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Commission Parties, 15

The Centennial at Philadelphia

Tave stock exhibition-The live stock show is made in serial order, commencing with horses, Sept. 1st to 14th; dogs, Sept. 4th to 8th; neat cattle, Sept. 21st to Oct. 4th; sheep and swine, Oct. 10th to 18th; poultry Oct. 27th to Nov. 6th

The stock-yard is of sufficient area to allow the construction of 700 box stalls each 14 feet square, these to be afterwards divided for cattle, by longtitudinal partitions, into 1,400 stalls, each 7x14, all of ample elevation and security. The stockyard is immediately alongside of the tracks of the Pennsylvania Railroad, which by its connections, is able to transport animals from almost any part of the Union and Canada direct to the Exhibition ground.

It is thoroughly well watered, and lighted by gas, and under the constant charge of a company of Centennial guards. All the prominent transportation companies agree to return, free of freight animals sent for exhibition upon which full rates were paid in the first instance. Exhibitors or their agents, are required to assume the entire charge of horses neat cattle, sheep and swine, and be alone responsible, although the Commission does all in its wer to provide for the comfort and safety of the animals. Hay and straw are furnished by the Centennial Commission free of charge.

Every animal in its class, as to breed sex, and age, possessing points of excellence, is reported upon more or less fully, according to its inherent and comparative merit. Exhibitors, whose stock receives the commendation of the judges, will be presented with a diploma, specifying the typical features of each animal, and supplementary to the diploma, will be presented the uniform bronze medal of the Commission. Of more value than either the diploma or medal. will be the special report over the signatures of the Judges, presented to each exhibitor of meritorious animals, stating fully the reasons why they awarded him a diploma and medal; thus a feature will be developed never before attempt-

Animals may be sold at private or public sale during the exhibition, and within the yard; but no animal will be allowed to be removed prior to the even ing of the closing day. Special premiums from societies and individuals be awarded through the hands of the Centennial Commission. During the season of the display of cattle, opportunity will be given, if desired, to exhibit the butter characteristics of the various milking breeds. Churns can be readily had, and a room secured for the exhibition of the process of butter making and the qualities produced.

During the display of sheep, a room will be provided for the exhibition of fleece to which it is trusted breeders will not fail to contribute. Classification lists and entry forms will be forwarded on application to the Bureau of Agriculture,

great many rats of large size have been seen in the Main exposition building, and it is supposed that they were imported with English and Norwe gian goods.

HUNDRED DOLLAR HAT. There are two exhibits in the Peruvian attract an unusual share of attention. The first is the hideous n of mummies and fragmentary ns of the bodies of ancient Peru ans; and the second is what appears to be an ordinary Panama hat, until the ight of the price label, inscribed \$300, induces one to examine it more carefully. Close scrutiny elicits the fact that the article is woven with wonderful fineness; and by aid of a lens, 108 stitches, or picks, as weavers would call them, may be counted to the inch, measured radially from the center. The hat is exhibited by Juan Daste, of Mont Christo, Peru. The material jipijape, a species of palm, the leaves of which are gathered before they unfold. After the veins and other coarse portions are removed, the leaves are made into bundles and macerated in boiling, and then in cold water until they become white. Bleaching in the shade follows and then hats are plaited from the straw by the Indian natives of the country. For so fine a fabric as the hat exhibited at the Centennial, the above process would be too rough. The only wetting the straw receives is done by the dew, to the influence of which it is emposed. Then the braiding is done in a dark damp room; and to produce a single hat, a woman often works from ve to six hours daily for three or four months. When the article is finished it will wear indefinitely, provided there be no defective straws in it. Probably the \$300 hat exhibited in Philadephia would outlast the lifetime of its purchaser, and serve as an heirloom to his descendants for years afterward. descendants for years afterward.

CORRESPONDENCE.

For the Christian Messenger.

Friends of the Baptists in Sweden.

Dear Brethren,-

You are aware that the Baptist movement in Sweden began only a little over twenty-five years ago. But during these years it has pleased the Lord to increase us, until we now number between two and three hundred churches, including a membership of between ten and eleven thousand. We have ten Associations. and eighteen local and one general Society for Home Missions. These Societies maintain each from one to eight missionaries on their respective fields. Between sixteen and seventeen thousand children attend our Sabbath Schools. Four local Sunday School Unions have also been organized, each supporting one or more Sunday School agent in the field. We have four denominational papers- two monthlies, one semi-month ly, and one weekly with a circulation of about two thousand.

