

Messenger and Visitor.

50 Cts per Annum when paid within thirty days \$1.00.

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All other communications and all subscriptions to be sent to Rev. C. GOSWELL, St. John, N. B.

Messenger and Visitor.

WEDNESDAY, March 14, 1888.

THE BETTER WAY.

It is generally expected by churches that pastors should do about all the visiting. If a member becomes careless of his obligations, if any are yielding to temptation and need warning and exhortation, if anyone has a grievance against the church, if attention is needed to be shown to a stranger just moved into the community, if any are sick,--all these special cases and in great many more, the pastor is expected to do all the visiting and attend to all that needs to be done, besides making his regular rounds of calls upon the families in the church and congregation. While we yield to few in our exalted opinion of the importance of faithful pastoral work, we are sure this idea which so generally prevails,--that the pastor is to do all the visiting, &c., which needs to be done, is a false one, and most harmful in many ways.

In the first place, the pastor is not in a position to know all the cases which need attention. How often do strangers come into a community who might be won to the church, if kindly attention were at once shown them, when the sense of loneliness would make them appreciate the interest in them and their welfare all the more; but the pastor is not informed of their coming and members of the church who know of it do not feel called upon to strive to make them feel at home. When the pastor does find out their case, perhaps he is not so coldly, because they had their hearts wounded by the long neglect, or he finds that the favorable time to win them has passed. How often it happens, also, that a member of a pastor's flock is ill. They send for the doctor, but expect the pastor to find out their case and come and visit. Perhaps the first intimation he has of the illness of the party will be in complaints which pass from lip to lip till they drop into his ear, or he meets with coldness where there used to be warmth and cheerfulness. A member of the congregation is troubled about his soul. A helpful word of sympathy, a word of instruction founded on christian experience, or an opportunity to declare his interest in his soul's salvation into some human ear is needed. But the pastor cannot know these cases, all of them, and in too many cases, the members of the church who are aware of them, think all this kind of work belongs to the pastor, and therefore do nothing. In too many instances, not only do they neglect to do it themselves, but they fail to acquaint the pastor of them, and in this way the needs of alienation are left to grow up and bear their sad fruit, while the seed of the kingdom, which had begun to germinate in other hearts, is left to be choked. If all the members of the church were only on the alert, ready to use their influence with the stranger, to visit the sick, and to make the most of the first plummings of interest in the souls of the unconverted by the exercise of watchful and fostering care, what might not be done?

It ought not to be so, that members of the church should need attention all the time, as though the church were a hospital for invalids, and all the active members were nurses to the rest, with the pastor at their head as physician in charge; but we have to take things as they are and not as they ought to be. It is a fact that in all our churches there are some--in the most of churches, many--who appear to think that they are in the church to be cared for, rather than to work to bring souls to Christ. Some of these are very reacting. They want have as many calls and receive as much attention as anyone in the church or they are grieved. They must continually be followed up, or they will lose interest in the public services of the church and start on the drift around about, and always downward. They need to be cared for until they get better ideas and greater strength. Here is a great deal of work to be done. In churches where the pastor is expected to do all that is done of this kind of work, much of it must remain undone, and those who might, in the early days of their christian life, have been developed into strong men and women, remain babies in Christ, or chaotic spiritual invalids, to tax the energies of the laity rather than help them carry the war into the enemy's territory. If all the active workers should feel that it is to be their work, the difficulty would be cared in two ways. They would help those up who have sunk down into the position of total babies in Christ, and by making entire the law of church life, those brought into the church would not fall into this state; but would, by getting into the habit of helping others, soon outgrow the need of being helped.

