

God's grace we owe to his indefatigable labors. He was strong and successful because he lived in close fellowship with Jesus. Let us emulate his example in winning souls to Christ. And when our change shall come, may it be written over our heads in letters of eternal light. "Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labors, and their works do follow them."

Correspondence.

For the Christian Messenger. Provincial Grange of the Patrons of Husbandry of Nova Scotia and New Brunswick.

"Hollo! Uncle Ned, guess you're in a hurry."

This hearty salutation in the familiar voice of my neighbour, put the air-brakes on a train of thought that had been whirling along, leaving me and Granville Street ages behind.

"I am in a great hurry" said I, "but if you will come over to the Y. M. C. A. rooms about half past twelve o'clock, I will be glad to have a talk with you, and will introduce you to some of the members of the Provincial Grange, I can't stop a minute now. Please excuse me." And I hurried on.

Absorbed in the business of the session I forgot my neighbor, and my invitation, until, while engaged in an earnest discussion with a group of brother patrons after adjournment for dinner, a hand laid upon my shoulder caused me to turn around to find my invitation accepted, and my neighbor at my elbow. I introduced him to the group and others, and not a little to my surprise and gratification, his dress, general appearance, cordial hearty manner, and evident pleasure, produced a very favorable impression upon all. He had the good sense to say but very little, and the tact of drawing others out while appreciatively listening.

Gentle reader with your permission, I will introduce you and my neighbour at one and the same time to our representative Grangers.

This is our Worthy Master brother A. B. Black, of Amherst. He has run his pen through the "Rev." to which ordination in the Methodist ministry entitles him, but the ministerial has not been removed by years of labor in another calling. The bland and courteous clergyman, and the earnest patron harmonize well together in him.

This is brother W. F. George, of Sackville, N. B., solid in physique and character, one of our best and most extensive farmers, a man of few words, but of great weight when spoken. He was last year one of our two delegates to Dominion Grange, and was elected overseer of that body. Our little Director here is an enthusiastic patron—happiest when hardest at work for the order and its objects, but whose ability to work is unfortunately limited by impaired health. These two brothers have for the past two years been colleagues in our Executive and have been re-elected for a third term. The Grange appears to think that its interests are safe in their hands.

This is brother George Creed, Dominion Deputy, who has organized all but a few of the 100 Subordinate Granges, and all but one of the 8 Division Granges in this jurisdiction. He is called the father of the Order here, and looks like it.

And this is brother J. C. Black, of Truro, P. M. of Colchester Division Grange, and our worthy Treasurer. Bro. B. organized the pioneer Granges in the Western section of the province. "Excelsior," No. 618, and "Upper Newport," No. 619, in Oct., 1877.

A. W. Seeman, of Salisbury, N. B., our worthy Overseer, and brother R. R. Colpitts, of Forest Glen, Albert Co., N. B., are delegates from Albert Division Grange. Brother Colpitts is favorably known in every Grange in the Maritime Provinces, as Traveler for the Grange Wholesale Supply Co., of Toronto. We sincerely sympathize with him in his recent loss by fire of his dwelling and furniture.

Our worthy Secretary, brother A. McQueen, of Point deBute, N. B., an ex-member of the Executive of that province. A genial, and I was about to add courteous gentleman, but did ever any one hear tell of a gentleman who was not courteous?

This is bro. T. A. McDonald of Durham, Pictou Co., our worthy lecturer who with bro. R. W. Starr, of Starr's Point, Cornwallis, our Past Worthy Master has been chosen to represent us in the Dominion Grange appointed to meet on the 4th proximo at Ottawa. High priest of Pomona, favored with her most precious secrets—an enthusiastic laborer in her orchards is bro. S. Starr. And this is bro. C. R. H. Starr, Secretary of the Fruit Growers' Association—a courageous and successful pioneer in the preserva-

tion of green fodder in Silos. If we ever get a much needed frost-proof warehouse at Halifax 'twill be largely due to his exertions. These two brothers with another already introduced, form a trio of nervous, active, indefatigable workers who but add to the many illustrations furnished by history and biography, that power is at least, as often as otherwise, in inverse ratio to size.

"Behold our Chaplain" the Rev. I. F. H. Axford, of Cornwallis, "the medium of this Grange, to hold converse with the Master of the Great Grange above." A zealous granger, a genial gentleman.

