

to take a long, toilsome journey; nor a vainglorious ambition to measure wit with another; but a serious desire for the truth. Jesus commends her example to us.

The "greater than Solomon" can answer all the questions of the soul concerning salvation and eternal life.

"The queen of the South shall rise up in the judgment against this generation and condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here."

The Lesson for the younger Ones.

Tell the story of the riches of Solomon, and also of his queenly visitor.

Ask if they wished they could have been with the queen and listened to Solomon's wise words. One can learn greater things from the Bible than Solomon could tell. If the queen could see them, she would think they were very happy children, for they heard every day so many much wiser things which Jesus had said. Teach the points contained in the following:

JESUS IS WISER, RICHER, THAN SOLOMON. COME! HEAR, PRAISE, SEE, GIVE, RECEIVE.

-Abridged from the Baptist Teacher.

Boutbs' Department.

Original and Selected. Bible Enigma.

No. 300.

Double Acrostic.

- 1. Of two of Christ's disciples, give their father's name. 2. The name of him who subject first to death became. 3. Who swiftly ran to David, tidings of death to bring? 4. Name her whose daughter danced and pleased a king. 5. The king who cast a seer in prison, name. 6. A woman saved from burning city's flame. 7. What Jesus called Nathanael, whom meeting, he addressed. 8. Upon this mountain did the ark after the deluge rest. 9. A people from whom Abraham bought a burial place. The initial letters joined, a priest will name. In answer to whose prayer an angel came? The initials joined, will his wife's name supply. Rejoicingly her voice arose on high.

CURIOUS QUESTIONS.

No. 324.

Here is a name containing 13 letters: Nos. 8, 13, 5, 10, 3. 'Tis made of bark or a hollow tree, An Indian boat you'll all agree. Nos. 8, 10, 5, 6, 7, 8, 9. In a prison cell he's doomed to stay; "The way of transgressors is hard," they say. Nos. 1, 2, 12, 11, 4. Just twenty four sheets this word will mean, You'll have it now 'tis plainly seen. The whole is, A person of rank, a sovereign too; A familiar name, unknown to few. -Selected.

No. 325.

- 1. Curtail food of cattle, and leave a spice. 2. Curtail mental effort, and have alight. 3. Curtail thick paper, and have a carriage. 4. Curtail an animal's skin, and have put away carefully. 5. Curtail a floating vessel, and have a serpent. 6. Curtail a water bird, and have a bold man. 7. Curtail a bold man, and have a woman. No. 326. Form a square of words with the following meanings: 1. A tree with spreading top. 2. To combine. 3. Under age. 4. To make amends for. 5. The mythological goddess of corn.

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

Answer to Bible Enigma.

No. 299.

- 1. J u m P 2. A d v i c E 3. M i g h T 4. E v a d E 5. S h o w E R JAMES, PETER.

ANSWERS TO CURIOUS QUESTIONS.

- No. 321. The letter X. No. 322. Hugh Miller. No. 323. L E B A N O N E L E V E N B E S E T A V E R N E T O N N

Correspondence.

For the Christian Messenger. Incidents of Ministerial Life. A TALE AND SOMETHING MORE.

CHAPTER XVII.

The conversation of the last chapter was continued, and Mrs. Alethes, turning to her guest, said, "How did Mrs. Charis like you to collect your own salary, it looks so much like begging? I suppose, like everything else, there is a right way of doing it and a wrong; but the Lord deliver me from having Mr. Alethes to beg his bread after he has honestly earned it; I would!"

"Amen," said Mr. Prudens, interrupting his daughter, "but I guess you have no reason to fear."

"I was going to say I would rather do the most menial work for other people all the time, and live on potatoes and salt. I have no reason to fear, father, but some other ministers' wives have, it seems."

"Really, Mrs. Alethes, I never begged," said Mr. Charis. "I must confess it looks like it in the eyes of a whole community when a pastor collects his own salary. Stingy persons say it really is begging, and a mean minister might make it so. A good deacon once told his pastor, he thought if he took a bag when he called to see certain persons, they would give him some potatoes if he just mentioned the matter. The pastor in reply said, I think, deacon, those people would be as kind to you if you could call and let them know you were in needy circumstances. The good man paused, looking as though he had made a discovery."

