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themselves. So Mrs. Haldane felt thank- the world. ful in taking possession.

airing,' said the landlady; 'and my last lodger left only two or three days ago. Do you want anything out of my shop the churches by chains, and how the afore I lock up ?'

have had our supper,' Dora answered. And the woman withdrew.

Glad and thankful for this clean and gave no thought to the morrow: they for the nonce as the careless birds in woodland nests.

Dora believed that for whatever the morrow and all the days to come might bringshe would receive help and strength | Bible without teachers was an instruaccording to her need, as she had ever done in times past. So heart and mind were able to rest in peace.

Jottings for Boys and Girls about the British and Foreign Bible reduced the Society. to estand.

tion water country the act-

Behold, a sower went forth to sow. 'The seed is the Word of God.' 'The field is the world.' The Bible is the book of religious truth which deals with the supernatural and spiritual, it lifts the veil from off the mystries of eternity, and manifests the love of 'Our Father,' in sending His Spirit and Son into the world. To make the barren desert of sinful humanity blossom as the rose, the Word of the Lord has been given, that flowing like rivers in a dry place, peace and plenty may show the abundance of God's mercy, and reclaim the waste places of the earth, and inspire the sons of men with new hopes and prospects. About 72 years this society has been scattering the seeds of kindness, and going forward, increasing its work till from the regions of eternal snows, as well as from the burning plains of the East, they bring harvest sheaves to prove the peculiar vitality and germinating power of this 'precious seed wherever scattered.

It is stated that this society has printed 290 versions of the Holy Scriptures in 211 languages and dialects, and has distributed 76,000,000 of Bibles, New Testaments, and integral parts of the Scriptures.

I will now relate an incident which led to the formation of this wonderful institution:

"There was, many years ago, a little girl, who went every Sunday to hear Rev. Thomas Charles preach in the town of Bala, in Wales. She was very attentive and well behaved in church, and not like some little girls, who laugh and whisper while the services are going on. Mr. Charles often met her in the street during the week, and was in the habit of asking her to repeat the text from which she had heard him preach on the previous Sabbath day. This she was generally able to do without hesitation. But one day when her pastor met her, and as usual asked her the text, she was silent. He repeated the question; but still she kept silent, while tears were added. Kindly placing his hand on her head, as she stood before him with downcast eyes, the good minister said, "What is the matter my child?" Encouraged by his kindness the little girl replied "The weather, sir, has been so bad that could not get to read the Bible !" "Could not get to read the Bible! Why, what does that mean?" said Mr. Charles. "Why, sir," answered the child, "we one in a house the other side of the mountain, that I can look at whenever I choose. But the weather has been so bad this week, that I have not been able to get there." The house to which the child referred was seven miles off, and there every week to read the chapter from which the minister had taken his text the previous Sabbath.

When the good pastor found that the little girl was willing to walk fourteen miles for the privilege of reading the Bible, he made her a present of one, which she kept in her own house. Does any one ask why no Bible could be found within seven miles, and why the among the people? The answer is the year 1802, before there was any were neither as plentiful or as cheap then as now, many of the poor people who lived among the hills were unable 3-5, T. N. T. to obtain a copy of the Word of God."

This conversation led the minister to first urge the Religious Tract Society to send Bibles to Wales.

Then another catching the idea pro-

though very scantily furnished, also it posed to form another Society whose was quiet, and they could have it all to object should be to send Bibles all over

At a recent meeting of the Bible 'The bed's well aired: I'm a fidget at Society in Oxford, the chairman alluded " to Wickliffe's translation of the Bible, and how the sacred book was set up in people thronged to read it in their own 'Nothing to-night, thank you; we mother tongue; he dwelt upon the benefit derived from the Reformation, which led to England becoming, under God, the means of putting the Bible into quiet resting-place, the mother and child the hands of the people of all nations. They all knew what need there was in were both too tired to care for anything the world now for the Bible, in the just now but rest; and after a brief but countries where people are given to earnest prayer they lay down trustful heathenism and Romanism. The rev. and content, and as free from anxiety gentleman referred to an incident in the Madagascar mission, where the people asked for Bibles, and they only had one among a hundred men. God has shown them over and over again that the ment for the conversion of souls."

When the Baptist missionaries insisted on faithfully translating the Greek word relating to Baptism, the Society would not consent. Either they must do as in the English translation, transpose and adapt the Greek word, or else forego all expectation of assistance in the work of translation and publishing afforded to other societies. Who could wrap it up and study policy? This led to the formation of the Bible Translation Society in England and the American Bible Union in the United States. no sommenoo, ni saJolf. A.