Then again, what is the most alarming feature of the outlook of the church

today? It is the fact that so many in our cities and towns, especially,--and also in too many of our country places, even--absent themselves from the means of grace. The world is presenting more and more attractions in theatres, rinks, &c., &c., to hold the young to itself. There is also a form of sensationalism abroad in connection with religion which seeks to meet the world on its own ground, and by noise and parade to compete with places of amusement for popular favor. For a time they attract the crowd; but the result invariably is that it is almost impossible to get the class that has become accustomed to the excitement of these meetings into services which observe the reverence and solemnity which devout souls feel to be most in keeping with the Spirit's presence and the tremendous realities of God's love, the guilt and peril of the unrepentant, death, judgment, eternity, heaven and hell. After these excited, stormy methods have spent themselves, it is more and more felt how difficult it is to reach the outside class. We believe this can only be done by personal visitation. This cannot be done by the pastor. Very little of it can be done by him. The members of our churches must take up this work, and by kindly solicitude and persevering earnestness get those who have neglected the house of God, to attend. We have no hesitation in saying, after a quiet study of the situation by personal observation and inquiry, that we believe the question of the future prosperity of the church is bound up with the question whether the members will take up this hand to hand, face to face work.

We have been showing that the pastor cannot do this work of visitation which needs to be done if he would; we began an editorial to show that much of it can be better done by others, if he could and would do it all himself. This fact has been impressed upon us with greater force, the last few weeks, by observing a certain case. In a certain church, where there is no pastor, a brother is doing what he can, in addition to other and rather taxing duties, to supply the want. The membership of the church know he cannot do pastoral work, and, at his suggestion, a goodly number of brethren and sisters have been visiting from house to house, first, of those who were alienated from the church or who had become indifferent, and secondly, among those who are still without. This brother has dropped in here and there, where these earnest brethren and sisters have gone and spoken and prayed with the people. He was well nigh surprised with the result. The last pastor had called; but his interest, while appreciated, had not drawn them to the church. They felt he thought of them but said the church did not care for them, and so they remained alienated. But now they say, "we feel grateful to the church for bearing us in its thought, and for the members who have shown their interest." They are not now merely drawn to a man, so that when he leaves they are left to drop away from the church again; but to the church itself, so that pastors may come and go and still they will be held to the body, should the members still continue to work in this way.

Is this not inevitable? Have we not seen it very often? A church has a faithful pastor. He taxes his last energies in visiting from house to house, looking up the indifferent ones and drawing in those who did not attend church services by personal solicitation. While many look upon this labor as a part of that for which he is paid, and will not be moved so much by it as though done by members of the church upon whose attention they suppose they could make no claim, and whose action must be from pure interest in their welfare, in the many other cases where they are won by his earnest efforts for their good, the result is seen when the pastor leaves the church for another field. They were held by love to him. When he goes, the lord that held them to the church is snatched. They drop away, and the church is left comparatively weak. On the other hand, suppose the members of the church had done a large share of the visiting, and this had been the means of bringing them into the congregation or church, even though the pastor had gone, they would have been bound to the church, and a change of pastors would have caused no great wreck. We believe one of the chief reasons why the loss of a pastor often leaves churches in such a lamentable condition is because there was no cohesion of love in the church itself, due to the exercise of loving watchcare or to labor for the lost. It was like a string of beads, all held by one thread, the pastor.

Will not our churches consider this grave matter? Let the pastors press it on their attention.

MR. SPURGEON AND THE BAPTIST UNION.

Our readers are doubtless desirous to hear what has transpired in the "Down Grade" controversy between Mr. Spurgeon and the Baptist Union since our last reference to it. After Mr. Spurgeon's reply to the censure of the Union, a meeting of his students, resident in and near London, was held. At this meeting, the doctrinal basis of the conference of the Tabernacle college students was reaffirmed, and it was determined that those who would not assent to it should be considered no longer as members, on the ground that they had excluded themselves from a conference on whose basis they did not agree. This basis was sent to all the members of the conference, with the request that such

should answer yes or nay, within a certain time, whether he could accept it. It was also resolved that the Council of the Union, after appointing a deputation to deliberate with Mr. Spurgeon upon how the unity of the denomination, in truth and love and good works, might be maintained, by its action in censuring him before even considering the advice he was asked to give, has done its utmost to prevent the attainment of the object it professed to have in view.

