

it was God speaking through him. Was he speaking only to Solomon? No; I am sure he meant all of us. What is it, then, that he wants us to do? Encourage the children to answer this question, that you may see what their thoughts on the subject are.

Talk about what it is to "seek" for anything. We do not take the trouble to seek for anything unless we very much want it; but, if we want it, we do not look carelessly and then give up the search. God is not hard to find; he is near, and, as soon as we really seek, will come to meet us. When we seek for anything, it is because we want to make some use of it. We have asked the Lord to come to us; if we really mean what we say, he will do so. What then? What do we want him to do? The last two lines of our hymn answers this:

Oh, cleanse from sin, and make each heart A temple fit for Thee.

Talk about what it means to make our hearts temples for God; how clean, pure, and holy, a temple for God to be in should be kept. Only God himself can keep us so; but how willing he is to do that.

—Abridged from the Baptist Teacher.

Booth's Department.

Original and Selected.

Bible Enigma.

No. 296.

Find the following described names, and, placed in proper order, they give the four words placed on the mitre worn by the Jewish high priest:

- 1. A servant woman who was dismissed by her mistress.
2. David's grandfather.
3. A herdsman of Mesopotamia.
4. A son of Aaron.
5. David's faithful prophet.
6. David's head farmer.
7. David's vine-dresser.
8. The capital of the kingdom of Israel.
9. An ancient famous seaport.
10. The land of gold.
11. A city founded by Solomon.
12. An ornament worn by the "daughters of Zion."
13. A king of Moab.
14. A vessel of the tabernacle made from polished brass mirrors which the Hebrew women freely gave to the Lord.
15. A son of Jesse.
16. A city built by Asshur.
17. The prime minister at the court of Darius the Mede.

Curious Questions.

No. 315.

Supply the vowels to this imperfect stanza:

Gv t h nds th frs,
Hp nd b dmsd;
Gd hsh th sghs, nd cnts th trs;
Gd shll lft p th hd.

No. 316.

A Charade.

My first is a boy's nickname,
Though it you may not share;
My second, also, pertains to boys,
And is considered the heir.

The name of a man of might
In my whole you'll plainly see;—
One who was made very weak
Through woman's treachery.

No. 317.

A Magic Square Box of Dates.

Table with 4 columns (A, B, C, D) and 4 rows (E, F, G, H; I, J, K, L; M, N, O, P)

Put a number in each square so that when added horizontally, vertically, or diagonally, the sum will be forty-four. When so placed these squares combined give the dates of the following events. What are the dates?

- H I, Hannibal defeats the Romans at Cannae.
M O, Alexander the Great dies at Babylon.
B G, The Alexandrian Library burnt.
E I, Cicero born.
M A, Constantine establishes Christianity by law.
M O, Constantine orders the heathen temples to be closed.
M P F, Council of Nice.
G D, Death of Charlemagne.
F N, Paris made the capital of the Franks.
I P P, Date of the Hegira.
K O, Crusade against the Albigenses.
D B G, Vatican library founded.
C M D, Battle of Bannockburn.
J, Germanicus poisoned by Piso.
L F M, Rome founded.
B L I, Fall of the Roman Empire of the West.
C B F M, Fall of the Roman Empire of the East.
E M, Cicero murdered.

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. 295.

Rephidim, Eitold, Jethro, Ono, Iconium, Chalcedony, Ebony, (Ezek xxvii. 15), Eglon (Judges iii. 12), Vermilion (Jer. xxii. 14), Elealeh, Rahab, Meribah, Ossifrage, Rhodes, Ephesus. REJOICE EVERMORE. (1 Thess. v. 16.)

Answers to Curious Questions.

No. 305.

Phonetic Charade.—Dramatic.

- No. 306. Jacob (Hosea xii. 12).
No. 307. Amos vi. 10.
No. 308. Tyrus (Zech. ix. 3).
No. 309. Heart.
No. 310. Street.
No. 311. G-rap-e.
No. 312. O-rang-e.
No. 313. S-can-t.

No. 314.

D E A D
E Z R A
A R A M
D A M E

Marvelous Horsemanship.

