

we can say that all are artists, for "human life is the grandest expression of thought and feeling in the most expressive and flexible of material forms."

The Commonplace.

BY MISS LAURA ELIZA HART, ACADIA SEMINARY, 1884.

"That is ever the difference," says Emerson "between the wise and the unwise: the latter wonders at what is unusual, the wise man wonders at the usual."

The earnest student of Nature, in the course of his investigations and experiments meets with a countless number of phenomena, some of which he sees at once to be of practical use, while others display such quaint and delicate beauty that he feels as though some appreciative sense, hitherto dormant, had awakened to active and enjoyable life.

That we rarely give a thought to the air we breathe is not surprising. Tasteless, odorless, invisible, intangible. What is commonplace if this is not? Yet consider for a moment the place it holds in the world's economy. It tempers the excessive heat of the sun's rays and also retains it after the sun's face is hidden from us, thus preventing the extremes of heat and cold we should otherwise have to endure.

Although many think of water as very useful, yet few rightly estimate its value in the economy of nature. We do not realize that we eat as well as drink very little else. We seldom think that without it the earth would be but an extended Sahara, unadorned by a single spot of verdure, or that without its power, civilized and Christian nations would be unable to introduce their culture and religion into distant barbarous and heathen lands.

In proportion to the extent life may be glorified by a conscientious performance of each duty is life degraded and robbed of all beauty by those who are not striving to fulfil the end for which they were created, whose highest ambition is to be better fed and clothed than their neighbours, who do all things for their own glory and selfish gratification.

Although sleep comes to all who obey the natural laws relating to their physical well being, yet it is one of the blessings which tend to equalize the good things of this life. The prince seldom sleeps as soundly on his pillow of softest down, as does the peasant on his miserable straw pallet.

Shakespeare sings its praises and tells us that—"Weariness can snore upon the flint, When rusty sloth finds the down pillow hard."

We may also regard sleep as a sort of philanthropist. It not only brings physical rest, but also relief from care, pain and sorrow. For a time it causes us to forget all our difficulties, our baffled aims and thwarted aspirations and we awaken to our work with renewed strength and courage.

We are apt to bestow little or no thought upon those objects which have grown most familiar. Their very familiarity has ceased to awaken thoughts of surprise or admiration. The discriminating, well trained mind often finds occasion for wonder in the most commonplace objects, while the eyes of the less cultured are blind to all but the most striking manifestations of nature and of mind.

Upon hope, trust and affection rest the foundations of earthly happiness. These are not confined to a favored few but are essential parts in every symmetrical character. They are just as much at home in the house of the mason as in the palatial residence he has helped to construct.

The trivial round, the common task, furnish all we ought to ask. The wished for end gives value to the action; often what seems to the world like merest inaction is the noblest doing of all. Those who are but little known have often a harder work to do in living down their desires for higher things than have those who by most strenuous effort have made their names famous.

O power to do! O baffled will! O prayer and action ye are one Who may not strive may yet fulfil The harder task of standing still.

Those who seek for happiness and content by indulging themselves in all their selfish whims are generally among the most discontented of mankind. The consciousness of their inferiority follows them as closely as their shadows, the ghost of what they ought to be and are not haunts them incessantly, their better nature clamors for something to sustain and strengthen it.

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Correspondence.

For the Christian Messenger. Adulteration of Foods.

I wish to make a few quotations from the June Number of the Homiletic Monthly as to the above subject. The statements are most reliable and show the enormous dangers to which we are daily exposed on account of the prevalence of practical unrighteousness in our world. These facts speak volumes for the vastness of that work undertaken by the Christ, that work which contemplates the deliverance of our race from the bondage of sin and error, into his glorious Light.

Perhaps our chief trouble is with our tea and coffee. In their pure and natural state they are not the very best articles of food. But the teas and coffees of commerce, even the most expensive, are almost universally adulterated grievously for the sake of gold, that root of so much evil. The foreign ingredients in our teas and coffees are gradually undermining our constitutions as the years go by.