Our worthy Steward, brother E. R. Bishop, of Cornwallis, and assistant Steward, brother I. L. Sellers, of River John, Pictou Co., good and true grangers both—are I am sorry to say absent, but here is brother D. B. Newcomb, of Sheffield's Mills, Cornwallis, pressing the law, or his view of it, or something else, into the hollowed palm of the left hand with the fingers of the right. This brother is the member of our Assessment law amendment committee, who draughted the bill which will probably form the basis of an equitable County Assessment law. I was about to add that brother N. should have been a lawyer, but is there any reason why a man who has talents that would fit him for bar or bench should not if honest, guide the plow and wield the spade, and hoe and labor in the Grange fields. We have a great cause to plead, and want bills draughted, and brothers to plead and draught.

The two brothers talking together over there are Delegates from Hants Division Grange. Come over and I will introduce you. Our worthy Gate Keeper and Master of Hants Division Grange, who is here as substitute as delegate for our worthy brother Major General Laurie and his lady, unavoidably absent at Ottawa. Hope not to pass that burly form unless you can give to the watchful owls, "Who! Who! to Who!" the correct signal and word. Brother R. H. Creed unobtrusive, but as good a Patron as ever entered a Grange and as worthy to wear our "SIGNET."

You know Col. Blair, M. P. P., a Past Master of our Dominion Grange, a brother who is proud to own the name of "Patron," on the floors of the House of Assembly or anywhere. Also Dr. Munro, M. P. P., of Pictou, and Master of Pictou Division Grange, and brother the Hon. Hiram Black, M. L. C. These brothers and legislators have divided their time between the two parliaments. Several other brothers to whom I would like to have introduced you have gone to dinner. Ah! here comes the Rev. Thomas Keilor, delegate from "Morning Star" Division, (for Queen's and Lunenburg). As broad in view and as solid intellectually as physically. At this his first appearance among us he has gained the ear and the respect and esteem of the Provincial Grange. His excellent report on the relations of the Order to the Temperance movement should have been published.

"You've got a right smart lot of men of I know how to judge by their faces and ways," said my neighbor in an aside. "Would it be any harm to give me an idea of how a Grange room looks and where the officers sit when you're 'at work,' as you call it."

"Not at all" said I. "Upon these three chairs sit the representatives of Flora Ceres and Pomona. Upon the table in front of them should be flowers, grain and fruit. It was proposed to cover the table with the Union Jack and the Stars and stripes, but objections were raised to this proposal. I like to see them together, any where except on British forts or other military property, and so that one fly not above the other. The flag that floats over quarter of a million of Patrons, may well mingle its folds with our own loved Union Jack. To the left of Pomona and somewhat in advance sits the Master, to the right of Flora is the Secretaries' table. In front of the first mentioned table is the altar upon which lies the open "sacred Volume, a text book in which all look for wisdom and instruction." To the left and right of the altar respectively, are the Chaplain's and Lecturer's stations. The four mentioned form a quadrangle of which the Altar is the centre. Directly in front of the Altar at the lower end of the "field" is the Overseers station supported on one side by the Steward, and on the other by the Lady Assistant Steward and Assistant Steward. The Steward and Assistant Steward guard the Inner Gate. The Gate Keeper guards the outer gate, and has charge of the "jewels and paraphernalia of the Grange." The four last mentioned officers bear upon their chests the emblems of their respective offices the "Spud"—the "Pruning Hook"—the "Shepherd's Crook" and the "Owl."

"I don't know how it is that I haven't ever "joined the Grange," said my neighbor. "I like the idea first rate, and when I hear you talk about the

order and its objects, I don't feel like waiting a minute. Then there's them in the Grange that I can't abide, and I think, well now Uncle Ned's talk is all very fine but when you come to the actual facts as they are, that is just the difference that there is between a picture of a barn yard and all the handsome colored animals, and the real thing. Perhaps that illustration bears pretty hard on the Grange but its the highest I could find."

If, said I, the unworthiness of some members keeps you out of the Grange it would also keep you out of every other order and association, sacred or secular. We try to keep our fields clear of moral weeds. Conduct unworthy of a Patron if proved is punished by suspension or expulsion—but you know how difficult, indeed how impossible it is to keep irrefragable.

A charge of improper conduct was preferred at this session against an officer of the Provincial Grange. The committee on "Claims and grievances" carefully investigated a mass of written evidence and "solemn affirmations" on both sides, but could find no evidence of guilt and brought in a report completely exonerating the brother charged, and enjoining the utmost possible care of the character of brothers and sisters. There is nothing said I that is so easily sullied as character. Slander may leave a stain that even time cannot efface and I hold that the preservation of a Patron's fair name is of more consequence than the existence of a Grange or of even a whole order.

