

such teaching in common schools—if Normal school teaching and training are essential to the school teacher, as they must be admitted to be, then agricultural education should receive the attention at Normal Schools that its importance entitles it to.

4. Granges, agricultural societies, and agricultural literature, as means for promoting agricultural education.

5. The proposed Agricultural College and Model and Experimental Farm. It may be years ere we can get such an institution, but we must continue to hope, plan and agitate for it. A union of the Maritime Provinces, of which our most harmonious and successful union in the "Maritime" Provincial Grange is a type, forerunner and preparation, will greatly facilitate, if it is not essential to, the accomplishment of this object.

Hon. A. McQueen followed on the same subject, endorsing what had already been said, and comparing the past and the present in relation to education, etc. The speaker is an inexhaustible fund of anecdote and humor, and happily mingled wisdom, amusement and experience.

W. F. George, Esq., of Sackville, N.B., one of the most extensive and successful cattle raisers and exporters in the Maritime Provinces, gave a very interesting and instructive account of his experience and practice in raising and beefing, purchasing and shipping cattle for and to the British markets. He prefers the Polled Angus or Aberdeen breed for beefing. Cattle should, he said, be got ready for export at two years of age; they can be made to weigh from 11 to 15 hundred at this age. The speaker's account of the London cattle markets, market gardens, sights and scenes was especially interesting.

Three young ladies gave recitations and appropriate original essays that evinced talent and cultivation of a very high order. A brother gave a song in good style, and the Worthy Master concluded with an excellent address, reviewing, commenting upon, and adding to the speeches of the evening, and presented the representatives of "Pictou" Division and "Hodson" Grange with the thanks of the Executive Committee of the Provincial Grange as voted, and after the usual impressive ceremonies, "the labors of the day" were declared closed.

Nine miles driving brings us to the "Land's end" of Pictou Co. and the home of Bro. Geo. L. Sellaer, Past Master of "Pictou" Division Grange, a zealous and enthusiastic Patron, ever ready to spend and be spent for the good of the Order, and who never fails to be present, rarely without his excellent and equally zealous partner, at the weekly sessions of "Hodson" Grange. Around these shores, kelp, rock-weed, and dulce furnish an unfailing and abundant supply of manure which is collected and hauled as far as eight or nine miles. Lobster shells and refuse from the factory of Burnham & Merrill are also spread upon the land and soon decompose, and furnish valuable plant food. Messrs. Burnham & Merrill, an "American" firm, I am informed own and operate eleven factories on these shores. That above mentioned, gives employment to some 30 fishermen who are fitted out by the company, are paid from 40 to 50c. per hundred for lobsters, and can make in good season \$80 per month. Thirty girls are employed in the factory, who get \$12 per month, and some ten other hands in different departments; 26,000 cases—12 dozen in a case—were put up last season.

W. F. Shedd and Hamlin & Son also own factories on these shores. The latter put up beef as well as lobsters. It would not do to trespass upon the political battle ground by discussing whether or not these factories are due to the "N. P." but certainly they furnish profitable employment for many hands. Why so many provincial enterprises are run by foreign heads and capital, while provincial capital seeks interest abroad, furnishes speculative occupation for a stupid head.

On Friday night we visit "Welsford" Grange, and on Saturday night "Louisville" Grange. At the close of the latter meeting, I bid farewell to my kind host and hostess of the past week, and remain until next morning the guest of a brother and sister of "Louisville" Grange.

Sunday was a typical Sabbath day, peaceful, clear, bright and beautiful, and we enjoyed greatly the drive to Baptist meeting where we listened to the Rev. Mr. Martell. After the service another brother and sister bid me welcome, and drove me to their beautifully situated home from which is obtained an extensive view of the surrounding country—river John and its wide bay—the distant cape and sea, and even blue glimpses of Prince Edward Island. Nestling below and by the river's side, is the village of River John, which boasts of a fine Kirk, a dozen stores, three hotels, besides tin

and butchers and several blacksmiths shops. After meeting in the evening I return to Hodson, and meet with a kind reception and hospitable entertainment until Monday morning, when I board the coach for Pictou town, then the ferry steamer and train for Truro, and home next day. Not without significance are Grange gatherings.

Throughout the North American Continent are Granges associated for county, state or provincial and National objects in connection with, and for the advancement of Agriculture and Agriculturists. The influence of the Patrons of Husbandry is being exercised and felt more and more every year, and the time is not far distant when "the powers that be" shall not only, as now, listen respectfully to, but also be controlled in agricultural affairs by the farmers represented by the only farmers' organization.

