Bouths' Department.

Scripture Enigma.

No. 189.

Find the following described words and their initials will give a solemn lesson on the tendency of desiring wealth: BIBLE ANAGRAM.

- 1. A small coin; 2. A brother of David; 3. A book of the New Testament; 4. The doubting disciple; 5. The mount on which Aaron died; 6. A book of the Old Testament; 7. A wife of Jacob; 8. A town in Egypt; 9. A deposed queen; 10. A prophet; 11. A mount familiar in the history of Jesus; 12. A fruit-bearing tree; 13. A son of Lot; 14. A vegetable; 15. The father of Terah; 16. A beautiful queen; 17. Worn by draft animals; 18. A sister of Lot; 19. A noted Hebrew of Daniel's time; 20. A city by a lake of the same name; 21. A cruel king; 22. The grandfather of Joshua; 23. A woman of Moab; 24. King of Bashan; 25. A minor prophet; 26. A musical instrument; 27. A servant who was converted; 28. Repiles troublesome to Pharaoh; 29. A king of Israel; 30. A shorter book of the Bible; 31. A native of Thyatira; 32. A prophet who lost his hair; 33. A drink offered at the cross; 34. A Moabite; 35. Brother of Rebekah.

CURIOUS QUESTIONS.

- 432. Form a word square of:
1. A grinding tooth.
2. A dramatic composition.
3. Without hills or valleys.
4. Belonging to an open space.
5. To call together.

- 433. My whole is a piece; Which, if you behold, Will feed on the plants Till they're sickened or dead.

Again you behold, you will find it all right; Wherever it spreads 'tis the boys' delight. And when this is said, there remain but two more, Which letters you'll find in spelling a score.

—Selected.

- 434. From three syllables form four words—all commands to Christian duty.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigma.

No. 188.

- 1. Luke; 2. Olives; 3. Olivet; 4. Kidron; 5. Leah; 6. Nain; 7. Gabriel; 8. Ur; 9. Nineveh; 10. Tarshish; 11. Obadiah; 12. James; 13. Elias; 14. Simeon; 15. Ur; 16. Stephen.

LOOKING UNTO JESUS.—Heb. xii. 2.

ANSWERS TO CURIOUS QUESTIONS.

428. "And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the tabernacle of the congregation."—Lev. viii. 1-3.

A BOUQUET.

Cowslip, Buttercup, Calla, Marigold, Primrose, Sweet William, Morning Glory, Crow's-foot.

S I E G E
I N D E X
E D I C T
G E C H O
E X T O L

431. 1 Kings xiii. 18-24.

"For my thoughts are not your thoughts." I have always seen God justifying Himself in the long run; I am continually discovering that I misunderstood Him and murmured when he was kindest.