

The Centennial at Philadelphia.

LIVE 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 longitudinal partitions, into 1,400 stalls, each 7x14, all of ample elevation and security.

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.

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.

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 evening of the closing day. Special premiums from societies and individuals must be awarded through the hands of the Centennial Commission.

During the display of sheep, a room will be provided for the exhibition of fleeces, 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, Centennial Commission.

A 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 Norwegian goods.

A THREE HUNDRED DOLLAR HAT.—There are two exhibits in the Peruvian section which attract an unusual share of attention. The first is the hideous collection of mummies and fragmentary portions of the bodies of ancient Peruvians; and the second is what appears to be an ordinary Panama hat, until the sight of the price label, inscribed \$300, induces one to examine it more carefully.

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.

But as yet the only Institution of 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.

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.

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.

As you visit the Exhibition, you will of course all want to carry home some souvenir of the Centennial. Now, it seems to us that nothing better can be got for this purpose than a choice made from the furs presented to our Mission by brother Forsell.

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 given us by our brother.

Directions: D. Forsell & Co., Swedish Section, Main Building, Centennial Exposition. The two salesmen present are young Baptist Brethren of unimpeachable character, and men of the trade.

K. O. BROADY.

P. S. To Pastors and Deacons of 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 churches and friends in the matter stated above.

For the Christian Messenger.

A 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 answer 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.

And you should pray thus for the sake of the meeting. Now do not be puffed 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.

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

TOPE.

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.

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 human ears. Avoid set phrases. Have you a favorite sentence which you use every time you pray? Better leave it out occasionally, even if your prayer is a little shorter in consequence.

LENGTH.

Do you think that you will be heard for your much speaking? Then you have blundered. Read the prayer which Christ taught to the disciples. 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 because you are praying in public.

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.

STRONDS.

For the Christian Messenger.

Wickliffe's Translation of the New Testament.

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.

J. B.

MARK, CHAPTER XVI.

And whanne the sabot was passide Mary Mandelyn and Marye of James oymementis to come and to anoynte Jhesus. And ful eerly in oon of the woke daies thei camen to the sepulcre whanne the sunne was risun.

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

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"An Enquirer" wished to know of J. B. "how it was, if Job's wife told him to bless God, and not curse him, that he should give her such a reproof as he did."

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.

Letter from Rev. G. F. Currie.

The following is the substance of a 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 interest.

Most of my time of course has been, and for many months to come will be, occupied in studying the vernacular; but a pleasant relief is afforded by the English work at our chapel.

meetings and Sunday-school services, there are similar weekly English services, in the conduct of which I have the privilege of sharing with Bro. McLaurin. A series of English special meetings was commenced in March, and continued about four weeks.

TOUR TO TUNEE.

On the 11th July Bro. McLaurin and I 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.

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 given to unpack.