But as yet the only Institution o Learning among us is an unendowed Theological Seminary established ten years ago for the education of our ministry. From this School, however, nearly fifty brethren have already gone out. most of whom are settled over charges in different parts of the country. But between one and two hundred churches are yet without regular and settled pas tors. As regards the education of our children, we are yet dependent on schools wholly under the influence of the Lutheran State Church.

Efforts, however, are now being made by us to establish an Institution of Learning of our own, comprising Preparatory, Collegiate and Theological Departments. Several of our brethren in Sweden have pledged themselves to aid in this enterprise. One of them, brother David Forssell, a Deacon of our First Church in Stockholm, and the chief and best known furrier in Scandinavia, has sent to the Exhibition in Philadelphia a stock of furs, made of different articles of wear, to the amount of nearly thirty thousand dollars And has generously offered to give us as an endowment to the said Institution the whole of the proceeds of sales made of these furs at the Exhibition.

Now, Brethren and friends who intend to visit the Centennial, will you help us to dispose of these furs. We must have an Institution of Learning of our own in Sweden, lest our children be all absorbed by the Lutheran State Establishment and lost to our Churches and the cause of truth. And, the Lord help ing us, we must also have our Theologi cal Seminary, which, under God, ha already become a source of untold bless ing to our Churches and the cause of Missions in Northern Europe, endowed and placed on a permanent footing. And here, now, beloved brethren, is certainly a grand opportunity for you to come to our help in this matter, and that without any material sacrifice on

of conrse all want to carry home some got for this purpose than a choice made | shorter in consequence. When you from the furs presented to our Mission pray, converse with God in a simple, by brother Forssell. We assure you beautifully made up into different Bible language you use the better. articles of ladies' and gentlemen's wear, and, beside, sold on an average at one third less cost than that at which in the United States or in Canada.

We earnestly ask you, then, when you get to Philadelphia, to patronize these sales and to help us to purchase this whole stock of furs so generously you will not only get the full value for good start towards endowing our Theological Seminary and the much needed Institution of Learning for our children you will at the same time also essentially further the cause of Christ in Sweden. Directions : D. Forssell & Co., Swedish Section, Main Building, Centennial Exposition. The two salesmen present are young Baptist Brethren of unimpeachable character, and men of the

K. O. BROADY. P. S. To Pastors and Deacons o Baptist Churches .- Dear Brethren :-As it is impossible for me to see you all

in person, will you kindly allow me in this way to entreat you to come to the help of God's cause in Sweden, by promptly trying to interest your church. es and friends in the matter stated above.

For the Christian Messenger.

five minute talk to young Christians about praying in public.

Is it your custom to pray in the social meetings of your church? If you an swer negatively, I will present two reasons why you ought to begin at once. In the first place it will be a profitable spiritual exercise for you. You desire to make all possible progress in the christian life, I suppose. If you let your voice be heard in the social meetings

you will gain strength. And you should pray thus for the sake of the meeting. Now do not be puffed | Jhesus. And ful eerly in oon of the up. I do not think that you can pray better than twenty, perhaps fifty others who will be present,-probably not as well, but young voices are always gladly heard, and those who are bearing the burden and heat of the day, are generally gratified when they see the young, becoming fitted to seize the glorious banner when it drops from their trembling hands. A few years hence the place of yondersaintly brother will be vacant. His voice will be heard no longer, cheering saints, directing enquirers, and warning sinners. Another will be needed to take his place. That one must come from those who are now young. Need I give any other reasons why you should be active now in promoting the interests of the prayer-meeting, and at the same time be preparing for more efficient service in the future? I think not. These

Now I crave your attention while give you a little homely but, I think practical advice. I will speak first of

Guard against all affection. Speak naturally. Avoid that abomination, a whine. You would not whine at your friends, why whine when you address God? Is he entitled to less respect than they? Do not weep unless compelled by emotion. There is nothing worse than affected emotion which is not felt, it is insincere and is therefore hypocrisy. "Woe unto you hypocrites!" Put expression into what you say, but do not leap to the highest pinnacle of the Alps and then descend with a sudden jerk into the deepest valley. Do not affect the vehement. Do not scream God is not deaf, as you will learn by reading the 1st verse of the 59th chapter of Isaiah. Do not go to the other extreme and speak so low and indistinctly that no one but God can hear you. When you pray in public, you should articulate clearly and speak loud enough for all in the room to hear; then others can make your prayer their own. will speak next of

LANGUAGE.

