

of de Lord dat bought you, and tellin, de world dat his word a'n't for to be trusted dat He don't always tell truth.

"No, no," says I, "auntie, I never done dat. I trust Him with all my heart."

"Meby you do right here, on de varge of heaven; but quick 's you gets out, you'll say: 'Dere's no tellin' whether I'll ever reach heaven or not.'"

"Harkliss," says she, "do you BELIEVE de Lord has writ yer name on de palm of His hands, and His name on your forehead?"

"I bowed down my head in shame, for I see my sin. And de truth of God shone out like a great sun as I never see it afore. My soul was full of glory, such like as de world never sees, and I says:

"Yes, auntie, He has told me time and again dat He is mine and I am His."

"Do you believe He speaks the truth, Harkliss?" said she.

"Yes, auntie," says I, "I know now, He does."

"Den you quit adoubtin' afore de world, says she. 'Harkliss, if you'd been as dis respectful to your owners as you've been to de Great Master, and if you'd gone round saying, 'He's promised me such an such, but I doubt if he'll keep his word, he'd sold you into de rice swamps a hundred times in dese years. Better cut off yer right hand and pluck out yer right eye, den to doubt de truth of His word. You is His, for he bought you wid His own precious blood, and as sure as He's in Heaven you'll go dere too. I'm tired chil'n, and must go to sleep. Good night.'"

"Dere, sir; dem was old Gimsey's last words on earth. De next one she spoke was glory afore de throne."

"Well, dere was a great light all through my soul den, dat has never gone out since. 'Pears like de Lord is in de midst of it, wher I can feel His presence and when de 'ifs' and 'maybes' comes round trying to break my peace, I shouts out, no matter who hears me, 'de Lord says dat I am His, and dat whar He is dar shall I be also; and His word endureth forever.' Den de ifs' all fly off like dey were unclean birds, and leave me in de light. Why, sir, I's got de world so under my feet, dat nothin' in it can worry me, only de sin I sees, and dat will be cleared off some day, for de lord is comin' down mighty soon to make all things right. De Lord's chil'n got a good right to glory, and nobody—no, not de devil, dat you make such 'count on—can't take it 'way from 'em. Now my errand's done dere. You quit preachin' 'bout book larnin', and doubtin', and de devil, and stick to de gospel—Christ, Christ—and you'll see de glory come down on yer people; and you'll see dem a trampin' on de world like I do. Don't think dis is spiritual pride in me, I'm as humble as a kitten in myself; but, oh, I am proud of my King, and my country, whar I'm going mighty quick. Good-bye sir."

When the old negro had closed the door behind him, the minister read over the few pages of his next Sunday's sermon. It was cold, and lifeless, and worthless; there was no Christ in it. He tore the sheets into atoms, which he threw into the waste-basket, and sat down by his fire to meditate on the words of his poor visitor. He never thought so little of himself before. Never had two men changed places as suddenly as when he who looked like an old black beggar brought the learned gentlemen to his feet for a lesson on the truths of God's word, and of his duty to uphold that truth before his people.

Monster Bones (Fossils) from the Ancient Cretaceous Seas of Kansas and Colorado.

BY C. F. HOLDER.

Among the recent additions to the geological department of the Museum of Natural History, Central Park, are some bones representing several large reptiles that existed during the cretaceous period of North America. The reader will remember that during this period—the time during which the Dover Cliffs of England and the green sand marl was deposited—the great plains of the West were the bottoms of a vast sea that found its eastern shore near the present site of Fort Riley, Kansas, and beat upon unknown sands far to the north, south, and west. The animals found in this era had arrived at the maximum of physical growth in all time, and the entire age is characterized

by the enormous growth of its dependents. All of the species thus far discovered in the sands of Kansas and Colorado—and there are over fifty—have been referred to the reptiles and fishes, and are of the most gigantic proportions.

The late Prof. Mudge, of Kansas, has probably done more work in unearthing these extinct monsters than any other scientific man, and the fine collections in the Museum at Yale College and the specimens at the Central Park are legacies of his labor.