A St. Petersburg correspondent, writing to the London Standard, says: "This morning I witnessed a wonderful display of horsemanship. It took place in the Petroffsky Park. Here, in the presence of the Grand Duke Nicholas, and most of the foreign officers and guests, the regiment of Cossack Guards went through an extraordinary series of exercises which threw the most daring feats of the circus into the shade. The entire regiment passed at full gallop, in loose order, with many of the men standing upright in their saddles, others upon their heads with legs in the air, many leaping upon the ground and then into the saddle again at full speed, some springing over their horse's heads and picking up stones from the ground, and yet regaining their seat. While performing these feats all were brandishing their sabers and firing pistols, throwing their carbines into the air and catching them again, and yelling like maniacs. Some men went past in pairs, standing with a leg on each other's horses—one wild fellow carried off another dressed as a woman. The effect of the scene was absolutely bewildering, and it seemed as if the whole regiment had gone mad. Upon a signal being given, the regiment divided into two parts. One rode off, then halted and made their horses lie down on the ground lie beside them, waiting as in war the approach of the enemy. The other section of the regiment then charged down, and in an instant every horse was on his feet, every rider in his saddle, and with a wild yell they rode at their supposed enemy. When the maneuvers were over, the regiment rode past, singing and uncommonly well together, a military chorus. Altogether, it was a marvelous exhibition of daring horsemanship, and one hardly knew whether to admire the docility and mettle of the steeds or the skill and courage of the riders. All the foreign officers and guests were no less astonished than delighted."

Adoniram Judson made a great mistake when, in referring to the sufferings he and his wife, Ann Haseltine, endured for six months in an Oriental prison, with his ankles freighted with five pair of irons, he said they seemed "unavailable to answer any valuable missionary purpose, unless so far as they may have been silently blessed to our spiritual improvement and capacity for future usefulness." The story of those six months in the Ava prison will, to the end of time, be bringing its revenue of glory to God. Like Paul's imprisonment in the Philippian jail, it is a living inspiration in the hearts of God's people the world over. As Judson erred in under-estimating the results that were to flow from his afflictions, so we are all apt to do. How natural to ask: "Why this? and what good is to come from it?" In such speculations we are sure to err. "God is his own interpreter, and He will make it plain; but He takes time in which to do it."

The other day a village curé in France preached from the pulpit to the effect that the cholera was a Divine visitation, because of the withholding of religious processions of the Fête Dieu in various places.

Correspondence.

For the Christian Messenger. To the Rockies and back.

IV.

WAYSIDE THOUGHTS.

The skill and ingenuity of man is wonderful and so is his perseverance. He climbs the highest mountains and descends into the deepest valleys. He enters the densest forests and crosses the mightiest rivers. He pierces the bowels of the earth and overcomes obstacles numerous and formidable. He harnesses the forces of nature to do his bidding. And for what? That he may gain wealth. Gold and silver rule men with a powerful hand. They cause sleepless nights: they impel to anxious thought. They lead men from home and from country and make privations easy. And yet these wealth-seekers are instruments in a larger and more beneficent plan. Their work becomes a means whereby true Riches are dispensed throughout the world. A company of men with slow and steady steps make their way across leagues of prairie and penetrate the mountain canyons. For months and years they search for precious, wealth-freighted ore. At length their efforts are rewarded. The news of their success spreads, and others of like ambition are soon there. A little town is quickly formed and hastily grows, and another rises not far away, and another, and another. The gold fever rages. Capitalists, alike eager to become rich, build railroads thither. Then over continents and seas men flock to share the spoils. Thus new fields are opened for missionary labor. From the trains step heralds of the Cross, who "cry aloud" and tell the people of unfading riches to be had, not after adieu to friends and the giving over of home comforts, but anywhere and at once by the asking. It is limited to none, and search is not uncertain, nor need it be long. Some of the hearers act wisely, and the heaven is placed in the mass. Here and there and everywhere the leavening process goes on, and the day draws nearer when the world shall bow at the Redeemer's feet. Woodmen with axes, miners with drills, surveyors with chain, navvies with shovels, conductors with trains, seamen with ships,—all these, while ostensibly toiling for money, are all the while helping to open up the world for the free and rapid spread of the Gospel, destined to have a universal sway. Happy that man who, in all he does, keeps the larger end in view and seeks to help in its fulfillment. His shall be a part in the honor of the final triumph, and eventually he shall walk in a city whose very streets are gold.