English and Telugu Version.

The Telugu Bible from which the following extracts are made is the one that for want of a better we use in our missions. This Bible is published by the Madras Auxiliary of the British and Foreign Bible Society. The British and Foreign Bible Society could not give any help to Carey's work because it was sectarian:

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. -Matt. 3: 13.70) emerges od di ser

"Then Jesus from Galilee, to get ablution from John who is near Jordan came to him.—Matt. 3: 13," 7 h 7.

"And Jesus when he was baptized went up straightway out of the water, &c.-Matt. 3:16."

"Jesus having taken ablution as soon as he comes from near the water.—Matt. 3 : 16," Tel. N. T. . W oils to notified

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."-Matt. 28: 19 and 20."

"Therefore you having gone, giving ablution even to all nations in the name of the Father and of the Son, and of the Holy Ghost, &c., &c., make disciples. Matt. 28: 19 and 20," T. N. T.

And was baptized of John in Jordan. Mark 1: 9.

"Obtained ablution near Jordan by John Mark 1: 9," T. N. T.

"And they went down both into the water, both Philip and the eunuch, and he baptized him, and when they were come up out of the water,-Acts 8 · 38

"Thereupon both Philip and the eunuch, they two having descended having gone near to the water, he gave to him ablution, when they came, having ascended from near the water,-Acts 8 : 38 and 39." T. N. T. of Security

"Know ye not that so many of us as have no Bible in our house; but there is were baptized into Jesus Christ were baptized into his death?

Wherefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also she had been in the habit of walking should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in of Christian Churches, and if there be the likeness of his resurrection,-Rom.

"Know ye not all we who have obtained ablution to Jesus Christ, have obtained ablution to his death?

Therefore as Christ was raised up Bible Society did not distribute Bibles from the dead by the glory of the Father, so also that we should walk in a new this: This circumstance happened in state of life, we were buried also with him by obtaining the absolution to Bible Society in existence, and as Bibles death. For if we be equal partakers with the likefless of his death we shall be so with his resurrection.—Rom. 6:

> into one body,—1 Cor. 12: 13." "Even we all in one spirit to become

> one body obtained ablution.-1 Cor. 12: 13." T. N. T. A. V. TIMPANY. -Canadian Baptist.

Correspondence.

For the Christian Messenger. On going to Theatres.

It is possible there are some Christians who do not know whether it is wrong to go to the theatre or not. One thing is certain it is not wrong to stay away, and in every case of difficulty they should give themselves the benefit of the doubt. There are others it appears, who go without any hesitation, while others again, without any hesitation also decide it to be safest not to go. This latter class certainly stand on safe

piety, and great experience and discernment, says, that after thirty years obser-

tians attending it, in opposition to, it earthly) rank. tian who may need the exhortation:--be not entangled again with the yoke of that it is extremely crowded. by applicace close of the other cons

scale, and all the evil in the other, in admittance into the upper places. Matt favor of which would the scale turn? As 7. 21-23. For there is a person of deep presence? Would he, could he, invite whose eyelids try the children of men," were to draw near to the Christian as he sits there, and say what he said to

give a satisfactory reply? It would be interesting to know how many of such Christians who go to the forth before him; thousands of thousands theatre for pleasure and profit, indulge | ministered unto him, and ten thousand in the pleasure and profit of family worship every day, and read some part of the judgment was set, and the books the Christian's Guide to Heaven; or were opened."-" The angels, in flaming Church, or teach in Sunday School, or know not God, and that obey not the visit the sick; and how many of them Gospel of our Lord Jesus Christ."would be willing to place their children "And whosoever was not found written under the tuition of their favorite actors; and how many of such actors or their lake of fire." employers attend to the duties just mentioned; how many of them are members also be interesting if we could know whose conscience was easiest on going to rest, the minister who preached for, or against going to the theatre. In the sermon referred to, the preacher sneers at Talmage, Chiniquy and Moody; by their fruits ye shall know them too, as 14-xiv. 23.-xv. 2, 3, 4. well as other men; they are men whose words and works will continue to bless the world long after the theatres will of the devil, yes and self-deluding doctrines too. William of health and the contract o

first simp. Its provisions extend only they prove buildess, to will the present requisits for the three Provinces; Nighelland, and present requisits for the three present of

Mrs. Bindon's outered then till was read a magaristioner but bus resolved, shouldering of home

place, unless it be to tell the people to "flee from the wrath to come."