"Now, brother Charis," said Mr. Prudens, "I am going to be plain on this matter. You ministers act with a charity which covereth a multitude of sins; but you go to imprudent extremes; you should unite in your testimony in private and public against the unnecessary inconvenience of ministers. Yet I can't see what a pastor is to do in some churches but to adapt himself to circumstances, and learn to labor and to wait. Before I moved to this village I was a junior deacon of a church, where men who for years professed to be leaders, had some how lost the confidence of their brethren, and became apathetic and discouraged. Like most people who neglect their work, they became annoyed if anybody attempted to do it for them. We, young men, from want of courage, I suppose, stood aside, and the consequence was good pastors came and went, until, while other denominations flourished, the Baptist cause gradually dwindled. When they were without a pastor the people would clamour like a flock of hungry sheep, until the leaders, when they could bear it no longer, would begin to talk of hiring a shepherd. Two years before I moved to Taxis, we chose a man of extra talent who really loved us. At the end of the year, before we really knew his worth, the leaders told him that the cause was so low they did not think they could keep him for another year. No satisfactory arrangement was made to collect his salary for the future, but the people took it for granted that he expected a continuation of their subscriptions, and nearly all quietly handed it to him. About a year after I left the interest began to flourish. It is a melancholy record, but it was the opinion in the community that the cause was revived by two funerals. During the year the old leaders went to heaven, younger men stepped into their places, all rallied around the pastor, and the church was saved."

"In general outline, that was exactly like my case," said Mr. Charis, "and you all see a good reason why, for a while, I collected my own salary. As for my good wife, she was as happy then as she is now that I have a good salary regularly paid."

"Permit me to say a word on behalf of our people," said Mr. Prudens. "I don't think any of them really mean to be dishonest to their pastor. In some places many are pinched with poverty. The best of us find it difficult to keep up a sense of our individual responsibility. It is so easy for any one to think every one else is doing his part, and that the pastor is in a condition of affluence. Some are ignorant and stupid. In my younger days I have known some of these people lift up their hands in astonishment when some sad disclosure has been made of the pastor's circumstances. They mentioned half-a-dozen things they might have done to help if they had known."

"But I would never plead my poverty, mother, as a reason why they should pay me," said Mr. Alethes; "if they would not do it from justice or kindness they might keep their money."

"Mrs. Prudens calls to mind," said Mr. Charis, a case of obtuseness which

I thought called for special treatment when I was collector of my own salary. I have said I never asked for money, but it was pretty near it on this occasion. It took away the pleasure of pastoral visiting when people would act as though I had called for money, and make excuses. Among the rest was a person in easy circumstances who had not given more than a bushel of potatoes to the pastor for a year. I had visited the family several times; the last occasion was when a child was sick. Calling some time afterward, before religious conversation commenced, he began to talk of hard times, store bills and taxes. 'And,' said he, 'I have just been and paid the doctor's bill.'

"Doctor's bill," I said. "What do you mean?"

"Sure now, Mr. Charis, you are not out of your mind not to know what a doctor's bill is; wasn't Fanny sick?"

"Brother Avarus, did you have to pay the doctor to come to see Fanny?"

"Of course."

"Couldn't he come free?" said I.

"I don't see how he could. He has an expensive family to keep up, and a horse and carriage to take him round. Besides, if he didn't get paid he would not come again, and I would be awful mean."

"Brother Avarus," I said, pausing and looking him calmly in the face.

"Brother Charis," he replied, as though waking up from a long slumber, "it is I who am beside myself. You have as good a right to be paid as the doctor. If you will forgive me I will engage to do better in the future."

"I perceive," said Mr. Alethes, "that in collecting his own salary a minister goes a long way in becoming all things to all men. There is one thing especially that can justify this—an insatiable desire to save. To save a church from decay and sinners from hell. I can't see how a pastor can do much good among a people unless he loves them and they him; and with this love it must be hard to part so suddenly and so soon. We be to the man at last who is the cause of unnecessary separation where this love reigns. We all have to do things painful to sensitive persons, but we can act so that the dishonor, if there be any, may rest with the people and not with us. If we have to blacken our fingers, or even burn them, in plucking brands from eternal fire, we must not regard it as any trouble, if we are faithful, just and kind."

(To be continued.)

For the Christian Messenger. Means that may be employed to induce young men to remain in the Sunday School.