It was decided to appeal to the Assembly of the Union to have the censure reversed, and for all members to remain in the Union to assist to purge it from false doctrines.

The few of Spurgeon's students who were not prepared to assent to the "Basis" raised a great outcry that Mr. Spurgeon wished to play the tyrant, and was some sympathy. Finally, Mr. Spurgeon has withdrawn from the Conference of his own students, so as to leave not the shadow of suspicion that he wishes to use any undue influence, claiming at least the right to withdraw and to request all who are willing to assent to what he considers sound doctrine to unite with him in the formation of a new conference, upon a scriptural basis. One of the men who complained the loudest of Mr. Spurgeon's tyranny, stigmatized his views of the doctrine of grace as too bad for a devil to conceive.

In the meantime, those in the Union who did not sympathize with Mr. Spurgeon made the most of the statement in the *Sword and Trowel*, which seemed to impute want of candor and a hidden purpose in opposition to the one avowed, to the deputation appointed to confer with him. Mr. Spurgeon explained that he did not intend to cast personal reflection upon either of the members of the deputation, but that the general action appeared to bear this complexion. The New Theology men were especially indignant, and have taken occasion to say the most bitter and cutting things. Even Dr. Landals wrote to the *Freeman* advising that no further notice be taken of Mr. Spurgeon's charges nor of his suggestions made in response to the request of the Union. There has been also a great outcry against a creed statement, as though for brethren to agree upon a general declaration of scripture teaching would be a terrible disaster.

At length, however, the council of the Union has had its meeting. Dr. Angus presented a declaration of belief. Among other reasons assigned for its adoption was this, that the country churches generally would certainly believe Mr. Spurgeon's charges true, if nothing were done. This was discussed for a long time. An amendment was moved by Dr. Clifford, to the effect that as the Union was made up of representatives of the churches, &c., it could have no doctrinal basis, except what there prevailed. To this was appended the statement of Dr. Angus, not as the belief of the individual members of the Union but as a declaration of the general belief of the churches. He wished also to have his reference to the fall of man and the eternity of future punishment left out. The first was softened down while the latter was allowed to remain, with a note added that some interpreted this doctrine differently, but had worked in harmony with the Union. This was finally adopted with five dissenting voices, Mr. Jas. Spurgeon, who favored the first form of the statement, voting nay to its amended form, apparently because he did not wish to commit himself to it without more mature consideration. The prospects look brighter than they did for a more peaceable solution of the difficulties. While it is probable that Mr. Spurgeon's charges were over-strong, and he may have been betrayed into one or two injudicious utterances, it has been to the Baptist body that the attention of the false doctrine which is insidiously creeping into the churches--or at least affecting some of the ministers, and a sin had been begun to be made against it. It is found, at least, that the idea of probation after death and the final restoration of all to happiness has made a lamentable advance.

Mr. Spurgeon's heart is almost broken, and he needs the sympathies of all those who stand in the old paths marked by feet of apostles and the worthiest men of all the ages.

SALVATION ARMY.

We are informed that certain parties belonging to the Salvation Army state that there is no oath taken in the swearing in under the colors, such as we stated in a recent editorial, and grievous charges are made against the *Messenger and Visitor* from public platforms. We should be more sorry than we can tell to misrepresent any one or any body. The statement about the oath, upon which our editorial was based, was published in some of the most widely circulated and most careful religious journals, and has never been contradicted authoritatively, so far as we are aware. The whole question can be made clear very readily. Let some responsible party in the Salvation Army send us an exact copy of the form used in what is called "swearing in under the colors," and we shall most gladly publish it. If it does not justify our statements, we shall be happy to acknowledge our error. Until this is done, we shall be compelled to continue to accept the statements as true.

THE WEEK.