The largest specimens have been found near Canon City, and are known to science as the *Oliastes*, *Camarasaurus*, *Amphicalias*, etc. The first named was a veritable sea serpent, and the huge bones and almost incredible number of vertebrae show it to have attained a length of nearly two hundred feet. Prof. Mudge states that while riding through the *Mauvaise Terres* of Colorado, he saw from his horse the remains of no less than ten of these monsters strewn upon the plain, their whitened bones bleached in the suns of centuries, and their gaping jaws armed with ferocious teeth, telling a wonderful tale of their power when alive. Some of the remains were found only partly weathered out, and could often be traced into the bed of a neighboring cliff, and, again, many of the large bones were scattered far and wide, probably by the gigantic sharks that infested the seas at that time. Many of the reptiles were allied to the crocodiles of the present day, and were wont to feed upon the banks of the great shallow seas. The thigh bone of one of these, the *Atlantosaurus*, is on exhibition at the Park, and is calculated to arouse the credulity of the most skeptical. It is over six feet in length, and looks more like a huge column for support than to assist locomotion. By its side is the same bone six inches long—of the largest living crocodile of to-day, which rarely exceeds seventeen feet in length. Thus the question presents itself to the amateur restorer: If a crocodile with a thigh bone six inches long attains a growth of seventeen feet, how long would one be whose thighbone exceeds six feet? The reader can easily surmise that the creature must have been of enormous dimensions, and scientific men have placed their length at over two hundred feet; and since the discovery of the *Atlantosaurus* another huge form has been found which possesses a thigh over twelve feet in length, and although it would be obviously incorrect to take such a proportion to determine the physical increase, it points to an attainment of size that dwarfs the heroic.—*Scientific American*.

The Ten Tribes.

A pamphlet on this question, by Mr. John Wilkinson, has just been published by Messrs. Shaw & Co. We commend the first part to those who are troubled with the new vagary called Anglo-Isaiahism. The following is a sketch of his argument:—

1st. The people shall dwell alone, and not be reckoned among the nations. This is true of the Jews, but not true of the Anglo-Saxons.—Num. xxiii. 9.

2nd. Israel is to remain many days without king or prince, and without a true knowledge of God. The Anglo-Saxons are not in these circumstances. Hosea iii. 45.

3rd. The twelve tribes, out of Palestine, are to be few in number, under national curse, and multiplied and no longer few when restored. But the Anglo-Saxons, though out of Palestine, are enjoying national blessing, and are not few in number.—Deut. iv. 26, 27.

4th. The penalty of uncircumcision is excision. The Anglo-Saxons are uncircumcised.—Gen. xvii. 10, 14.

5th. Anglo-Saxons are either saints or sinners; if saints, then detached (though Israelites) from the nation, and incorporated with the Church; if sinners, then under the curse of law. The passages in Ezra describing the re-dedication of the Temple afford satisfactory proof that "a sufficient number returned from Babylon on political and religious grounds, to render the restored captives properly representative of the entire nation; so that, should no other people in the world ever present a reasonable claim to Israelitish descent, the people known as Jews may be regarded as fairly entitled to be representative of the interests and destiny of the whole tribes."—*London Freeman*.

Correspondence.

For the Christian Messenger.

Granville Street Baptist Sunday School.

The Superintendent's Annual Report of the above school was recently presented to the church, in which a brief sketch was given of the past year's history, and the present standing of the school. A few extracts from the report, although a little late, will probably interest others engaged in the work:

"Like most things terrestrial, we have had shadow mingled with sunshine. By the removal of six families we have lost thirteen scholars who were regular attendants. Three others are attending college, three have joined sister churches, two have taken unto themselves husbands and pray to be excused, and 14 have drifted somewhere on the sea of life, most of them beyond their teachers' ken, but some of whom have not yet learned the fact so well demonstrated a while ago by our Bro. Dr. Parker, that the Sunday School is adapted to persons of all ages, and should be attended from youth to old age.

On the other hand we have entered on our roll the names of 33 scholars in the intermediate department, of whom 19 remain with us, 3 have removed too far to attend, 5 may be regarded as transient scholars and 5 or 6 were boys from the mission school, who may be termed migratory, and who are at present attending other schools, or none at all.

We have lost 6 teachers during the year, and added 7 to our roll, 3 of whom were taken from among our scholars.