A PAPER PREPARED FOR, AND READ AT, THE LATE CENTRAL ASSOCIATION SABBATH SCHOOL CONVENTION.

BY A. J. DENTON.

Brothers and Sisters,—

Let me promise two things. First—I have not the time requisite for the preparation of an extended and exhaustive paper. Secondly—I have changed the title as announced, to the above heading, believing the latter to be more in harmony with the present aspect of things. The truth is, many young men are not retained, and cannot be. Unconverted young men will often find something more suited to their tastes than the Sunday School. And Satan, of whose active operations in this world and especially in the hearts of the young—a fruitful seed-ground for the implanting of good or evil—is always pleased when he can induce some unwary youth to forsake the House of God and the instruction of Christian Teachers, in order that he may engage in that very work which Satan has desired him to do. Hence the question is not so much how can we retain, as what means may we use to induce young men to remain in the Sunday School.

It is taken for granted by the brothers who assigned this paper that the boys,—that is the youth who are not young men—are already in the School. Too often many of the boys are not in the school; and these form the nucleus around which are drawn the boys of the school—drawn out of the school even to replenish and augment the ranks of the enemy, through the various subtle and seemingly trivial influences which boys exert over boys. Look after the boys, then. They will soon be young men. The utmost care should be taken, the most untiring and self-denying efforts should be made to get all the boys into the school, and keep them there. Be sure that the elements of defeat are not left behind, make sure as you go along. Use every endeavour to get every boy into the school, and don't lose the boys. Again I say look after the boys.

And here, my brothers, is a very important fact to remember. The young men are often lost to the school while they are still boys. They slip out and are gone before we are

aware of it. Why do they leave? Sometimes because they have no teacher, sometimes the nucleus outside draws them away, sometimes from want of encouragement at home to attend, sometimes their teacher does not interest them, does not have a whole-souled, Christ-like interest in them; but chiefly, I think, because the large boy has the impression that the Sunday School is fit only for children and maidens. The boy gets it into his head that he is a young man, and that in attending the school, he is out of his place. What his proper place is, he does not exactly know, and, as a general rule, does not stop to consider. Here now has come the critical time. If the youth has learned or can be taught that the best and most proper place for him, as a rational and accountable being, to be in, is the Sunday School; that it is perfectly consistent with his self-respect and intelligence to be there, an important and enduring result has been effected.

We shall now address ourselves for a few minutes to pointing out some of the means for the accomplishment of this end. The means to be employed are:

1st. The regular attendance of the older members of the congregation.—When the boy or young man observes older members of the congregation, who are not teachers, going to the Sunday School, he feels that he too can go and will not be conspicuous, that he will be in company with those into whose society he is entering, that the exercises are fit not only for the minds of children, but can also command the attention of adults. As long as members of the church can find and offer insufficient excuses for non-attendance, so long will the young men of the congregation do the same. Some will object doubtless. To parents, whether members of the church or not, we say that no effort too self-denying can be made in order to win your sons and daughters to Christ. To the young brothers and sisters, in fact to all who call themselves the saved of the Lord, the call of laboring for the salvation of the young comes with irresistible power. Can the hours of the Lord's day be better spent than in work for the Master? At least, set the example of going to the Sunday School, take the young man or woman by the arm and say, "Come," not "Go." Let parents and all church members become regular attendants, let them use all proper and wise methods to induce all the youth to be in the school, and the joy over many souls saved, many a young man retained in the paths of sound wisdom, will be great and continuous. Again I repeat that members of the congregation, as far as possible, should be regular attendants, as a means of inducing the young men and boys to remain in the School.

2nd. Providing the best teachers the church can afford for the larger boys and young men. Their teachers must not only understand and know how to deal with young men, but must also be thoroughly in earnest and conscious of the vast importance of his work, and able to teach the class successfully. If possible the services of the pastor should be secured for this very important work. The better the teacher, other things being equal, the longer will the young men be retained. They will feel that they can learn something, and will therefore believe that it is perfectly consistent with their self respect and intelligence to be under such a teacher. Much depends upon the kind and qualifications of the teachers for the larger boys and young men. Much could be written on this point. But I leave it for your careful consideration and thought.