The great Rowland Hill describes a Theatre at which I may add the Rev. preacher, and all his hearers will play some part. Mr. Hill circulated it very vain pomps and vanities of this fashionwidely in London posted up side by side able world, and the desires and amusewith other theatre bills. I append it for the benefit of all whom it may concern. It would be no harm if some one would room, the card-table, and at every fleshdo the same in Halifax.

ground. "By the command of the King of the flesh, ye shall die." Rom. viii. 13. It is or ought to be the duty and de Kings, at the Grand Theatre of the sire of a Christian to grow into the im- Universe; on the Eve of time will doors; nor will any tickets give admisage and likeness of Jesus Christ; to be performed the Great Assize, or sion into the Gallery, but those which to avail himself of everything that will the Day of Judgment. The Scenery are sealed with the Holy Ghost, (2 Cor. help him thus to grow, and carefully to which is now actually preparing, will i. 21. Eph. i. 13. and iv. 30) with avoid everything that would hinder. The infinitely exceed the utmost stretch of Emmanuel's Signet. Ezek. ix. 4. Rev. man who has this desire is not long in human conception. There will be a just vii. 3. and xiv. 1. deciding whether to go to the theatre or representation of all the inhabitants of not. Dr. Cuyler, a man of exalted the world in their various and proper colours; and their customs and manners will be so exactly, and so minutely vation he has come to the conclusion delineated, that the most secret thoughts that "the safe side of the theatre is the of their hearts will be discovered. "For outside." And a greater than Dr. Cuyler God shall bring every work into judment has said, "Abstain from all appearance with every secret thing whether it be good or whether it be bad." Eccles. xii. In a late Halifax paper is a report of 14. This Theatre will be laid out after a sermon by one whose name does not a new plan, and will consist of Pit and sppear, but who calls himself "a minister Gallery only, and contrary to all others, of Christ," who, (following the cloudy the Gallery will be fitted up for the track of Professor Blackie of Edinburgh), reception of people of high (or heavenly) defends the theatre and justifies Chris birth; and the Pit for those of low (or

suppose, Dr. Burns, who, it appears has! N. B. The Gallery is very spacious, been preaching on the subject, and by and the Pit is without bottom. To preopposing the theatre has been trying to | vent inconvenience, there are separate lead his hearers to a higher and nobler doors for admitting the company, and life. I am not going to touch any of the they are so different, that none can mispoints in the sermon, in which I will say take who are not wilfully blind. The there is very much that is vulnerable, door that opens into the Gallery is on but simply say that a complete answer the right hand; it is very narrow, and to the whole sermon is found in the the steps up to it are somewhat difficult, text at the beginning, and which is for which reason there are seldom many strongly recommended to every Chris- people about it. But the door on the left hand that gives entrance into the "Stand fast therefore in the liberty | pit is very wide and commodious, which wherewith Christ has made us free, and causes such members to flock to it, so

It will be in vain for any one in bor-Let all the good that theatres have rowed garments or language to personify done be gathered up, and put in one one of high birth in order to obtain it is the duty and pleasure of Christians, penetration, and infinite knowledge who i. c., Christians, that whatever they do, will search and strictly examine every they do all to the glory of God, and as individual. Ps. xliv. 21, 21. Jer. xvii they should never do what, or go where, 10. 2 Tim. ii. 19. John x. 11, and all they cannot ask his blessing; and be who cannot pronounce Shibboleth in the satisfied it is for his glory -Can those language of Canaan (Isa. xix. 18. Zeph. who go to the theatre do and feel thus? | iii. 9), or has not received a "white stone" And if the holy angels, who are minis and a new name, or cannot prove a tering spirits to the heirs of salvation, clear title to a certain portion of the were to assume a visible form while the | Land of Promise (Heb. ii. 1-8, 9. Gal. Christian is preparing to go to the iii. 9, 27) must be turned in at the left theatre, how would be feel in their hand door. Ps. ix. 17. Heb. iii. 17-19

The principal performers are described them to go with him? And if the in Dan. vii. 9, 10. Matt. xxiv. 30 and merciful Father, "whose eyes behold, xxv. 31, 32. 1 Thess. iv. 16. 2 Thess. i. 7-9. Rev. xx. 12-15. But as there are some people much better acquainted with the contents of a play-bill than with Elijah when he was off the path of duty | the Word of God, it may not be amiss -"What doest thou here?" could be to transcribe a verse or two for their perusalet hedinbedita han belaimong in

"A fiery stream issued and came times ten thousand stood before him attend the social meetings of their fire taking vengeance on them that in the book of life, was cast into the

ACT THE FIRST of this Grand and Solemn Piece, will be opened by an Archangel with the trump of God. "For any, what good they are there. It would the trumpet shall sound and the dead shall be raised." Rev. vii. 14.-xix. 14. -xiv. 23.-xv. 2, 3, 4.