"Well Uncle Ned said my neighbor, what have you actually done down here to pay for all the money and time spent?"

"There is a great deal of work done and paid for dearly enough in this world, said I, that is, or would be wasted if not followed by other work. Civil engineers may locate railways, railroads may be graded and built and the track laid—all this labor and expense will be wasted if there is no rolling stock placed upon it, and rolling stock, rail road surveys and all is wasted if there is not sufficient traffic to make the enterprise pay. The plow must be followed by the harrow, the prepared land must be manured, good seed must be sown, weeds must be destroyed. All this labor will be wasted if when the crop is matured the farmer fails to harvest it. So with our work. We have prepared a bill which if it becomes law and is carried out, will fairly equalize the burthen of caring for the poor, educating the rising generation, and defraying the various other county expenses. We have discussed the subject of agricultural education in all its bearings—what should be done in the common schools—in the normal schools—and by an agricultural college and model and experimental farm. We have discussed ways and means. We have it clear in our own minds that the governments of the Maritime Provinces should borrow money enough to thoroughly equip such an institution as the scientific and practical demands of agricultural education call for. We have convinced ourselves that such education will largely increase the products of the soil, will economize the use of plant and animal food, and in many other ways add to the real wealth of the country, and should therefore be subsidised rather than the steamboats and railways that merely furnish facilities for moving and distributing the products of the farm, the mine, and the sea. We will have an open meeting this evening and have invited members of the Legislature, Professors Lawson and McGregor, Dr. Allison and all interested in agriculture to attend and discuss this subject with us. Here is a programme of the proposed meeting. You will be interested in comparing the plan with the facts when all is over:

Opening address by the Worthy Master. Relations of the Grange to Agriculture and its varied interests as shown by statement of principle, the Rituals of the Order, &c., by Bro. George Creed, Dominion Deputy. What is agricultural education, and what its requirement. Prof. Lawson. Agricultural education in other countries. Dr. McGregor. Agricultural education in the Maritime Provinces. What the Grange proposes. Agricultural education in the District Schools. Dr. Allison. Do. in the Normal School. The proposed Agricultural College and model and experimental farm. The need of such an institution, and ways and means, or the practical matter of how to raise the funds.

The names of members of the Legislature and of the Provincial Grange will be distributed among the subjects not otherwise provided for.

"If that programme is stuck to you'd oughter have a first class meeting. I'll be there if possible," said my neighbor.

Now, said I, we have done good pioneer and surveying work. We have shewed that agricultural education pays in other

countries, and as far as possible that it will pay in these provinces. We have been educating sentiment in favor of agricultural education, that sentiment will result in the introduction of primary text-books on agriculture, and a course of agricultural reading books. This will necessitate normal teaching on this subject. I do not know such word as fail, but suppose we do not get the College and Farm that we have worked and spent to obtain—can it be fairly said that our time and money has been wasted? Suppose again, that our governments borrow money, buy a farm, equip it with college and farm buildings, stock and all the essentials for instruction in agriculture—all that has been done and spent will have been wasted, as far as this crowning enterprise is concerned, if there are no students to be instructed. We believe however that our farmers and their sons realize the inestimable advantages to be derived from a course of instruction and training at an Agricultural College and Model Farm, and that as soon as the institution is ready for students, students galore will be ready for it.

Then, said I, we have discussed the "commercial relations of the Order, and have made further arrangements for getting the balance of stock subscribed required for the establishment of a branch at Halifax of the Grange wholesale supply county of Toronto. This branch will market our produce and supply our wants in quantity to suit at wholesale prices.

"Now that era will be just what farmers need but I suppose only Grangers will get the good of it" said my neighbor.

"Well" said I, "outsiders will not be allowed to take stock in, sell through, or buy from the "Branch," but all farmers will reap substantial benefit from its existence and operations which will lower the prices of everything that farmers buy."

"That's so" said he "the very first car load of flour the Grangers brought into our county took away fifty cents off every barrel of flour sold since. It wouldn't do to let the Grange go down that's sarten, price'd go up at wunst and there'd be no insteetoshun to look after our rights."

"You are right there," said I, "the agricultural interests of the country cannot do without the Grange, the country of course cannot do without those interests—the country prospers with those interests. Therefore the country cannot do without the Grange organization."

"That's logic" said my neighbor, "but ain't this logic too—can you do without your dinner?"

"No! not very well."

"Then you'd better step in to the dinner room and Mr. Saunders 'll give you a plate of soup and a piece of beef and fixins that'll make you do first rate. I'll see you at that ere meetin. Good-bye."