3rd. Enlisting their services in many ways. Make the boys and young men feel that it is their school, that in some measure its welfare and success depends upon them. Induce them to bring others in, to look after the stragglers, to be, if possible, librarian, etc., ask their opinions about certain matters, and a hundred ways enlist their sympathies. A world of wonders lies open for inspection here, to every thoughtful and observing superintendent and teacher.

4th. Making your school fresh, attractive and interesting. Let the exercises move along with some snap and energy. The superintendent and every teacher should be punctual, prepared, awake, alive. No sleepiness, no moping and drowsiness in a Sunday School which wants to hold its boys—its live, worth-for-something boys. If your superintendent is dull and you see that the school is suffering under his management, have the Christian courage to tell him about it, get him to resign, and put a live, energetic, Christ like man in his place. The School is of more importance than the Superintendent. In many proper and judicious ways the school may be made most interesting and attractive. I have much pleasure in referring any one who wants to see a vigorous and healthy school to the North Baptist Sun-

day School, Halifax, presided over by our friend, Bro. J. F. L. Parsons. You will pardon me for mentioning this one. I dare say there are many more in the Province which might have special reference made to them as well as the above mentioned school.

5th. Labor and prayer for the conversion not only of the young men, but more particularly of the boys. The one great effectual means of securing the attendance of young men is, the indwelling, living Spirit of God in their hearts. Hence both teachers and parents should labor most earnestly and prayerfully for the conversion of their children when young. Then how important that the parent, above all others, should lead the way in everything which will conduce to the implanting of the Holy Spirit in the hearts of their children, to the upbuilding of moral and Christian character. How important then that the teacher should use every means in his power first and chiefly for the conversion of every boy and girl under his care. With this object in view he should prepare his lesson, he should labor and pray for this result continually. I do not mean that every lesson should contain an appeal or set speech to each pupil to become a Christian. The wise teacher will choose his own methods of pressing home the truth. But let it not be forgotten that the grand aim of every teacher is the immediate conversion of each pupil. The conversion of the children will have far greater power in retaining them in the school, when they have become young men and women, than any other agency. New motives will induce them to attend. The desire to know the truth and God's Word—to learn His will concerning us, to be helps to others, and lead them to the Saviour, will be the impelling motive begotten of love.

In view, then, of all this, how important is the teacher's work, with what solicitude will he prepare the lesson, with what earnestness will he pray for God's blessing on his efforts, with what wisdom will the Superintendent conduct his school, and with untiring zeal will all labor for the growth and success of the Sunday School.

Let me recapitulate. The means to be employed for retaining our young men in the Sunday School are: the regular attendance of the older members of the congregation, the providing of the best teachers the church can afford for the larger boys and young men; enlisting their services; making the school fresh, attractive, interesting; and labor and prayer for the conversion not only of the young men, but more especially of the boys. The heart of the child is more susceptible of receiving the message of Jesus than that of the adult. Hence larger results may be expected from labor among the children, and as a consequence, more young people will be retained in our Sunday Schools.

Union with the West Indies.

VIEWS OF REV. WM. MURRAY, AFTER 16 YEARS EXPERIENCE.

Rev. William Murray, with whom we had a very pleasant acquaintance years ago when he was a teacher in the city of Halifax, who has been for sixteen years laboring as a Presbyterian minister in the Island of Jamaica—has recently been on a visit to his friends in this province. A Herald reporter gives the following conversation held with him a few days ago in Halifax, on a subject that will soon claim the serious attention of the Dominion, in general, and Halifax, in particular:

"What do you think of the proposed union between the West India Islands and Canada?"

He replied: "After giving it a good deal of thought and knowing what I do about both countries, my opinion is that it would be highly beneficial to both Canada and the British West Indies."

"Specify the particular advantages?"

"The immediate advantages will be the free interchange of products peculiar to each country. To Canada—it will an exclusive market for its fish, which is already largely consumed there, lumber, shingles, flour, potatoes, butter, cotton goods, boots and shoes, manufactured leather goods, and many other manufactures which the islands consume. And, let me say here, that being a tropical climate, the people there require a large quantity of cotton goods; and this would be a profitable market for your surplus cotton."

"It's said that Canadian flour is no good in the hot climate of the West Indies, and that the only flour that is, is the southern flour?"

