

The number of services conducted by our students during the forty weeks of the session, including mission-halls, is close upon 1,000—or about twenty-five each week. They work in many ways in the vacation also, but that work is not included in this statement.

At the close of the session the following students have received hearty invitations, and are settling:

The reports of the year are not ready, but will be presented in October, with the award of the Hebrew and Greek Testament prizes.

The financial state of the College is always a matter of concern. With 40 students our expenditure is some £250 above our income. That is our condition now. Then we have, besides, the expense this year of painting the outside of our building—some £350. Towards these sums, £600 in all, our friends contributed at our breakfast-meeting last April, under the presidency of Mr. Morley, £350; leaving the balance of £250 to be provided. We believe that if the men we receive are of God's sending, and we do the work, God will provide the means. But He provides them through the loving hearts of those who serve Him. It is our business to state the facts, and to leave the issue with them and with Him.

Correspondence.

For the Christian Messenger. The enclosed, clipped from a Mass. paper was printed about one year ago. I thought then of sending it to you, but fearing "more important matter" might push it into the waste basket did not do it. But as I have recently received inquiries about the Institution, I venture to do so now. Since it was printed the Seminary has received the present of \$28,000.00, and the Alumni are making preparations for a semi-centennial celebration in June of '87. Of that class of '57 there were Nova Scotians. One of them was present at the re-union and you will oblige her by publishing this. A. S. C.

MT. HOLYOKE FEMALE SEMINARY. Twenty-five years ago, fifty-seven young ladies, each bearing a cherished parchment scroll, as a certificate of duties well performed, said good-bye to Alma Mater, beloved teachers and class-mates, and with high aspirations and exalted aims, entered upon the work of life. Thursday, June 22, 1882, eighteen of the "pilgrims," (for "Viatore," was their class name,) answered to the roll-call of the "Class of '57." Fourteen had answered to the roll call above, and seven are now doing God's work in foreign lands. As school girls, light-hearted and gay, they had left these classic halls: as stately matrons, and dignified illustrations of the state of single-blessedness, they returned. To all had often come the thought, shall we know each other? Will the same eyes that used to beam on us in love, light up again, as we stand face to face, and clasp the friendly hand? Oh, the changes in forms and faces that twenty-five years have wrought; but an hour's intercourse made them all young again, and husband and children and school were all forgotten in the joy of this greeting time. And not alone in Holyoke's daughters was change apparent, but in an equal degree in the Seminary and its surroundings, and the question came home to all, "Have we, in our scattered homes, kept pace with the progress discovered here?"

For beauty of location Mt. Holyoke Seminary can scarcely be surpassed; situated as it is in the peaceful valley of the Connecticut, so aptly styled the tranquil river, with Mts. Holyoke and Tom, standing as faithful sentinels on either side. Forty-five years ago, Mary Lyon opened her little school, and among the guests at these commencement exercises, stood one of those who entered them, in the small building which liberal hands had erected for her sake, because they had faith in God and faith in this noble woman. Behold the institution of to-day. The old building has been enlarged and various new ones added, and although many other female colleges have grown up around her, Mt. Holyoke stands to-day as doing the best work for women of any institution in our land. Her facilities for study in every department of knowledge, are unrivalled. These have been greatly increased by the rare and costly collections, in Lyman Williston Hall, while the fine new observatory and telescope add greatly to the acquisition of astronomical knowledge. The Botanical Gardens, containing a great variety of native and foreign plants, stand as a monument to the energy and

fidelity of one of her oldest teachers. Another most valuable addition and one in keeping with the spirit of the age, is a Studio and choice Art Gallery. With all other progress the physical culture of the young ladies is not forgotten, and some one exclaimed as she entered the elevator, "This is a step in the right direction." Instead of the old two-mile walk, rowing on the lake and various out-door games with a half-mile walk, are now the order of the day. While for indoor amusements a splendidly appointed gymnasium is supplied. It would take too much time to enumerate all that can be said of the Seminary of to-day, but improvements in keeping with the times are constantly being made. The moment of parting came again, however, to these grown up school girls "just as of old." With tears for those who "had gone up higher" a prayer and God speed for those laboring on other shores, and a thanksgiving for this happy reunion, they left the dear old home of a quarter of a century ago. M. P. G. South Hadley, Mass, June 22, 1882.