A very suggestive and important division took place in the British House of Commons on Friday last. It was on no less a motion than to abolish the House of Lords. It was defeated by only 60 votes. It was supported by the Liberal leaders and the Gladstonians and Parnellites generally. It will, it is to be hoped, restrain their irresponsible lordships from tampering very much with measures which have the support of the great commonality of the realm. The vote shows the trend of sentiment in England. When the Liberals again get into power, the upper house will hold its position by an insecure tenure.

Lord Randolph Churchill has arraigned the conduct of the army and navy of Britain very severely, in a notable speech. He declares that immense sums are wasted because these great departments are under charge of civilians, and not of military and naval men. Red-tape hinders all prompt and effective action. The ministry treated the accusations as the Baptist Union has Spurgeon's, it will do nothing unless as specific cases are brought forward.

Lord Herschell declares that the Tories will soon bring in a Home Rule measure more radical than that of Gladstone. That was Disraeli's tactic--fight the Liberals until public sentiment was about to sweep his party from power, then outbid the Liberals. Such conduct, however, is more despicable than respectable. So far, the government has shown no intimations of such a line of action.

Bright is out again with a fierce and bitter attack on Gladstone. The more Gladstone shows a dignified kindness toward his old friend, the more Bright seems to be stirred toasperity.

Goschen, chancellor of the exchequer, has presented to Parliament his proposals for the refunding of the National Debt. He states that the new arrangements will save the country £1,400,000 from April next, and £2,800,000 in fourteen years.

The great event on the Continent is the death of the heroic old Kaiser of Germany. He died without a struggle at 8:30 of March 9th. Had he lived until the 22nd, he would have been 91 years old. It is to be doubted whether any life of the century has had so much to do with so long a series of events which have helped so largely to shape the destiny of Europe, and had so important a bearing on the future of the world. He began his active military career during the wars of the first Napoleon. For nine years, from 1849 to 1858 he was in command of the Prussian army. Since that time, when he was made regent, owing to the failing intellect of his brother, Frederick William IV., he has been ruler of Prussia and then of Germany. He was at first as cordially hated by the people as he grew to be beloved. In 1861 he became emperor by the death of his brother. A believer in the divine right of kings, he placed the crown on his own head. By the overwhelming defeat of Austria at Sadowa, Prussia, became leader of Germany. It was not till 1871, however, that he was crowned emperor of United Germany. Since the war with France he has thrown the decisive weight of his influence for peace. His last delirious words showed that his latest thought was about the future of Germany. His character was one of great strength and simplicity. His reign has been an epoch-making one, and will be one of the most interesting to the future historian. The Crown Prince is now the Emperor Frederick III. He seems to have rallied under the shock of his father's death and the new responsibilities thus pressed upon him. The great heart of Germany must be moved for him that he may be spared to bring his mature wisdom to the grand task of the government of Germany; for the Emperor really has a large part of the destinies of the country in his hands. The Princess Royal of England thus becomes the Empress of Germany. Even though her husband now die, her position will be less difficult than it would have been had she remained the widow of the Crown Prince.

In the Dominion Parliament there has been a temperance debate of some interest to Prohibitionists. Mr. Mills brought in a resolution, "that in the opinion of this house it is the duty of the government to submit to parliament a measure which will remove all impediments to the efficient working of the Canada Temperance Act" (Scott Act). This was negatived, on a party vote, by a majority of 52. It is said that a Prohibition party is about to be formed, and a statement, purporting to be its platform, has been published. Besides the plank of prompt and absolute prohibition are the following: Righteousness and truth in public affairs; equal rights to all creeds, classes and nationalities; our country first in all public policy; retrenchment and economy; manhood suffrage, with educational qualifications; women's franchise; elective senate; civil service reform. These must all commend themselves to the thoughtful, with perhaps one or two exceptions, where there will be room for question.

Negotiations are in progress to bring Newfoundland into the Dominion. The Ontario legislature has passed the Quebec resolutions by a party vote.