It was when standing half way up the mountain side where the eye could take in scores of places where gold and silver hunters had been at work, that there came to me the words uttered regarding Moses that he esteemed the reproaches of Christ greater riches than the treasures of Egypt. Well might one long for such a realizing sense of the invisible as Israel's law-giver had. Marble slabs and grassy mounds are omnipresent. As the train rounded a curve in the mountain road it entered a little cup-shaped park, where a cemetery came in sight. Perhaps some gold hunter, before meeting the success he sought, has laid his body there, while his friends in a distant land have waited in vain for him or any intelligence regarding him. This recalled a pathetic mood which came over me as I walked one day last April through Mount Greenwood Cemetery at Morgan Park. At the head of a grave, in "the potters' field," was a small, white-painted board and on it simply the word, "UNKNOWN." Did "no friend take note" of the departure of him whose mortal part lies beneath this mound? Did he pass away without any one even knowing the name he bore? Was there no one at his side to take a message from his lips for those who loved him far away? Ah! it matters little that he sleeps in a nameless grave if Jesus was with him as he died. We are all travellers to another country. What if we lose sight of each other on the way and do not look into each other's faces till the journey's end! If we follow our Guide He will lead us safely up life's rugged steep, and no separation shall be known after we have reached the sun-bathed hills of the heavenly Paradise.

About a year ago I visited a humble home in the eastern part of Nova Scotia. The house sat upon an eminence, which made me think of Mount Pisgah. Below was a valley through which ran a stream answering to the Jordan. High lands were on the other side; and away in the distance the waters of the Atlantic could be discerned, and I called them the waters of the blue Mediterranean. Well, after an unrewarded

hunting tramp through the birch and maple woods, I returned to the house of this family, whose annals were "short and simple." There I met a blind old woman, the grandmother of the children playing around outside. The history of her family I soon learned. She told me of this one who died and that one, and the circumstances of their deaths. But most pathetically she talked of "George." Years ago he had come to this Republic, and for a time she had heard from him, but then followed unbroken silence of long duration. Hope in the breast of the old lady had had its ebbs and flows, but slowly and steadily it had diminished, until she had come to think of him as dead, except on a rare occasion. Rising from her seat with tears flowing from her eyes, which for a decade had been sightless, she groped her way to her bed room and brought from her treasures two pictures of her long lost son. She knew I had been in the West and expected to return; and she wanted me to look carefully at the pictures, so that if in my travels I should meet her boy I might know him, and then make known to her that he was still alive. Probably her "George" is dead, and "unknown" is perhaps written over his grave.

Yet it may be otherwise. I have in mind a young man who, when away from home, did not write his widowed mother for years, and he was mourned for as one who had departed this life. But all this time he was alive and well, and when he returned to his grey haired parent he was to her as one risen from the dead. What hours of anguish carelessness may cause affectionate mothers! Full of life a son turns away from his childhood's home and goes to a new place. He moves amidst new scenes and forms new attachments. Thoughts of old scenes and old friends crowded out by thoughts of what is new. But all the while the mother's thought is more than ever taken up with the one who has gone from her. And his neglect to write drives sleep from her chamber, silvers her hair, and saddens her countenance. The postman comes, and as she sees him hope lights up her face, but when he leaves she is more heart-sick than ever. When a stranger approaches the house she gazes intently at him to see if it may not be the wanderer over whom her soul yearns. A footfall is heard at night upon the doorstep, and she starts up thinking it may be her dear boy. Oh, the depth and endurance of a mother's love! Boys, do not, in the name of all that is true and tender, do not when you are away neglect to write to your mothers whose lives are so bound up in their children!

Ryz. Manitou, Colorado, Sept. 12, 1884.

Incidents of Ministerial Life.

A TALE AND SOMETHING MORE.

CHAPTER XIV.

The two brethren continued their conversation with some variation, when Mr. Alethes said, "I think those churches we have mentioned would do better if the people paid more regard to the nature of our congregational system of church government. They should be shown the distinction between our free churches, and communities governed by powers outside of themselves. We have the example and guidance of the New Testament, and I think a sermon on the subject should be preached occasionally."