The Grange has too, or should have, an elevating influence, morally, socially, intellectually, educationally and politically upon all who enter its gates.

In its principles, its ritual, and its obligation, a high standard of excellence is established. The Good Patron is a good farmer, a good neighbor, a good citizen, and in fine a good Christian.

Is not then every agriculturist, interested in the success of the Grange? and should not every agriculturist, male and female, not only wish it success but aid in the accomplishment of its objects? A PATRON.

For the Christian Messenger. Stray Leaves from the Park.

No. 3.—ST. JOHN AND DANIEL.

"Good Scripture names, to begin with," said Dr. Anderson, in the course of his address at the Republican rally, as he proceeded to discuss the National Prohibition movement. That, I suppose was everybody's first thought, when the ticket was announced after the Prohibition Convention in Pittsburg, last summer. St. John and Daniel! The man of the wilderness, stern, dauntless, unsparring Baptist, confronting the culture and orthodoxy of his day, with "adder's brood!" denouncing Herod himself, reckless of danger or death; ushering in the reign of Christ with the true reform cry, "Repent ye, for the kingdom of Heaven is at hand;" and the man of the court, maintaining his integrity in high places as in places that were lowly, whom the king's dainties could not tempt nor the king's laws dismay—if they could appear on earth again, as once did Moses and Elijah, what a ticket they would make! What a strange campaign they would conduct! what a strange administration their's would be!—strange contrast with campaigns and administrations as they actually exist. St. John, who "came neither eating nor drinking," and Daniel, saying, "Let them give us pulse to eat and water to drink!"—what better leaders could a temperance movement ask? With them at the fore the cry might well sound through all the howling wilderness that rum has made, "the kingdom of temperance is at hand!"

The drink question is one of the most serious that confronts these United States, as it is one of the gravest that awaits solution at the hands of Canada, of Great Britain, and of all Christian countries. Over the saloon bars of this land there is paid every year \$800,000,000.00. The money is not lost. We get in return 80,000 drunkards' graves with a proper number of drunkards' widows and orphans. We get three quarters of the criminals who throng the jails and penitentiaries and run at large on the streets. We get poverty, and disease, and shame, and woe, and immorality in such abundance that it is like silver in Solomon's day "nothing accounted of."

We get the privilege of seeing the 300,000 men, more or less, who are engaged in one way or another in the service of King Alcohol, supported, and at the same time corrupted and debased. If the liquor traffic should die the death, and may God send some Samuel to bewitch the Agag in pieces—the lucre of the nation would be increased by the \$800,000,000 now yearly spent for liquor; and the \$200,000,000.00 which the liquor men might produce in some useful employment; and the hundreds of millions which steady habits and clear heads and strong muscles would add to the earnings of men now addicted to drink; and the vast sums now expended in the support of police force which liquor necessitates, and of jails and almshouses and asylums which liquor fills; and monies which in other ways are offered upon the shrine of this greedy god. That is to say, when Alcohol goes he will leave us some \$2,000,000.00 a year the richer. He will leave us the richer also by hundreds of thousands of happy homes which are now desolate, and hundreds of thousands of happy hearts, now broken, in the breasts of mothers and sisters and wives and children. The

causes of education, morality, religion, would move on "bright as the sun, fair as the moon and terrible as an army with banners." Face to face with this creature of the still stand the statesman, the citizen, the philanthropist and the Christian.

Before the liquor cause can be banished two things must come to pass. There must be a public sentiment produced which will enforce temperance legislation, and there must be prohibitory enactments through which this sentiment may become effective. Just so fast as right public opinion is developed, may effective legislation be introduced. The growth of temperance sentiment in the nation of late years has been rapid. The press, the platform, the pulpit, the various secret and open societies have not been idle. And with this growing sentiment legislation has kept pace. A large part of the land already enjoys prohibition, in one form or another. Several States—at least two, Maine and Kansas,—have constitutional prohibition; ten States have statutory prohibition; many of the other States have a large part of their territory under prohibition by the "local option" of counties and townships. In the State of Georgia nine-tenths of the counties enjoy prohibition. In the States which have not voted for prohibition there are laws greatly enfeebling the liquor business. In one State no liquor may be sold within four miles of a school house.