UNCLE NED.

Checks with good Names on them.

I called upon a business man to speak about my Master. He replied to my question, "I don't feel right."

"Do you get many checks?" I asked. "Yes," he replied, "Every day I get some."

"Do you feel anything when you get them?" "Yes, I am glad."

"Why?" "Because I know they are the same as money to me."

"That is simply because you believe in the name written at the foot, that the money will be paid when you ask it from the banker?"

"Yes, that's it."

"That's just it with God," I said; "you have only to go with the name of Jesus, and you will receive entire forgiveness of your sins: then you will feel glad enough."

"Praise the Lord, I will trust Him after this," was his earnest answer.

That "Praise the Lord" went straight to my heart, for it was the joy of a soul new born by the Holy Spirit. Such joy will never end.

The Christian Messenger.

Bible Lessons for 1884.

FIRST QUARTER.

Lesson XI.—MARCH 16, 1884.

THE COMING OF THE LORD.

I Thess. iv. 13-18; v. 1-8.

COMMIT TO MEMORY: Vs. 14-17.

GOLDEN TEXT.—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—I Thess. iv. 14.

DAILY HOME READINGS.

M. The Lesson.—I Thess. iv. 13-18; v. 1-8.

T. Christ's Resurrection.—Matt. xxviii. 1-20.

W. The Fact of our Resurrection.—I Cor. xv. 13-20.

T. The Mystery of our Resurrection.—I Cor. xv. 51-58.

F. Certainty of Christ's Coming.—2 Pet. iii. 3-14.

S. The Time, Unknown.—Matt. xxiv. 30-44.

S. The Cry of the Church for His Coming.—Rev. xxii. 12-20.

ANALYSIS.—I. The Comfort of His Coming, Vs. 13, 14, 18. II. The Manner of His Coming, Vs. 15-17. III. The Suddenness of His Coming, Vs. 1-4. IV. Watch for His Coming, Vs. 5-8.

QUESTIONS.—With whom did Paul stop at Corinth, and why? How was Paul encouraged?

Vs. 13, 14, 18.—In what respect is death a sleep to the Christian? Does the word imply unconsciousness after death? Why does the apostle desire us to know about the Christian dead? Who has a hopeless sorrow? Why? Whom does Jesus put to sleep? Where will they be when he comes?

Vs. 15-17.—Will Christ come while the world is going on and full of people? What is meant by prevent? Will the living greet Jesus first? Why not? Does the Lord return in his own person? Who will come with him? What is meant by the dead rising? After they have risen, what will happen? Do we know the locality of heaven? Does it matter where, so that we are with Jesus?

Vs. 1-4.—What is meant by times and seasons? Does any one know when Christ will come? Does a thief notify us when he will come?

Vs. 5-8.—What is meant by children of light and of day? By sober?

Lesson Proverbs.—Where, in this lesson, do we find—1. That the Lord is coming himself for his people? 2. That he has not said when he will come? 3. That we should be watching for him every day? 4. That we should meanwhile be doing his work here?

NOTES.—Vs. 13, 14.—I. In the New Version, we. The apostle associates Silas and Timothy with him, in this letter. Would not have you ignorant. The Lord would not have his people ignorant, where superior knowledge is necessary to comfort them. Asleep. The ancients called sleep the brother of death, so alike are they in appearance. The mere use of this word affirms neither that the body only sleeps, nor that the soul sleeps with the body. That the spirit retains consciousness after death, and is not quiescent until the resurrection, is clear from other places. Sorrow not. That is, with hopeless, complaining, or inconsolable sorrow; a sorrow that brings gloom to the spirit, or speaks of rebellion in the heart. As others. The heathen have no hope. They see no light beyond the grave; know of no resurrection; have no Saviour to come restoring separated friends to each other. If we believe. As we do. Our hope rests upon our faith. That Jesus died and rose again. The new revelation which he is about to make, is based on the old. Jesus assuredly died. Jesus as assuredly rose again; and his resurrection is an argument for, and a pledge of, ours. Them which sleep in Jesus. Or, through Jesus. Those whom Jesus has put to sleep. Faith in him has softened death into sleep. With him. With Jesus. God will bring those laid to sleep by Jesus with him when he comes. God will not disappoint any of his people by excluding them from the glad scenes of his glory.