Not to use tea and coffee at all is the only safe way. To use them as they are in the world's commerce to-day is to invite to ourselves those subtle and most incurable nervous and kidney diseases which are at this present time so threatening our civilization.

All candies however pure are most positively very injurious to all young children and also to all children of a larger growth. But what shall we say of those beautiful candies of commerce? But let me proceed to my quotations: "There are startling revelations being made as to the extent and deleterious effects of this sort of traffic in the health and lives of our citizens. A pure article of food, or drink, or medicine, is now the exception. The vilest compounds are sold in the market."

Indeed with such designs all opportunities and discipline are given. "Se word by word and line by line, The dead man touched me from the past, And all at once it seemed at last, His living soul had flashed on mine, And mine in his was wound, and whirled About empyrial heights of thought, And came on that which is, and caught The deep pulsation of the world, Aeolian music measuring out The steps of Time—the shocks of Chance,— The blows of Death. Till past the trance, And night of doubt, The clouds and shadows rolled away, There dawned a broad and boundless day."

And what may not the future of the Baptists of this Dominion be, if from the smouldering ashes and bewildering smoke of ruined colleges, and city property and churches, and to the great undertakings, home and foreign, that are before them, they arise and gird themselves.

Our Niagara Association, just held at St. Catharines, was more than ordinarily interesting. W. H. P. St. Catharines, June 6.

PATIENCE.—The Son of God lived till thirty in an obscure village of Judea, unknown; then came forth a matured and perfect man—with mind and heart and frame in perfect balance of humanity. It is a divine lesson! I would I could say, as strongly as I feel deeply. Our stimulating artificial culture destroys depth. Our competition, our nights turned into days by pleasure, leave no time for earnestness. We are superficial men. Character in the world wants root.—Robertson's Living Thoughts.

Prayer is not conquering God's reluctance, but taking hold of God's willingness. Very respectfully, E. M. CHEALY. Boston, June 7th.

For the Christian Messenger. Baptist Union of Canada.

Is my brother's longing desire to be realized? Possibly the spirits of the departed—Cramp, Fyfe, Porter, Davidson, &c. &c.—mingled with and influenced the living, till a gracious harmony and glow pervaded the assembled delegates at Brantford, and all bickerings were forgotten, and misconceptions and suspicious lost sight of, and anxious fears subsiding in the one hearty and unanimous desire of banding into one, for more successful work, home and foreign, the whole Baptist brotherhood of Canada. Indeed, the union of the whole in Foreign Missionary work in India, and now in our Theological work at Toronto, of which every Baptist in the Dominion may be innocently proud, and for which he may feel fondly grateful to the Divine and to the human benefactors. These links already formed, together with the frequent wish, and growing need, for a more thorough union in aggressive and progressive movements of the Baptists of the Dominion, made our meeting one of unusual interest, and gave warmth and energy, unanimity and helpfulness to the addresses. In fact, one needs to have been a comparatively outside observer of the Baptist body for the last few years at least, to realize the wonderful movements and changes that are recently and now taking place. "Old things are past," or rapidly passing away "and behold, all things are becoming new. Well—

"Ring out the old, ring in the new, Ring out the false, ring in the true, Ring out false pride in place of blood, Ring in the common love of good, Ring in the valiant man and free, The larger heart, the kindlier hand; Ring out the darkness of the land, Ring in the Christ that is to be."

As simple illustrations of the changes that have passed within the memories of not old men that are living, Time was when three men at most, were as the dictators of the denomination in one of our fairest Provinces, and it was an avowed polity to keep out from the pulpits all foreigners.

The meetings at Brantford voiced a sentiment that was born, or strengthened, at the American Baptist meetings at Detroit, immediately previous, viz.: That great souls are not formed from small enterprises. Whales are not grown in a fish pond.