Prohibition is yet a new-comer in national politics. It made its first stand for power in 1872, when it polled 5,508 votes. In 1876, Mr. Smith, its nominee for the Presidency, received a poll of 9,757, which Neal Dow, in 1880, increased to 10,305. The present national vote gives St. John and Daniel a ballot of some 200,000. This represents only that part of the prohibitionists who were willing to lay aside their Democratic or Republican predilections for the sake of the movement. Could there be an expression of popular will, without the sacrifice of long-cherished party ties and prejudices the vote for national prohibition would be multiplied many times. Thousands, and hundreds of thousands of Republican prohibitionists voted for Blaine, because they considered that the accession of Cleveland and the Democratic party to power would be a calamity to the nation, and the Democratic prohibitionists gave their suffrages to Cleveland for like reasons.

The immediate result of the St. John canvass is the seating of Cleveland in the presidential chair, and the control of national legislation by the Democracy; as many more came over to the new party from the Republicans than from the Democrats. This outcome may work disaster to the movement in two ways. It may estrange the sympathies of a vast number of prohibitionists of the Republican party, and a Democratic government may impede temperance legislation. Many thoughtful and solid men fear that evil rather than good will be the immediate result, at least, of the campaign of '84.

It is certain, however, that the day hastens when this issue must prevail. Prohibition is marching on. Towns, counties, states are yielding to it. It will conquer the Federal Constitution. Either one of the present great parties will adopt a prohibition plank, and thereby become the party of the future as well as the party of the present, or this new party will wax strong, and carry its banner itself into the Capital. It may be a question whether the National movement is not premature, and whether its immediate outcome is not baleful; but whether national prohibition is something to work forward to, and whether its day of triumph is not coming, is no question.

St. John and Daniel, who led the recent campaign, are said to be worthy men, in spite of the obloquy heaped upon them of late. St. John was twice elected governor of Kansas, by the Republican party, on a prohibition issue. He was offered the position of Senator, if he would refuse the prohibition nomination. Daniel is said to be the better man of the two. But it was the principle rather than the man that represented it which has been made prominent. May the Lord hasten its conquest in his time!

SELRAC. Morgan Park, Chicago, Nov. 10, 1884.

A good pastor on his way to a missionary meeting overtook a boy, and asked him about the road, and where he was going. "Oh," he said, "I am going to the meeting to hear the missionaries." "Missionaries!" said the minister, "what do you know about missionaries?" "Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the meeting." Every helper should feel that he is "part of the concern" and that his work is just as important as that of anyone else. Litch-pins are little things; but if they drop out the wagon is very likely to come to a stand-still. Every pin and screw should be in working order, and every humble helper should be able to say, "I always go to missionary meetings. Why, I'm part of the concern!"

The Christian Messenger.

Bible Lessons for 1884.

FOURTH QUARTER.

Lesson XII.—DECEMBER 21, 1884.

THE CREATOR REMEMBERED.

Ecclesiastes xii. 1-14.

COMMIT TO MEMORY: Vs. 13, 14.

GOLDEN TEXT.—"Remember now thy Creator in the days of thy youth."—Ecclesiastes xii. 1.

DAILY HOME READINGS.

- V. The Lesson.
F. The call of Samuel. I Sam. iii. 1-10.
W. Jesus receiving the Children. Matt. xix. 13-15.
T. Timothy, an example of Early Piety. 2 Tim. iii. 15.
F. Joshua, an example of vigorous Old Age. Josh. xiv. 7-11.
S. Feebleness of Old Age. 2 Sam. xix. 34, 35.
A. A Godly Old Age Beautiful. Psalm xcii. 14; Prov. xvi. 31.

ANALYSIS.—I. The Advantages of Early Piety, Vs. 1-7. II. Wise Words, Vs. 8-12. III. The Duty of all Men, Vs. 13, 14.

QUESTIONS.—Vs. 1-7.—What is the exhortation of the first verse? What is the force of remember? Why should one yield the heart to God in youth? To what does the expression call days refer? What kind of pleasures fail an aged person? What kind of pleasures will endure? What language in the lesson tells of the sorrows of a godless old age? To what is a body likened?

Vs. 8-12.—What is Solomon's summing up of worldly seeking? What fitted him to give us instruction? In what way does he give instruction? What are meant by acceptable words? To what does he liken such words? Who is the one shepherd?

Vs. 13, 14.—What does he give as the conclusion of the whole matter? What is meant by this? Is this your duty?