ACT THE SECOND will be a procession of Saints in white, with golden harps accompanied with shouts of joy and songs of praise. Rev. xvii. 14.-xix.

ACT THE THIRD will be an assemblage of all the unregenerate. The music will consist chiefly of cries and gnashing of have ceased to curse it, having perished | teeth, accompanied with weeping, wail- | Shall I make that lowly cross, "For by one spirit are we all baptized | with all other soul-deluding inventions | ing, mourning, lamentations and woe. The whole will close with the sentence of Christ the Eternal Judge which is One would naturally suppose that the written in Matthew xxv. 34-46. Then minister of Christ who preached on shall the King say unto them on his

behalf of the theatre, graces it with his | right hand, "Come ye blessed of my presence occasionally, and since that Father, Inherit the kingdom prepared sermon possibly some of his hearers too. for you from the foundation of the If I were within his hearing I would world. Then shall he say unto them advise him never so long as he is a min- on the left hand, Depart ye cursed into ister of Christ to put his foot inside the everlasting fire, prepared for the devil and his angels;" after which the curtain will drop. "Therefore prepare to meet thy God O Israel." Amos iv. 12.

> Tickets for the Pit may be obtained at the easy purchase of following the ments of the flesh: to be had at the play-house, the race-course, the ballpleasing assembly. "For if ye live after N. B. No money will be taken at the

"Watch therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. xxiv. 42,

For the Christian Messenger. Cross Wearing.

The cross has become very popular as an ornament, and christians with blameworthy thoughtlessness have adopted it. Few have paused to enquire if there is harm in wearing it, Many, if questioned would reply that they have thought nothing about it. Others would say that it cannot be wrong, because so many excellent christians adorn themselves thus. But the question cannot honestly be disposed of so easily. Christian perfection is rare. Unchristian inconsiderateness is more common. And wrong is wrong, whether done by saint or sinner.

If it is wrong to wear the cross as an ornament, the patronage of christians does not make it right; and that it is wrong is my earnest conviction.

To the question, Why do you wear that cross? the average cross-wearer would honestly reply, "Because it looks pretty." Thus, confessedly, it is worn to gratify vanity. Let the christian, about whose person a cross is dangling at this moment, think of that! The cross, worn by a follower and imitator of the meek and lowly Jesus, to gratify vanity! The cross, around which the most tender and solemn memories of the christian cluster; emblem of the horrid instrument on which Jesus spent hours of agony, ended only by his death; suggestive of the ignominy of Calvary and the contumely which was heaped upon the gentle Shepherd of Israel because of our sins; symbol of our death to the world and self, and acceptance of the salvation bought with blood; that cross, robbed of hallowed associations, divested of all sacred memories, become a gaudy toy and worn as a mere ornament-by chris-

If pious hearts wished to be reminded constantly of the sufferings of Christ, and for that purpose wore a cross, who could censure them?

But to whom in the vast army of crosswearers does that trinket suggest serious thoughts? How often does it remind you of Calvary? When you gaze upon it of which do you think, Christ's painful death or the prettiness of the trinket?

May we not justly censure a custom which converts a sacred emblem into a mere gratifier of unchristian vanity? You sing,-

"The consecrated cross I'll bear Till death shall set me free." Methinks you might sing with equal, if not greater truth,-

"This gaudy little toy I wear, To draw all eyes toward me."

The following verses, from Dr. Bonar's hymn on "Cross Wearing," are commended to the prayerful consideration of every Christian who has worn the cross as an ornament :-

"Shall I take that blood-stained cross, Cross of agony and shame, Cross of Him who fought my fight, Cross of Him who overcame, Shall I deck myself with thee, Awful cross of Calvary?

Minister of woman's pride, Drawing eyes to me that should Fix upon the crucified? Awful cross of Calvary, Shall I deck myself with thee?" March 3rd, 1877. SYMONDS.

the has been released with convenient. .