As Dr. Edward Judson said a few years ago, at Saratoga, at the Baptist May meetings, "The commandment is exceeding broad, and it is exceeding broadening."

God designs breadth as well as height and depth, to his people's knowledge, sympathies, capacities, and experience. And so to develop such, He gives large fields and enterprises. The land is before you said He to His ancient Israel. Take up and "occupy." "Every place that the sole of your foot shall tread upon, that have I given you." "Be strong and of a good courage, for unto this people shalt thou divide for an inheritance the land." "Be strong and courageous, and develop yourselves to the measure of the opportunities which are before you.

Indeed with such designs all opportunities and discipline are given. "Se word by word and line by line, The dead man touched me from the past, And all at once it seemed at last, His living soul had flashed on mine, And mine in his was wound, and whirled About empyrial heights of thought, And came on that which is, and caught The deep pulsation of the world, Aeolian music measuring out The steps of Time—the shocks of Chance,— The blows of Death. Till past the trance, And night of doubt, The clouds and shadows rolled away, There dawned a broad and boundless day."

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The Christian Messenger.

Bible Lessons for 1884.

SECOND QUARTER.

Lesson XIII.—JUNE 29, 1884.

QUARTERLY REVIEW.

I. GIVE THE TITLES OF THE TWELVE LESSONS.

II. GIVE THE GOLDEN TEXTS.\*

Lesson I.—Paul's Third Missionary Journey. Acts xviii. 23-28; xix. 1-7.

Lesson II.—Paul at Ephesus. Acts xix. 8-23.

Lesson III.—Paul's Preaching. 1 Cor. i. 17-31.

Lesson IV.—Abstinence for the Sake of Others. 1 Cor. viii. 1-13.

Lesson V.—Christian Love. 1 Cor. xiii. 1-13.

Lesson VI.—Victory Over Death. 1 Cor. xv. 50-58.

Lesson VII.—The Uproar at Ephesus. Acts xix. 23-41; xx. 1, 2.

Lesson VIII.—Liberal Giving. 2 Cor. ix. 1-15.

Lesson IX.—Christian Liberty. Gal. iv. 1-16.

Lesson X.—Justification by Faith. Rom. iii. 19-31.

Lesson XI.—The Blessedness of Believers. Rom. viii. 28-39.

Lesson XII.—Obedience to Law. Rom. xiii. 1-10.

III. LESSON PROVINGS.

IV. DOCTRINES IN LESSONS.

V. PRACTICAL DUTIES.

ANALYSIS.

- 1. The Preacher—Paul. 2. The Doctrines. 3. The Duties. 4. The Result—Persecution, Some mocked—Some believed.

Three of the lessons of the quarter are in the Acts, and nine in the Epistles.

I. Lessons in the Acts. I, II, VII. In Lesson I, Paul starts out from Antioch on his third missionary journey. Note the region passed through before his coming to Ephesus. In this lesson we are introduced to the eloquent Apollos; and we are taught that correct practice in baptism is not an indifferent matter.

In Lessons II and VII, we have the story of the gospel's progress in Ephesus. We see it victorious over the magical arts practiced in that city; both those that duped and those that were deceived are converted in great numbers; the converts give the best of evidence as to the genuineness of their faith, by burning their books of magic at a great pecuniary sacrifice; and, as a result, there is a great work of grace. We have also the contest of the gospel with superstition and avarice combined, in the persons of Demetrius and his fellow-craftsmen. We see, again, how the love of money blinds the eyes of those that believe not the gospel.

II. Lessons in the Epistles. III, IV, V, VI, VIII, IX, X, XI, XII.

These are lessons that are wonderfully rich in both doctrinal and practical instruction. In Lesson III, we have the great secret of Paul's success in the statement of the substance of his preaching. It was Jesus Christ and him crucified. In Lessons X, XI, IX, and VI, we have the unfolding of this great theme. In Lesson X, we see how we are justified by faith in this crucified and risen Saviour. In Lesson XI, we have portrayed the security and blessedness of those that receive and build upon Christ crucified. In Lesson IX, we rejoice in the liberty which faith in the Crucified One gives; and in Lesson VI, we see how trusting in the Crucified One gives victory over death and an assurance of a glorious resurrection.