Do not use high-flown, elegant language. I am suspicious of beautiful figures, splendid imagery &c, I fear that, generally, it is intended to tickle hu-As you visit the Exhibition, you will man ears. Avoid set phrases. Have you a favorite sentence which you use every souvenir of the Centennial. Now, it time you pray? Better leave it out occaseems to us that nothing better can be | sionally, even if your prayer is a little natural manner. State your wants plainthat they are all of superior quality, ly, simply and reverently. The more

LENGTH.

Do you think that you will be heard articles of the same quality can be had for your much speaking? Then you have blundered. Read the prayer which Christ taught to the diciples. It is a model for completeness and brevity. Do not fall into a common error and think that you must pray four or five minutes given us by our brother. By so doing because you are praying in public. Be brief. Ask for what you feel you need your money, but by enabling us to get a and then stop. To keep uttering words after your prayer is ended, is a mockery to God and a weariness to the ears of your brethren. Better pray one minute than five. You can ask for a great deal in sixty seconds. And always remember that you are addressing one towhom your thoughts are known. This will influence you to pray naturally, humbly, honestly and reverently.

Now I will end. If these are words of truth and soberness, think upon them; and May God send his Spirit, without whose help none can pray aright.

For the Christian Messenger. Wickliffe's Translation of the New Testa-

Mr. Editor,-

Your readers may be interested in seeing a specimen of the first printed translation of the New Testament. It is taken from a copy in the Baptist College, Bristol, and said on good authority to be the only complete copy known to exist. I have given (in brackets) a few words in plain English where I have thought them necessary. The sound may help to understand words where spelling may be misleading.

MARK, CHAPTER XVI. And whanne the sabot was passide Mary Mandelyn and Marye of James and Salome broughten swete smellinge oynementis to come and to anoynte woke daies thei camen to the sepulcre whanne the sunne was risun. And thei seiden togidere who schal move awey the stoone fro the dore of the sepulcre? And thei bihelden and sey en the stoon walewid (wallowed, i. e. rolled) away for it was full gret. And thei gheden into the sepulcre and sighen a youngling hilid (clothed) with a whyte stole, (garment) sittynge at the right half and thei weren afeerde, which seith to hem nyle (do not) ye drede, ye seken Jhesus of Nazareth crucified, he is risun, he is not here, lo the place where they leyden him. But go ye and seye to his disciplis and to Petir that he schal go bifore you into Galilee there ghe (ye) schulen se him as he seide to you. And thei gheden out and fledden fro the sepulcre fro dredde and quaking hadde assylid hem and to no man thei seiden ony thing for thei dredden. And Jhesus roos eerly the firste daye of the woke and apperide first to Marye Mandeleyn fro whom he hadde caste out sevene develis. And sche ghede and toolde to hem that hadden be with him which weren weilynge (wailing) and we pynge. And thei herynge that he

And thei gheden and telden to the othere and nether thei bileeviden to hem. But at the last whanne the ell evene disciplis saten at the mete, Jhesus apperide to hem and reprevide the unbileve of hem and the hardnesse o herte for thei bileviden not to hem that hadden seyen that he was risun fro deeth. And he seide to hem go ghe into al the world and preche the gospel to ech creature. Who that bileveth and is baptized schal be saaf, but he that bileeveth not schal be dampnyd. And these tokenes schulen sue hem that bileven, in my name thei schulen cast out fendis (fiends), thei schulen speke with new tunges; thei schulen do away serpentis, and if they drynken ony venym it schal not noye hem; thei schu len sette her hondis (their hands) on sike men and thei schulen wede hoole. And the lord Jhesus aftir that he hadde spoke to hem was taken up into hevene and he sitteth on the right half of God. And thei gheden forth and prechiden every-where for the Lord wroughte with signis followynge. Here endeth the

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"An Enquirer" wished to know of J bless God, and not curse him, that he | layed till toward night. The time should give her such a reproof as he did." To which J. B. replies:

gospel of Mark and bigynneth the pro-

log of Luk.