ACKNOWLEDGMENT.--We would like much to acknowledge through the *Messenger and Visitor*, a cash donation of \$50 from the church and congregation, at Jacksonville, for which the donors have our warm appreciation and hearty thanks. Mr. & Mrs. G. R. WINTZ.

Questions.

Can an unordained Baptist minister give the right hand of fellowship on behalf of the church? Inquirer.

Anyone the church appoints, be he private member or pastor, has a right to give the hand of fellowship. It is a practice not enjoined in the New Testament, but adopted by our churches to give a public acknowledgment of membership already had by virtue of the vote of the church and baptism.

It is considered for an unordained person to be a regular teacher for years of a large class in a Baptist Sabbath school?

This question is somewhat indefinite. It does not state whether the unordained person is Baptist who professes conversion and has not obeyed Christ's command to be baptized, or a Pedobaptist. We presume it is the latter case and the question is as to the consistency of the church in having a teacher of this kind.

We see grave objections to a teacher holding other than our views as to baptism and what results from them, having charge of a class in any of our Sabbath schools, especially if the class is composed of the very young. Even though such a teacher refrain from instructions opposed to our views of truth, a part of the truth is left untaught, while we hold that all the truth should receive equal and reverent attention. But it is impossible for one holding false views on one of our distinctive beliefs to refrain from propagating them. The question must come up, and the teacher's mind will be drawn out. Besides, all the influence such a teacher gains is unconsciously exercised in favor of his own view. The children will feel more disposed to adopt the view of one they have learned to refer to and respect as a religious teacher, and love as a dear friend. As they grow up, they are more liable gradually to be lured away to another church, especially if the teacher attends his or her own place of worship. Nothing could justify one of our churches in appointing a teacher holding views opposed to our own, over children in its Sabbath schools, but the impossibility of getting any other instructor.

Meeting at Kentville. (Conclusion.) Now let us try to see what relation the college bears to our denominational life and work:

1. What has the college done and what is it doing for the denomination? Some of you know what the denomination was fifty years ago. You know what it is to-day. You take wondering and grateful account of the progress that has been made. How much of the advance in our denominational life and work which this half century has witnessed may be credited to the college?

We do well to remember that what has been said of the church and of Christian life in general as being of the nature of seed corn, is permanently true of the college. In the nature of things, whatever good influences it has excited has been developing in the life of the denomination, by the way of a geometrical progression. What the college has sought to do has been to take the best mind of the denomination and develop it for Christ and for the church. Intellectual faculty is not, indeed, the only thing in man worth considering. But a man's influence over his fellowmen will, in a general way, be in proportion to his mental calibre. Now, it has been the purpose of the college to take the best young men of the churches to quicken their intellectual life, to develop and discipline their minds; at the same time surrounding them with good and wholesome moral and religious influences, so that, at the end of their course, they might go forth to mingle in the life of the churches and the communities, with enlarged ideas, strengthened motives, and far greater power for doing good. In this way the college, all through its history, has been sending far abroad lives of subtle influence, which never in this world can be gathered up and measured. Consider how directly the college has acted on the life of the churches through the pastors who have been educated within its walls. Is it not true in general that the churches which are most important in the denomination's life and work, the churches which have made and now are making the greatest advances, have been and are being ministered to by men trained in the college or similar institutions?

The minister can scarcely raise his people above his own level of intellectual and spiritual life, but the faithful minister is always tending to bring his people up to that level. If, then, the college has been making better and stronger ministers for the churches that they could have otherwise obtained, it has thereby made the churches better and stronger, and thus has tended greatly to elevate and enlarge the life and work of the denomination.

2. What has the denomination done and what is it doing for the college? In the first place it may be said that the denomination has given existence to the college. The founding of Acadia was the outcome of the aspirations and endeavors of the Baptists in these provinces fifty years ago. It has given its sons and daughters; it has entrusted to the college for training the flower of its youth; it has given to the college its sympathies and its prayers. The college has had and still has a large place in the hearts of the people. The denomination has given to the college money--a good deal, first and last--and sometimes when the giving meant no little self-denial on the part of those who gave.