LESSON PROVERBS.—Where, in this lesson, do we find—1. A strong argument against delay in salvation? 2. A warning against coming to a godless old age? 3. The importance of faithful instruction to the young? 4. A tribute to the one Book of books? 5. A summary of the whole duty of man?

The search of the writer after the highest good in the abundance or variety of worldly things, is a failure. After the discussion of various subjects in the light of his experience, he concludes this book with the earnest exhortation to early piety and early consecration to God. This is enforced by a vivid picture of the emptiness and joylessness of a godless old age.

NOTES.—Vs. 1.—Now. Not an adverb of time, but a copulative equivalent to and. Remember. With reverence; equivalent to fear in verse 13. Creator. The mention of God as Creator gives a strong reason why we should remember him; for it "is in him we live and move and have our being." He has made us, and so made us, that our supreme happiness is in him. In the days of thy youth. When the heart is more easily impressed, before habits of evil and of resistance to God are confirmed. While the evil days come not. Before they come. The evil days are the days of a joyless, because godless, old age. No pleasure in them. The aged sinner has gotten beyond sensual gratification, and worldly pleasures have lost their power; and yet he has no higher pleasures. But old age need not be joyless; in Christ's service it is full of sunshine and peace.

Vs. 2-4.—Sun, light, moon, stars. These are natural figures for joy and prosperity. In youth, life seems bright; but advancing years bring disappointments and sorrows. The clouds return after the rain. Cloud follows cloud, in old age. One storm of sorrow swiftly succeeds another. Keepers of the house. The body is represented as a house in which the spirit dwells. See, also, Job iv. 19, and 2 Cor. v. 1. The keepers are the arms and hands which defend it; the strong men are the legs supporting the body; the grinders, or millers, are the teeth. This word is feminine in the Hebrew, because grinding was, usually, the occupation of women. It is significant that their work would cease because they are few. The eyes are meant by those that look out of the windows. They become darkened or dim with advancing years. By the doors some understand the ears, and others the lips. The shut in the streets would refer to the hardness of hearing, or deafness, of the aged man. Sound of the grinding is low. By reason of the absence of the teeth, the articulation of speech becomes feeble and indistinct. Rise up at the voice of the bird. He is troubled with sleeplessness; the first sound awakes him. Daughters of music shall be brought low. His power to make music or to appreciate it, is gone. No more the gay songs

of his youth; the deaf ear and trembling voice both bar the way to this pleasure.

Vs. 5-7.—Afraid of that which is high. The aged become timid; the daring of youth is gone. The almond tree shall flourish. The general interpretation of this is one that makes the almond tree a type of old age, because it has white blossoms. The grasshopper a burden. Commonly understood as an expression of extreme feebleness in the aged man, to whom a little thing is burdensome. Desire shall fail. Luther renders it: "An old man has pleasure in nothing." Long home. Put here for the grave. While all are mortal, the aged know that death is right before them. Silver cord. The thread of life. That the cord is of silver, is a sign that life is a noble possession. Golden bowl. The body is compared to a lamp; as when the lamp is broken the oil is spilled, so when the body is broken by death, the spirit takes its flight. Our bodies are sufficiently "golden" to be raised again at the last day. The pitcher. The life—perhaps the heart. The pitcher often taken to the fountain is broken at last, and the wheel by which the water is drawn goes to decay. All these are poetic expressions teaching the certainty of death. Dust. The body is carried to its burial. The spirit . . . unto God. At death comes separation of the spirit and body, which shall be reunited in the resurrection. He is clear as to the soul's immortality.

Vs. 8-11.—Vanity of vanities. This is the key-note of this book, to which the writer constantly returns. It is appropriately struck now, as he has just been considering the brevity of human life. Acceptable words. That is, acceptable to earnest, thoughtful minds—words of wisdom and truth. Goads. Sharp pikes for driving oxen. Wise words stir up the heart and mind to action, as goads prick forward the slothful beasts. Nails fastened. Fixed in the memory. Read, masters of assemblies given by one shepherd. The collectors of proverbs, like the writer, speak these wise words which stir the heart and life; but the teachings are all from one source, the one Shepherd, God. All truth is from him.

Vs. 12, 13.—Of making many books . . . no end. The wisdom of this world is ever striving to solve our relations to the future life, but in vain. To study such books for spiritual truth is weariness. Here is the conclusion of the whole matter—a practical conclusion growing out of his wide view of life. Fear God. This refers to piety of heart. Keep his commandments. This refers to external action. It is a combination of a religion of heart and life—the holy life growing out of the God-fearing heart. The whole duty of man. Better, the duty of every man.