Notwithstanding the altered rendering of what Job's wife said, the words of Job, "Now speakest thou as one of the foolish women speaketh," are quite applicable. I do not wish it to be understood that she did not speak foolishly but not so foolishly as our version repre-

Letter from Rev. G. F. Currie.

The following is the substance of letter just received from Rev. G. F. Currie by the Visitor: The localities being so near and some of them the very stations of our own Mission, it will be read by our brethren with much in-

Most of my time of course has been, occupied in studying the vernacular; interior, take up their abode there, and but a pleasant relief is afforded by the prey upon the cattle belonging to the English work at our chapel. In addi- people of the villages. tion to regular Telugu preaching, prayer- We left Anavarnur late in the after-

meetings and Sunday-school services, there are similar weekly English services, in the conduct of which I have the privilege of sharing with Bro. Mc-Laurin. A series of English special meetings was commenced in March, and continued about four weeks. A blessing attended the efforts made, and seven persons, on profession of faith, were baptized and added to the church. On Sabbath last three others were in like manner received. A considerable number of Telugus have also been baptized within the limits of the mission during the recent month-some in Cocanada, but the greater portion in the neighboring villages.

TOUR TO TUNEE.

On the 11th July Bro. McLaurin and set out from Cocanada, en route for Tunee-a native town about forty-four miles north of this. We were accompanied by two native preachers and several of our school boys, and equipped with all the appliances of tent-life. Our baggage and ourselves were conveyed in three bandies, or ox-carts. These vehicles are very rudely constructed, and somewhat uncomfortable; yet, away from the canals, they seem to furnish the missionary with the only or the most practicable means of locomotion for travelling among the villages. Our first stage took us to Samulcotta-a small town about eight miles from Cocanada. There we halted at a vacant bungelow, and remained until evening. About 9 P. M. we resumed the journey, and travelled most of the night. Stopped at a village called Golapolu, about fourteen miles from Samulcotta. Put up at an engineer's bungalow, which happened to be unoccupied at the time. After resting and waiting till toward evening, when the men of the village had returned from their work in the fields, the brethren went into the streets to meet the people and tell them about the way of life. We were soon surrounded by a purely heathen audience, The scene and the impression will never be forgotten. A more eager and attentive hearing could scarcely be desired. The people to drink in the truth, as though longing for something to satisfy the wants of their poor dark souls. In their interest and wonder they came up close to the preacher, and were ready with their questions the moment an opportunity was offered—questions not for controversy, but for information. And the look of approval and pleasure, which some of their countenances wore after the subject was explained to them, was worth travelling a long distance to see. The thought came to me, can this be a fair sample of heathen audiences generally? If so, how delightful it must be to spend one's life in preaching to them. Closing that service, the brethren immediately went to another part of the village, and stopping at a suitable place, again began preaching. Soon a large number of people gathered, and listened with great interest and attention as before. We then returned to the bungalow, but had not been there long when some five or six inquirers from the village came to the door, with whom Bro. McLaurin had a long and encouraging conversation.

Next morning (13th ult.), after taking a hasty breakfast, our effects were put in readiness for an early start. But just at the time when we were about leaving, the rain began to fall, and the order was B. " how it was, if Job's wife told him to given to unpack. Thus we were depassed quite pleasantly, and about 6 P. M. we started on. The roads were muddy after the rain, and the bandies moved very slowly. A march of about seven hours brought us to Anavarnur, about thirteen miles from Golupolu. We put up at the Traveller's Bungalow. Our arrival was not too soon, as the rain commenced just as we halted. In the morning on looking out, we found ourselves in the midst of a valley, nearly encompassed by hills of about 500 feet in height. The scenery was somewhat varied and picturesque, contrasting pleasantly with the monotonous level surrounding Cocanada. The hill country which commences a little south of Anavarnur, extends northward a long distance. These hills are frequented by wild beasts of various kinds. Sometimes even tigers-the dreadful monand for many months to come will be, archs of the jungle-coming from the