Vs. 15-18.—By the Word of the Lord. By direct and special revelation. We who are alive, etc. The apostle explains how the deceased friends join in the welcome, not as disembodied spirits, but as risen saints. Prevent. Old English for precede, go before. The living shall have no advantage of those asleep. The Lord himself. Not by deputy. This is no delegated work. He who comes is "this same Jesus" (Acts i. 11). A shout. A signal cry, or command. Jesus comes as a victorious king, giving the order of "forward" to his army. Archangel. As chief among the angels, he takes up the signal cry of his Lord, and sends it along the line. Trump of God. The trumpet was used for summoning convocations; this trumpet blast may be the summoning of the heavenly hosts, and the signal for the mighty convulsion on earth in the resurrection of the saints.

Dead in Christ shall rise first. That is, before those alive are changed and caught up. There is no reference here to the first resurrection in Rev. xx. 5, 6. Then. After the saints are raised. Caught up. But changed first, as taught in I Cor. xv. 51. The same transformation in the living, as in those that fell asleep and were raised; but without the process of death and resurrection. Together. The raised dead and the changed living forming one glorious company. In the clouds. Like Christ, even in the manner of ascension. See Acts i. 9. Not dark clouds, but such a bright cloud, as appeared at the Mount of Transfiguration. To meet the Lord. As he descends from heaven. In the air. The place of meeting, but not of permanent abode. It does not come within the scope of Paul's special revelation here, to tell where the Lord takes his people; it is enough for his lot and purpose to know that, so shall we ever be with the Lord. These comforting truths are revealed: 1. Our deceased Christian friends shall have no disadvantage in the Lord's coming; but shall be raised in time to greet the King. 2. They and we shall meet in a glad reunion, and the risen dead and the changed living shall be caught up together to meet the Lord. 3. Meeting Jesus, we shall be ever with him. Well may the apostle exhort us to comfort one another with these words. Here is balm for the sorrow spoken of in vs. 13.

Vs. 1-3.—Times and seasons. A Hebraism, signifying dates or periods. As much as to say, "about the day and hour." Ye have no need. None know the time; and those who are watching have no need to know, for they are always ready. Day of the Lord. Of his coming. As a thief. An illustration used also by Christ (Matt. xxiv. 43), and Peter (2 Pet. iii. 10), to denote the coming of the Lord suddenly and without warning. The thief doesn't send word when he is coming. They. Men of the world. Say, Peace, etc. In false security. Shall not escape. There is fearful retribution for the ungodly.

Vs. 4-6.—The children of light. Believers do not belong to the night of spiritual ignorance; but should know about the Lord's coming, and be expecting it. Sleep. In spiritual apathy, and careless security. Sober. On the alert, not drowsy in sin.

Vs. 7, 8.—Breastplate. A heart defence. Helmet. A head defence. Both are needed; for the Christian has many spiritual enemies.

SUGGESTED LESSONS.

Paganism and Christianity have no greater contrast than in their hopes for the future.

It is a joy to us, who may die before the Lord comes, that the Christian dead will be at no disadvantage at his advent. Try to realize:

1. The fact of Christ's coming. This seems vague and unreal to the young.

2. The manner of his coming. Not as a babe; not as a sin offering; not as a man of sorrows. But as King; as the rewarder of the righteous; to gather his people to himself.

3. The events connected with his coming. The resurrection of the Christian dead; the change wrought upon the Christian living; the ascent; the meeting with Christ; the assurance of being with him forever.

4. The duty of being ready for his coming. By believing in, living, and working for Jesus every day.

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

There are three thoughts with which we may "comfort" our little ones: 1. Asleep in Jesus. 2. Waked by Jesus. 3. Living with Jesus.

Asleep in Jesus.—Death is only falling asleep here, and waking in heaven. Explain some ways in which death is like sleep. We do not know anything that is going on; do not think nor talk; expect to get up in the morning, better for the sleep. Children who love Jesus, need be no more afraid to lie down and die, than to lie down and sleep.

Waked by Jesus.—You need not fear the waking from death; for Jesus will be there.

Living with Jesus.—A father left his family to go to a distant land, to get a far more beautiful home ready for them. He left word that he would come back suddenly, and they must all be ready to go at once with him. At last he comes. How joyfully they all run out to meet him; how gladly go with him! But suppose they had been doing wrong while he was gone, how different would all have been. Jesus has been getting homes ready for his friends. Some will be ever with Jesus, and some never. Teach them how to be ready, if they are not so now. If they do, nothing—not even death—is strong enough to keep them from Jesus. If they do not belong to Jesus, they cannot be with him forever in heaven.

Abridged from the Baptist Teachers