For the Christian Messenger. Dead Trees. "A dry subject," the editor exclaims. Granted. And if it is dryly treated, then the conditions are favorable to a small conflagration, and the judicious editor will govern himself accordingly.

Animals drop and die. Trees die and stand where they are. It takes a tree a long while to rise a hundred feet towards the sky, and a long time, after death, to get back to the earth again. Look at that old hemlock as it towers up before you, a giant of other days, withered, naked, rigid and defiant. Note its great seamed trunk, divested of every particle of bark, and like Nebuchadnezzar's body, exposed to the winds, rains and dews of heaven, until seven times "seven times" have passed over it. Gaze on its hard bare limbs, pitilessly lashed by every storm, yet stubborn and unyielding. There is little about this huge skeleton to remind you of life. A few mosses may cling to it, a colony of ants may live within it, the woodpecker's nest perhaps is there, and a passing bird now and then may rest upon it, otherwise it is as destitute of all that resembles vitality as were the bones which the prophet saw in the valley of death.

Hard and dry as this old tree appears, the sap once flowed through its great trunk, and its naked limbs were clothed with evergreen foliage. The breezes played with it, the strong winds rocked it like a cradle, and the birds sang sweetly among its branches. Now it stands rigid as a monument, and mute as Memnon's broken statue. But it will not stand, always. Dust thou art is as true of trees as of men. If spared by the axe time will bring it down, and its ashes will mingle again with the earth from which it sprang.

There are other dead trees besides those of the waste and forest. They may be found in the political world, aye, and in the religious world. Their votaries may throw the garlands of their affection around them, and breathe them about with the semblance of life, but sooner or later they must all fall to the earth. Let us not despise the old dead trees. They have been useful in their day and generation. But why should they longer stand? O thou subduer and replenisher of the earth, man of the strong arm and determined brain, the axe is at thy hand, and the encumbered soil awaits deliverance from the lifeless burden that presses upon it. Dost thou forbear to strike? Well, be it so. In either case it may be well. Slow decay will prepare and enrich the ground for another and perhaps more beautiful and useful growth.

MALACHI.

For the Christian Messenger. Prayers Hindered, (1 Peter iii. 7).

BY W. H. P. "Ye ask and receive not because ye ask amiss."—James iv. 5. Hindrances to "effectual prayer." 1. Unbelief. Romans x. 14; Hebrews xi. 6; James i. 5-7. 2. Neglect or rejection of Christ. 1 Samuel ii. 25; Job ix. 30-35; Psalm cvi. 23; Ezekiel xxii. 30, xxxvi. 22; John xiv. 6; 1 Timothy ii. 5. 3. Cherishing sin. Psalm lxxvi. 18; Proverbs xv. 8; Isaiah i. 15, lix. 1-3. 4. Covering sin. Psalm xxxii. 3-5; Proverbs xxvii. 13; 1 John i. 8, 9. 5. Pride of heart. Proverbs xvi. 5; Luke xviii. 9-14; James iv. 6. 6. Rebellion. Proverbs xxviii. 9; Ezekiel xiv. 3-5, 8; Zechariah vii. 9-13. 7. A severe and unforgiving spirit. Proverbs xxi. 13; Matthew v. 23, 24, vi. 12-15, xviii. 23-35.

The Christian Messenger.

Bible Lessons for 1883.

THIRD QUARTER.

Lesson VII.—AUGUST 12, 1883.

THE LAST DAYS OF JOSHUA.

Joshua xxiv. 14-29.

COMMIT TO MEMORY: Vs. 14-16.

GOLDEN TEXT.—"Choose you this day whom ye will serve."—Joshua xxiv. 15.

DAILY HOME READINGS.