Mr. Charis replied: "Many of our people dislike discussions which bring them into opposition with other denominations. Special regard is had latterly to peace and union, and you know we must be charitable."

"And truthful," said Mr. Alethes. "Every minister of Christ is on his oath to speak the truth, the whole truth and nothing but the truth; and the whole truth connected with our order and discipline, understood and exercised, becomes a bond of union amongst us. I am not quite contented to hear about union everywhere except inside our churches."

"You are quite right; proceed." "If our people considered the nature and source of the power for control in our churches they certainly could not be so reckless in admitting new members as some of them are. To be pastor of such churches, one would need to be reinforced by the whole Episcopalian hierarchy to control them."

"You imply," said Mr. Charis, "that some of these people are really unconverted or ignorant of their obligations, and will not acknowledge the authority of the New Testament rule."

"Exactly; they are not under the law to Christ, and apart from Him there is no law in our churches. The law is not made for righteous men, but for the lawless and disobedient, and with the

latter we have nothing to do. If they get into our churches, the only remedy is to withdraw from them. Some religious bodies believe in the exercise of secular force; these may receive unconverted members to their fellowship with comparative safety, because they have the only power that will be acknowledged. Churches have always labored under the temptation of having recourse to human power of some sort; but Baptists have been farthest removed from anything of the kind; they should therefore be most careful who they admit into their communion."

"Yes," Mr. Charis replied, "for it is pretty mean of some few of our people not to pay ten cents a week to the pastor's salary, simply because the civil law does not compel them."

"Your experience, Mr. Charis, in our denomination seems to be world wide, and you must have seen a congregation in its lowest condition. Now, what is your opinion of the desirability of our church polity?"

"I never like to call in question any thing which I believe to be the teaching of the Word of God. Whatever is enjoined there is practicable to some extent, and desirable."

"But you know there is a leaning toward Presbyterianism on the part of a few of our people, and it is quite certain that good Methodist ministers, with the Conference at their backs, have the advantage of some of us in enforcing the discipline of their church."

"Conference or no conference," said Mr. Charis, "none have greater power with Christian people than faithful Baptist ministers, with the authority of God at their backs. Good ministers of every name acknowledge that their power is from above, whatever may be the secondary cause. Our people, upon the whole, feel and acknowledge the divine control. Even in our worst churches only a few seriously rebel; and often the disaffection may be traced to the action of one individual. Of the lawless and disobedient, in any of our churches, three things are usually true: first, they bear no evidence of spiritual life; secondly, they never would have been in the church if care had been exercised; and thirdly, their attitude continually exposes them to regular discipline which might exclude them in one month."

"It seems to me," said Mr. Alethes, "that our churches well disciplined are an admirable sphere for the exercise of that liberty wherewith Christ has made us free. If the future is to be distinguished with a great degree of Christian culture, the Baptists may expect large accessions to their ranks. 'One is your Master, even Christ, and all ye are brethren.' This must be the sentiment of all Christian manhood."

"Doubtless there is a great future for the Baptist," added Mr. Charis, "only he must prepare for it."

Mr. Alethes changed the subject a little, and said, "I have heard a deal about a certain man named Diotrephe, who loveth to have pre-eminence, and who is said to do much harm in our churches. Tell me anything of importance concerning him?"

"There can be no doubt that he is a very troublesome man. He would reject an apostle, even though sent of God to minister to a people. To accomplish his purpose he uses malicious words, and is not content until he has cast out of the church those who do not agree with him. This I suppose is the person you mean; but I am happy to say he is not often met with in our churches. In my opinion persons who sometimes go by this name are not half as bad as they are thought to be."

"And it seems to me some of these men are no worse than other members of the church have made them," added Mr. Alethes. "There would be no room for Diotrephe at Taxis, or in any other church where things are done decently and in order. Bad as well as good men are to a large extent creatures of circumstances. Let our people quietly follow that which is good and not that which is evil, and all will be well. (John iii. 11.)"