"I heard that story sixteen years ago. But EXPERIENCE HAS SHOWN THE FALSITY AND ABSURDITY OF THE IDEA. Besides, the summer climate of your own North west is quite

as hot as that of any part of the southern States.' Then, again, I should have told you that the West Indies consume a vast amount of canned fish, lobsters, oysters, salmon, and finnan haddies. These now come from the old country and New York. Then the advantages to the West Indies and to Canada equally, are the free importation into Canada of sugar, coffee, arrow root, ginger, logwood, and other hard woods,—ligounvite and mahogany; bananas, lemons, oranges, and other tropical fruits. The immense trade of these islands is now controlled by New York, London, and Glasgow. It would then be controlled by Halifax, St. John and Montreal. These are the immediate benefits which occur to me at this moment. There are

MANY PROSPECTIVE ADVANTAGES which would develop with time. Then, the increase of steamer accommodation would greatly facilitate and increase travel to the islands in the winter for those in delicate health who need a mild climate, while on the other hand, residents of Jamaica would naturally seek the invigorating climate of Canada during the hottest months of the year there."

"What are the disadvantages?"

"If any, they will be the adjustment of the financial arrangements. That is a question for statesmanship, and I have no doubt but that there are statesmen in both countries who could speedily bring that to a successful issue."

THE CONDITION OF THE BLACKS.

"What do you think of the propriety of adding to Canada's population 1,000,000 or so of blacks, who are alleged to be very ignorant and unused to free government and unable to enjoy and appreciate its advantages?"

"That question covers a long range, but can be answered perfectly satisfactorily. Speaking of Jamaica, where I have lived sixteen years, I will say this with confidence. There is not a more reasonable and easily governed population anywhere in the world. You are altogether mistaken in the number of blacks. Take Jamaica: there are 14,000 whites, 120,000 colored, and 450,000 blacks. The blacks are the most amenable to law and

EVEN SWEET REASONABLENESS,

if they are treated with common justice and consideration. I know this by experience. Many of the blacks are well educated, and the number increases every year. The colored are generally speaking, well educated, some of them highly educated, and worthily holding responsible positions both in the church and state. The whites comprise English, Scotch, French and Irish, and their descendants for generations. I may mention that of the newly elected members of the council one is a near relative of Mrs. Barrett-Browning, the poetess. The Jews also are an important element in the white population.

"What is the general condition of the blacks social and moral?"

"The Jews, as a class, are highly respectable, enterprising and successful. Many of them are my best friends. The blacks are sober—remarkably so, and incomparably more so than any white population that I know of similarly situated. They are able bodied, industrious, and always willing to do a fair day's work for a fair day's wage. Sober and industrious people are invariably law abiding, and these blacks compare as favorably as law abiding citizens with any people that I know. In short, I can say as a result of my sixteen years' residence there that

THE AVERAGE POPULATION OF JAMAICA,

to-day is as intelligent and well educated as the average population of Nova Scotia was before Dr. Forrester's free school law came into force less than a generation ago. They have an admirable system of education, which is worked out by trained teachers, under the guidance of able and industrious inspectors, who give their whole time to the work. Another generation ought to, and I have no doubt will, bring the average population of Jamaica to where the average Nova Scotian is to-day. They have high schools, academies, and free normal schools; also three theological schools. But they lack a central college, and in the event of union, they could send their young men to Canadian colleges to complete their education. In fact, the bishop of Jamaica has already made arrangements to have the young men of his church complete their theological training in Canada. 'The addition of the West Indies to Canada,' concluded Mr. Murray, will doubtless meet with opposition in both countries. It would be surprising if it didn't. But that union will give

A COMPLETENESS TO THE DOMINION,

which it now lacks, and would give us an equal vantage ground with the United States, with its tropical states. Your people must consider this question in its widest and most far reaching aspect. It is not for to-day or for us, but for the future and generations yet unborn. We must not therefore consider it in a narrow or sectional spirit. I can well remember the time when able and excellent men, who are now no more, demonstrated to their own satisfaction and to that of many others, that railways would be the ruin of Nova Scotia could never pay, and would sink the province into hopeless bankruptcy. But, happily, there were others who took the wider and more far reaching view of that question. To-day Nova Scotia is covered with a network of railways, but still you want more. But is there any sane man in Nova Scotia to-day who does not rejoice that the wider and progressive views prevailed. History will repeat itself in connection with this West Indian union."