M. The Lesson, Josh. xxiv. 14-29.

T. Inheritance of the Levites, Josh. xxi. 1-8, 41-45.

W. The two Tribes and a Half, Josh. xxii. 1-9.

T. Jealousy for Jehovah, Josh. xxii. 10-34.

F. Joshua Exhorts the Rulers, Josh. ch. xxiii.

S. Joshua's Last Words, Josh. xxiv. 1-14.

S. Joshua's Last Words, Joshua xxiv. 15-23.

JOSHUA FINISHES HIS WORK FOR ISRAEL.

LESSON OUTLINE.—I. The Great Question, Vs. 14-20. II. The Solemn Decision, Vs. 21-24. III. The Two Witnesses, Vs. 25-29.

QUESTIONS.—Vs. 14-20.—What did Joshua wish Israel to do? What choice did he set before them? What was his own choice? What warnings did he give? Why are so many now unable to serve God? How ought the vow of baptism to be taken? Can any one excuse himself by saying he acted hastily or has changed his mind? What is the only evidence that one is a true believer? John x. 27.

Vs. 21-24.—What did the people repeatedly declare? Meaning of "witnesses against yourselves"? What promises are made in baptism?

Vs. 25-29.—Where did Joshua write all these words? What two witnesses? Meaning of vs. 27? Against whom will the Bible be a witness? What ordinance renews the Christian's covenant with Christ? When did Joshua dismiss the people? At what age did he die? Where? Judges ii. 9. What honorable title is given to him? How long did he govern Israel? What had he done? What was his last work?

Scripture Searchings.—Find some exhortations and warnings to Christians. Of what are baptism and the communion memorials?

Joshua was now "old and stricken in age" (xxiii. 1), and near his end (xxiii. 14). He was oppressed with the fear that Israel would forsake the true God for the idols of the heathen, and therefore gathered them together at Shechem; and from "the sanctuary of the Lord" (vs. 26), the oak grove, gave them a final address, in which he recounted the dealings of God with their fathers, and, with mingled exhortations and warnings, bade them be decided in Jehovah's service.

NOTES.—Vs. 14.—Therefore. The exhortation to Jehovah's service is founded upon the recitation by Joshua of what great things the Lord had done for Israel. See the preceding verses in this chapter. There were abundant reasons in their history why they should choose and serve him alone. Fear. This fear of the Lord is not terror, but reverence mingled with love, and finding expression in obedience. See Prov. i. 7. The Lord. Literally, Jehovah, the name of the God of Israel, as distinguishing him from the false gods of the heathen; the name specially connected with their redemption from Egypt (Ex. iii. 14). Serve him in sincerity and truth. Not in outward forms or profession merely; for God looks at the heart (1 Sam. xvi. 7). See Isa. i. 11-15, for strong expressions of God's dislike for mere nominal worship. Put away the gods, etc. Joshua saw, with sadness, the inclination to idolatry which yet lingered among the people. Some of them may have retained in their houses teraphim, which their fathers had worshiped on the other side of the Euphrates, in the land of Mesopotamia; and in Egypt. Laban had these images in his family (Gen. xxxi. 19), which, being carried off by Rachel, wrought mischief in Jacob's household. See Gen. xxxv. 2.

Vs. 15.—If it seem evil Or undesirable, after your experience. Choose you. God's servants must be willing ones (Psa. cx. 3). He does not compel, but bids us exercise free choice. This day. God hates a state of indecision as to his service; a state of mind in which one is "neither cold nor hot" (Rev. iii. 16). He calls for prompt decision. See 2 Cor. ii. 6. Whom ye will serve. Every one is in some service, either of the true God, or of a false one; either of Christ, or of sin. As has been well said: "Man is a religious animal, and must worship something." The gods of the Amorites. Familiarity with the idolatry in the nations around them, had caused the Israelites to think less evil of it. The Amorites, as one of the most powerful of the Canaanite tribes, are

here made to represent them all. As for me. A splendid example of decision. And my house. Joshua, like Abraham, had family religion, and knew how to control his household.