Our present staff of teachers numbers 19, besides which we have 3 officers. The scholars number 197, viz.: in bible class 15; intermediate department 132; primary class 50—showing a net increase of 30.

The average attendance of the whole school during the year has been 117, the absence from the city of many in the Summer months largely reducing the average.

Last year we had to report the removal by death of six scholars. This year, while none of our scholars have been thus called away, we had to mourn quite early in the twelve month's history the loss of our sister teacher, Miss Lily Murray, who passed away, after several months of patient suffering, during which, as well as in her departure, she gave abundant testimony of the all-supporting power of Christ's love, and left behind her sweet memories, the fragrance of which shall last long in our midst.

Since May of last year, weekly teachers' meetings have been maintained with fair regularity. \* \* \* It is much to be desired that the teachers' meeting should be well sustained; for on the efficiency of this means largely depends the growth and true development of the school. We are gratified to report the unwearied interest in, and constant attendance at these meetings of our pastor, and also for some months past of our pastor's wife, and we wish everybody to be assured of a standing welcome at these weekly gatherings.

We would call the attention of parents and guardians to the importance of keeping the connection of young people with the Sabbath School unbroken, and a little careful attention at the critical time when a youth begins to dream of manhood, would prevent the habit which is too prevalent of young men leaving their Sabbath School just when, almost above all times, it is important that they should participate in its work. We cannot afford to lose these young people. They cannot afford to quit Bible study and the associations of the Sabbath School. One excellent way of preventing this is for parents and elders to come themselves to the Bible classes. We have plenty of room, and every facility for the pleasant and profitable study of the Bible, and nothing would more greatly conduce to the strengthening our hands and retaining our older scholars, than the attendance of the adult members of the church and congregation. A few are already among the regular attendants, but the number should be increased ten-fold. We cannot measure the success from the amount of work done. We know that we are obeying our Master's command, and feel satisfied that He will bless our

efforts. One of our scholars joined the church in July after baptism, and another who has joined a sister church, testifies that she found peace in believing through the teaching she received while in our school. While rejoicing on account of these manifestations of the Master's approval, we are constrained to acknowledge that we are not yet deserving of the commendation spoken by our Saviour, "She hath done what she could."

The important work in which we are engaged demands zeal and consecration; and these are never fruitless when exercised in the Lord's vineyard.

Among the matters of interest to record since last report was presented to the church, is the addition of a class of 5 pupils from the Blind Institution, who are taught by Bro. Blair. A more pleasing sight cannot be witnessed than the interest evidently taken by this class Sabbath after Sabbath in the exercises of the day.

From Entertainments held we have been enabled to supply periodicals to the scholars, and to some extent replenish the library; but in the latter particular there is much room for improvement, and we crave the co-operation of our friends in the matter.

The contributions to the Foreign Mission fund—the result of our weekly collection—has been \$49.45 during the year.

It is due to our Librarian, Bro. Moir, that his valuable services should be acknowledged. He has been assisted by Bro. Horace Beckwith. The work of these brethren plays no small part in the successful working of the school; and the satisfaction of those for whom they labor proves conclusively enough the value of their services, and is a sufficient reward.

The school note with satisfaction the action of the church in appointing a Sabbath School Visiting Committee; and trust the work of that committee will prove of much benefit both to church and school. We trust that more of our brethren and sisters will join us and strengthen our hands in the work in which we are engaged—viz., the biblical instruction with a view to conversion and training in christian character.

On this continent alone there are nearly 84,000 Sabbath Schools, with nearly 7,000,000 scholars. As to the work the Sabbath School has done, who shall estimate it? He who is at the helm in this matter alone can tell. Let us see to it that we leave no duty undone which shall tend to aid an institution on which so evidently rests the Divine favor and blessing.

For the Christian Messenger.

Windsor Reminiscences.

No. 2.