Lessons IV, V, VIII, and XII, deal more with practical duties. They teach us to love one another, and to have such consideration for our fellows as even to abstain from what may be lawful for their sakes. They instruct in the duty of giving largely, cheerfully, and upon a settled plan; and teach us our duties as good citizens to the government under which we live.

From the Cross of Christ comes Atonement, Justification, Blessedness of Believers, Resurrection, Love, Liberty in Christ, Liberal Giving. God forbid that I should glory save in the Cross of our Lord Jesus Christ. —Abridged from the Baptist Teacher.

The Lesson for the little Ones.

Repeat each Golden Text and Question upon it:

\*And when Paul had laid his hands upon them, the Holy Ghost came on them.—Acts xix. 6.

And many that believed came, and confessed, and showed their deeds.—Acts xix. 18.

We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.—1 Cor. i. 23.

If meat make my brother to offend,

I will eat no flesh while the world standeth.—1 Cor. viii. 13.

Love is the fulfilling of the law.—Rom. xiii. 10.

Death is swallowed up in victory.—1 Cor. xv. 54.

Why do the heathen rage, and the people imagine a vain thing?—Ps. ii. 1. God loveth a cheerful giver.—2 Cor. ix. 7.

Stand fast, therefore, in the liberty wherewith Christ hath made us free.—Gal. v. 1.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. v. 1.

We know that all things work together for good, to them that love God.—Rom. viii. 28.

Let every soul be subject unto the higher powers.—Rom. xiii. 1.

1. Love and kindness we may measure, By this simple rule alone; Do we mind our neighbor's pleasure, Just as if it were our own.

2. We should always care for others, Nor suppose ourselves the best; Let us love like friends and brothers, 'Twas the Saviour's last request.

3. His example we should borrow, Who forsok his throne above; And endured such pain and sorrow, Out of tenderness and love.

4. When a selfish thought would seize us, And our resolution break; Let us then remember Jesus, And resist it for his sake.

—Primary Quarterly.

Booths' Department.

Original and Selected.

Bible Enigma.

No. 282.

Find answers to the following and the texts when found, and the initials and initials will show symbols of gospel blessings promised long before the coming of Christ:

1. What day is that for which we should take no thought?

2. The name of one of King David's mighty men.

3. What wild beast did Samson slay?

4. What animals were they which drew the Ark of God?

OBSCURE QUESTIONS.

No. 259.

Form a square of words of the answers to the following:

1. Who was the ninth in descent from Adam?

2. What king of Israel reigned twelve years?

3. A city in the south border of Judea.

4. Another name for the skin of an animal.

No. 260.

On what occasion did Jesus call some of His disciples fools?

No. 261.

In what two places in the Bible does it say the sun and moon stood still?

No. 262.

What was the name of the king of Israel whose skull was crushed by a woman?

No. 263.

What other name had Gideon?

No. 264.

What sentence might Eve have first heard from her husband the same backwards as forwards?

No. 265.

What word means both killing another person, and an expression of merriment?

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. 281.

- 1. THOU: Psa. xxxii. 7; lxxiii. 24. 2. SAND: Gen. xxii. 17; Matt. vii. 26. 3. THOUSAND: 2 Peter iii. 8, 9.

ANSWERS TO OBSCURE QUESTIONS.

No. 255. Policeman.

No. 256. C L A C L A T E R C A T E R E D R E D

No. 257. Washington.

No. 258. Transpositions. Shore, horse. Line, Nile. Hades, shade. Road, Rods. Shad, dash. Lamb, balm.

Ah, how rare it is to find a soul still enough to hear God speak! The slightest murmur of our vain desires or of a love fixed upon self, confounds all words of the Spirit of God.—Hindon.