Vs. 16.—The people answered. They were ever more ready to respond aright with their lips than with their lives. God forbid that we should forsake the Lord (Jehovah), etc. Strange indeed to forsake Jehovah for the gods of Mesopotamia, which their fathers had abandoned; or for the gods of Canaan, which had been powerless to protect their worshippers.

Vs. 17, 18.—In these verses the people argue the matter well, and give convincing reasons why they should choose Jehovah, whom they call our God. 1. He delivered them from the bondage of Egypt, and made them a nation. 2. He did great miracles for them which no other gods could perform, even to the utter discomfiture of the false gods of Egypt and of Canaan. 3. He preserved them in all the way of the forty years in the wilderness. 4. He drove out the Canaanite nations before them, and gave them the land to which they had come. Cogent reasons are these; and therefore the emphatic conclusion which is the same as Joshua's: We will also serve the Lord. There is also the inspiring assertion: He is our God. To turn away from him would be foolish and unreasonable, as well as wicked.

Vs. 19, 20.—Ye cannot serve the Lord. Joshua was acquainted with the readiness of the people to promise, rather than give, their heart's service to God; and saw their disposition to rely upon their own strength. They needed to be impressed with the fact that God is a holy God, hating sin, and to choose him was to love holiness and hate sin also; that he is a jealous God, and will not brook any heart departure from him, or any service given to another. They could not serve God and mammon. They needed to see that idolatry is a terrible sin; a sin detestable to God which he must punish with severity; and that apostasy is a crime which involves destruction.

Vs. 21.—Thus put to the test, the people declare, with still stronger emphasis: We will serve the Lord.

Vs. 22, 23.—Joshua is swift to clinch this solemn contract, by (1) making them acknowledge that they are witnesses, by their promises, for all future time, that they have voluntarily, and with a full understanding of the matter, chosen the Lord's service; and by (2) demanding that they at once put away the strange gods among them, and incline your hearts unto the Lord God of Israel.

Vs. 24.—A third time, under the most solemn circumstances, the people declare allegiance to Jehovah, adding: His voice we shall obey. Vs. 25.—So Joshua made (out) a covenant with the people. After these reiterated oral promises, he made a formal covenant, perhaps with the ceremonies of sacrifices, in order to make the deeper impression. He also set them a statute and an ordinance; most likely referring to an inscription cut into the great stone spoken of in the next verse, which was to commemorate this event.

Vs. 26, 27.—Wrote these words in the book of the law of God. "Added this record to the Pentateuch."—Crosby. Took a great stone and set it up. According to the ancient custom, to remind the people of their vow, as a witness to their solemn choice and words. Under an (the) oak. Under the oak grove where Abraham and Jacob had built their altars (Gen. xii. 6; xxxv. 1, 4). This was the sanctuary of the Lord in Shechem.

Vs. 29.—After these things. How soon after this Joshua died, is not known; but most likely, not long after, for his work was now done. At the ripe age of 110 he departed; and the Holy Spirit writes upon his tomb-stone the simple but significant inscription: Servant of the Lord.

SUGGESTED LESSONS.

Religion is not a profession, but a service. This service must be voluntary, of one's free choice, a service of love, thorough, sincere; a full and final commitment of one's self to God.

There is no neutral ground in it. He that is not with Christ is against him. God says to each soul, Choose! Choose now! Hence we are not to wait for feeling, or for others, or for a change in circumstances, or for anything.

Help for Parents, or for the Teacher of the Primary Class.

The closing scene in the life of a great man naturally suggests some review of his life. Eighteen years had passed since the date of our last Lesson. Joshua was nearly one hundred and ten years old. He had ruled over Israel for

twenty-five years. He was soon to die. He gathered all the tribes at Shechem, and recalled to them the dealings of God with Israel.