Vs. 14.—This verse presents the general truth of judgment meted to all according to their works, and, taken in connection with verse 7, it teaches of a future judgment, or the great Judgment Day set forth in the New Testament Scriptures. It is sin, not years, that makes men old. The ransomed saints and the angels are ever fresh and young, though centuries may mark their existence. Let us thank God that though the golden bowl is broken here, it shall be renewed at the resurrection in a diviner form, and be filled with the sweet wine of everlasting life.

The Lesson for the younger Ones. Our lesson to-day tells us of a Christmas present we ought to give while it is fresh, before it is all worn out. You hang things on your Christmas trees to keep them there; so I am going to hang four words on a large letter W, to keep what I have to tell you in your memories.

W HAT. HOM. HEN. HY. A little letter has been sent each of you, asking for this present, and telling you what it is. In a small class produce, written on a slip of paper, placed in a little envelope, one for each scholar; or in a large class, write on the board—

My Son, Give ME thine HEART. Ask who sent this message, and what right he has to ask it, bringing out the thought of Creator. Let us see the same message, in different words, in our lesson. Let the Golden Text be repeated. Suppose God should forget you for a single day; yes, for one minute, what would happen? Yet you forget him! Teach that "If forgot" is no excuse when God says, "Remember!" Talk about, explain, and impress the following:

REMEMBER what GOD has said to you, and Ask'd you to do. Then DO it.

To remember our Creator, means all these things—

REMEMBER, { Read, Listen, Learn, Ask, } DO.

Teach how Jesus always remembered his Father. He often went alone to talk with him; he talked of him to others; he did what pleased him. Always you see so; but then, if we have given him our heart, we will love him so much we will want to do as he asks, and he is ever ready to help.

This body is not myself. My body is just like a house. The real "I" is something we cannot see, called a spirit, which lives in this body-house. See if you can tell which are the windows? The doors? Name, and let the children touch, the different parts of which Solomon speaks, and show how, as we grow old, these grow unfit for use, like a house which is falling down; and, at last, we say the body dies, and then the face, hands, feet, eyes, etc., of which we were so proud, all go back to dust. But the spirit, the real I, does not die, but goes back to God to be punished, or to live with him forever.

—Abridged from the Baptist Teacher.

Booth's Department.

Original and Selected.

Bible Enigma.

No. 308.

Find answers to the following; and their initials give the name of one who sought to escape from duty, and was pursued and brought back by a messenger without feet or wings:

- 1. Which of the Apostles was it whose modesty on one occasion prevented him mentioning his own name?
2. What servant of a wicked king preserved the lives of hundreds of prophets?
3. Name a large city which was threatened with destruction in three days unless the people repented?
4. What was the name of the man who had neither father nor mother?
5. Who was it after preparing to hang another, was himself hanged instead, on the same day?

CURIOS QUESTIONS.

No. 345.

Transposition.

- 1. Four comrades we united stand, And name a set much in demand To go to all lands 'neath the skies, And bring back goodly merchandise.
2. Transpose us and we'll give you light, Our lamp will last through longest night; And oh we've led the refugee Who sought a land of liberty.
3. Change us again and you will find We charm the eye and lead the mind In forms of beauty and of skill, That make the heart with rapture thrill.
4. Another change and lo, we're not Made welcome in the barn or cot! 'Tis pity that our end should be Less worthy than our first entree.

No. 346.

Complete the following triplets of rhyme: If you get cold from that old — Blame no one near, with such a —; You must for your own self look —.

You are, I reckon, pretty —, Now take your painting to the —, Where you can sell your works of —.

Pray do not be just like a —, But bind the wound made by that —, If not at once you long may —.

No. 347.

A Logograph. In noise and in sound My head's to be found, And my last may be seen in a door. These both joined aright Will bring into sight An insect you have heard of before.

No. 348.

Form a diamond of words of 1. A half of me. 2. The pattern of patience. 3. An idol of Babylon. 4. The commencement of stealing.

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. 307.

Pi-son.

ANSWERS TO CURIOS QUESTIONS.

No. 340.

Precious Stones.

1. Topaz. 2. Beryl. 3. Agate. Amethyst. 5. Diamond. No. 341. Abigail and David. 1 Sam. xxv. 42.

No. 342.

1884.

No. 343.

W, E, I, O, U.

No. 344.

L E A N

E A S E

A S H E

N E E D