Dear Editor,—

The dedication service at Windsor, August 29th, 1858, was opened with reading of Scripture and prayer by Bro. Welton. Bro. Richard McLearn referred to portions of Scriptures, 1 Chro. xvii. where David had it in his heart to build a house to the Lord, and that Nathan had encouraged him to do so, but that God sent him to forbid him. Also 22 chap. where David made preparation for Solomon his son to build. He then referred to 1 Kings vi. 8, where the greatness of the Temple is brought to view. He showed that the first Temple was built in less than eight years, while the second was twenty-one, and the one by Herod was forty and six years in building. Yes, this first Temple, although it stood for 424 years, was robbed and profaned in thirty-three years from its dedication, because of their sins. The Almighty permitted Nebuchadnezzar to destroy it by fire, 2 Kings xxv. 9. 2 Chro. xxxvi. 15 to 20, and the vessels were carried to Babylon and they themselves led into captivity. Thus they were brought to remember the former loving kindness of God when they hanged their harps upon the willows. Then after forty years the Lord remembered them in mercy, and sent His servants to rebuild his house.

Bro. McL. then spoke of the rise and progress of the Baptist Church in Windsor, of Henry Allan's conversion and call to the ministry, of his visiting Windsor, of an opening being made for his preaching here through the conversion of Mr. Loaring DeWolf—of the opposition and success that followed. He referred to the fathers in the church, McLatchys, Collicut, Smith, Ellis, and

others, who had been called home to their reward—of Bro. Nutter coming and collecting the church together. Then of its being destitute for months and years. Then of himself coming among them, only a boy, timid and diffident, destitute of culture, and destitute of means, and not much confidence in himself. Yet these old men encouraged him and he labored here for twelve years in love and harmony, without an angry word to mar the happiness and prosperity of the church. That during these years a number were added, none died and but one excluded; and thus, Mr. McL. said the church prospered. But the Almighty saw fit to remove me by physical inability, and to prostrate all my plans, shewing me that he could carry on his own work without me. One and another had since been over the church and were removed.

Brethren whose labors did not prosper in this church, God could and did bless in other fields. Yet how mysterious are the overruling providences of God.

Mr. McLearn remarked, when I was led twenty years ago to resign my charge over this church there was a little boy in Aylesford that the Almighty had made choice of to take the lead of this people. That boy grew to be a man, he became a christian, a scholar, and a preacher of the gospel, and he is now among you, thus teaching us that His thoughts are higher than ours, and that He will carry on his own work until the last soul shall be brought home to glory.

Windsor.

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For the Christian Messenger.

From Rev. Isaiah Wallace.

Dear Brother,—

I thank you for your kindly expressions of sympathy for me in my recent affliction as contained in your issue two weeks ago. You and many of your readers will be pleased to hear that I am, through the mercy of God, gradually regaining my accustomed strength and hope to be able to preach next Lord's day.

Will you allow me to express my heartfelt thanks to the friends of Scotch Village when I was stricken down and especially to the family of Mr. Joseph Walley at whose hospitable home I was entertained. I would also acknowledge my great obligation to Dr. Weeks of Brooklyn, for his unremitting attention during my illness, and to whose skillful and timely aid I owe, largely, under God my recovery, and this seems all the more to be my duty as the Dr. declined making any charge for his valuable services.

For the next few weeks my efforts will be devoted to the strengthening of weak churches in Hants Co., and I hope with God's blessing to report progress.

Yours truly,

ISA. WALLACE.

For the Christian Messenger.

Missionary Items.

Miss Hammond writes from Chicacole to the Secretary of the W. M. A. S. Central Board:

"When I wrote you last, I as little thought that my next letter would be from Chicacole, as from Canada. However here I am, and have been here one week to-day.

My school and visiting at Bimlipatam have been most encouraging for the last few months, and it was not a small trial to lay them aside; but as it seemed my duty to come here, I did so, and will do my utmost for the promotion of the work in its various departments. There are some families of native Christians in the compound, who cannot well be left wholly to themselves.

One native preacher is in the field all the time, two others find work in and about the town. The colportage is a very considerable item and requires much attention. There are two village schools, besides those on the compound. All these employees must be paid and looked after, and I was the one, that could give up my own work best.

Were there a young lady ready to come out, how gladly I would welcome her to Chicacole. But if my duty is here, I need not be afraid, for I know that God never requires of His children anything they cannot do; and I believe strength will be given for all lawful responsibilities. The weather is exceedingly hot, but I am so well, that I feel, nothing but thankfulness to God for His goodness.

Yours sincerely,  
C. A. HAMMOND.