Briefly rehearse the story told by Joshua, and include his exhortations to the people of Israel because of the great mercies of God towards them, and their prompt and earnest responses. Now take up the Lesson with a view to practical applications, beginning at the fourteenth verse. We are not wise if we do not fear the Lord. We have not even begun to be wise. Explain what it is to fear the Lord. Joshua twice said serve, in this verse. They were to serve God in sincerity and truth. They were to put away all idols. They could not be purity and truth if they did not. Have the little ones any idols to put away? Let them think upon it. If we love anything so much that there is no room for God in the heart, that is having an idol. To turn the heart toward God, is to begin right. To take him into our heart, is to make choice of him. He calls us. He draws us by his love. Yet he lets us choose him, if we will. —Abridged from the Baptist Teacher.

Boutly's Department.

Original and Selected. Bible Enigmas.

No. 234.

1. Who were they who were charged with eating bread with unwashed hands? 2. From where did the disciples return when they saw Christ's ascension? 3. With what did the woman anoint the Lord's feet? 4. What are they called who, instead of coming into the fold by the door, Christ, seek some other way? Place the answers in order and they will show what was opened to John, and through which he heard wonderful things.

No. 235.

1. With what word did Belshazzar's doom commence? 2. Who was Caleb's nephew and became his son-in-law? 3. What was the man's name who cursed David? 4. What was the name of Aaron's wife? 5. What people were they who came and carried off Job's oxen, and asses? Find the answers and the initials will one, and the initials the other of those who came to Jesus when he was transfigured.

Form a diamond of words of 1. The centre of one. 2. The cause of sorrow. 3. He of whom it was said 'He died as a fool dieth.' 4. The ancient city of three day's journey.

Large holes in the earth. The pathless desert. The head of Hercules.

Transpositions. 1. Transpose one piece of a barrel, and form the name of a small planet. 2. A planet into a group of animals; change again and have parts of the human body. 3. A vital organ into a planet. 4. An animal into an aquatic plant. 5. A quadruped into a Roman garment. 6. Wild quadrupeds into a sword. 7. A vegetable into Darwin's progenitors. 8. A large bird into a wealthy drunkard. 9. A fierce animal into a rising tide. 10. A sphere into a spectre. 11. A sacred mount into a flower. 12. A murmur of pain into a musical instrument.

No. 92. A resting-place for weary limbs, A home for man and bird; Upon the hand I'm often found; Now guess this little word.

No. 94. Bed.

No. 95. WHO ARE WE? Six little airy creatures, All of different voice and features, One of us in glass is set, Another you will find in jet, A third less bright is set in tin, The fourth a shining box within; And the fifth if you'll pursue, The sixth will never fly from you.

No. 96. A weapon long and thin, I stand I have been used in every land. Behold me now, and you will find A juicy fruit I bring to mind. Transpose again, I bring to view Something which we in harvest do; Transposed again, a seed I am, Imported oft from Amsterdam. Again transposed, to peel I mean; Behold, a verb allied to "been." Transpose this now, I bring to mind An organ, tender and refined. Restore my whole; curtail, behold, As seed I clearly show; This now, if again transposed, A monkey, you must know.

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. 233.

An Angelic Enigma. 1. Mary..... Luke i. 27, 28. 2. I nocens..... Lev. viii. 3, 4. 3. C horubims..... Gen. iii. 24. 4. H agar..... Gen. xxi. 17, 18. 5. A braham..... Gen. xviii. 1, 8. 6. E gyp..... Matt. ii. 13. 7. L scarus..... Luke xvi. 22. MICHAEL Dan. xxi. 1.

ANSWERS TO CURIOUS QUESTIONS. No. 89.

1. Michael. 2. Naomi. 3. Three mighty men 2 S. m. xxiii. 16. 4. Benahah. 5. Zechariah viii. 5. 6. Sisera. 7. David.

No. 90. A Triangle of Words.

1. O 2. I T 3. T E N 4. A V E R 5. R I V E N 6. O L I V E T 7. H O R A T I O No. 91. A flock of Birds.

1. Kite. 2. Swallow. 3. Owl. 4. Partridge. 5. Wren. 6. Murre. 7. Gull. 8. Turkey. 9. Martin. 10. Snipe. 11. Bat.

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