"One of the greatest weaknesses of our humanity is the inordinate love of power," said Mr. Charis; "and it is so generally intoxicating that it often overthrows the greatest of men, and makes fools of the smallest. With all our care an amount of human folly gets into our churches. Satan, too, enters with his temptations and lays his snares very craftily. In our churches the power is lodged equally in all the members to be developed according to the ability of each, to do good. All male members have the right to speak their minds at a business meeting, and vote on any motion proposed. The trouble comes in when members in large numbers neglect the use of their powers, and Satan takes that same power to tempt some disqualified man to assume the position of leader. It is perfectly illogical for members of churches to stay at

home and grumble at what has been done at a business meeting. Those people are chiefly in fault, even where Diotrephe rules with a rod of iron, if there be such a place. Somebody must lead, and for my part I have a good deal of charity for the man who tries to do his best in the position, even though compensated with infirmities."

"And you have truth on your side, brother Charis. Even if an angel were very active in doing good anywhere, there would be some to murmur, if they did not see his wings. Let you and me speak the truth in love on these matters. Some will misapprehend and complain, but God will defend the right. Pastors and people must encourage suitable men to take the lead and carefully follow that which is good. In the meantime, almost anything is better than stagnation in a church. Farewell for the present."

"Farewell, brother Alethes; the Lord be with you."

"And the Lord bless thee."

(To be continued.)

For the Christian Messenger. Sabbath School Convention at Summerville.

The annual meeting of the Sabbath School Convention of the N. S. Central Baptist Association was held in the Baptist Meeting House at Summerville, Hants Co., on Thursday Sept. 18th.

At 10 o'clock a. m., as neither President nor Vice-Presidents were present, Bro. Henry Lovett was chosen President pro tem. Fifteen minutes were occupied in devotional exercises.

Reports were received from twenty-three schools, thirteen of which were continued throughout the year. The statistics were very encouraging, especially in regard to the number of scholars who had joined the church during the year, which was one hundred and sixty-two. For this great blessing we should be very thankful to God, and more energetic in the cause.

The officers for the ensuing year are; Henry Lovett, President; Stephen Langille and James E. Dodge, Vice-Presidents; A. A. Pineo, Secretary, and J. E. Dunham, Treasurer.

The resolution passed some two years ago against the writing of letters to this Convention was rescinded.

There were three excellent papers read, the first by Bro. J. Nal'er, subject, "How parents may help or hinder Sabbath School work. The second one was made by Bro. A. J. Denton, but as he was not present it was read by Bro. W. L. Bars, subject, "Means that may be employed to induce young men to remain in the Sunday School." The last paper was read by Rev. W. B. Bradshaw, subject, "The Sabbath School, its aims and results." These excellent papers, with the warm and impressive speeches which followed, were very interesting and instructive, and well calculated to induce all present to be more active in Sabbath School work, that we may see still greater results therefrom through the agency of the Holy Spirit and the goodness of the Lord. It is not necessary for me to say more in reference to the merits of these papers, as they will be sent to Bro. Selden for publication.

The Model Class was taught by Rev. H. Foshey. Lesson: Fortieth Psalm. Golden Text: "I delight to do thy will, O my God." About one hour was occupied in teaching this lesson, showing very clearly the interest taken therein. The Convention will meet at Hantsport next year. The Committee of arrangements are: Bros. W. A. Porter, John Churchill, Dr. Margeson, John Nalder and Charles Thomas.

A hearty vote of thanks was passed to the good people of Summerville for their kindness and hospitality; also to the choir for discoursing music so beautifully during the session. We all had a very pleasant time, and the trip from Hantsport and back was highly appreciated. Summerville is a nice smart place, and the people are not only diligent in business, but fervent in spirit, serving the Lord.

A. A. PINO, Secretary. Cornwallis, Sept. 22, 1884.

The Rev. Charles E. B. Reed, son of the late Sir Charles Reed, and one of the secretaries of the British and Foreign Bible Society, and the author of several works, was travelling in Switzerland a few days ago for the benefit of his health, and it is supposed to have turned to look at a view, and slipped and fell some hundred feet, which caused his death.

The Vicar of Osmotherly, before commencing his sermon on Sunday said, "I desire to give notice that I have received a letter from a lady asking me to find her two female servants. A friend of mine also wants a hind such as I could thoroughly recommend."