The college still needs the sympathies and prayers of the people. It is not willing to lose its place in the denominational heart. It can prosper only as it is loved and cherished by those who brought it into being. Still it craves the honor of training your sons and daughters, and thus continuing to mould and temper the denominational mind. Just now it needs \$50,000.

Do you feel inclined to say "The college costs us a good deal"? Well, does not every valuable thing cost? and is not the costly thing generally the cheapest? The shrewd people buy good things and pay the price. They say it is cheapest in the end. Employ a first class lawyer if any at all. Trust only a skillful physician. Let your minister be a man fully equipped for his great work; and let the college where your youths are to receive the training for their life's work be no fifth-rate institution. Make your college the best possible; there is no better economy. Let the men who are to mould the intellectual character and, to a degree, the moral and religious character of your sons be the best whom you can obtain, and let the facilities given them for their work be the best you can offer them. You can make no grander and more profitable investment of your wealth.

Dr. Higgins, being called to the platform, said that the topic assigned him was "The duty of the churches to their ministers." The subject he regarded as a very important one, and there was much he would like to say, if time permitted, but as the hour was growing late, he would condense his remarks as much as possible. He referred to the duty of the churches to the young men who were entering the ministry. He believed that many of the churches were not alive to this duty. Young men who went away from these provinces to complete their education, were not kept in view and sought after by the churches as they should be. The young men were, many of them, desirous of returning to their native province to work, but they felt that in order to do so they must seek out the churches and canvass them for a call, perhaps only to meet with rebuff and disappointment. At the same time, the churches abroad were seeking after these men, calls were given and churches, in many cases, waiting for them before they had completed their course of study.

Under these circumstances, it was no wonder if many of our best men failed to return, and thus our denominational life and work in these provinces suffered loss. Dr. H. said he must leave much untouched that he would like to discuss, but there was one point upon which at least he would ask a few minutes attention,--"The duty of the churches to make some adequate provision for their ministers in case of sickness or old age, and for their families in case of the ministers' death."

There were a few ministers, perhaps, who, by reason of a generous salary or because of inherited property, are in comparatively easy circumstances. There are many, however, who having given themselves to the preaching of the gospel, spend all their life in a hand to hand struggle with poverty. They are forced to a rigid, and what, perhaps, often seems a miserly economy, in order to make any provision for sickness or old age. In this fair and fruitful land this should not be. Other denominations have made better provision for their ministers. It is scarcely to the credit of the Baptist churches that they have so long neglected this matter. Now, however, something is being done in this matter. A fund has been established known as the Annuity Fund of the Baptist Convention of the Maritime Provinces. This fund is to be supported by legacies, donations, &c., made to the Board having the fund in charge. It is gratifying to know that this plan is meeting with favor among the people. Some of the brethren, blessed with this world's goods, have made generous bequests for the fund in their wills. To this fund the ministers will contribute ten dollars annually. In most cases, it is hoped that the churches will do themselves the honor of contributing this amount for their pastors. This will give the pastor a legal claim on the fund to the amount of \$150 per annum, if disabled through sickness or accident, if over seventy years of age. Provision is also made for the family of the minister, in case of his death.

It has also been requested, by a vote of the Convention, that each church take an annual collection for the support of the fund. Certainly it will be but a small matter for the denomination to make such provision against sickness and old age for its hard worked ministry, as is herein contemplated, and its doing so will drive away many a shadow, lift many a burden, make its ministers a more hopeful and cheerful body of men, and so make them stronger and better ministers.

A meeting of similar character to that held in Kentville is to take place next Sunday p. m., at New Minas; and I learn from Dr. Higgins that it is his intention to hold such a service at Wolfville, some time soon. S. McC. B.

Kentville, Feb. 23, '88. The *American Magazine* for March 1888 is beautifully printed and copiously illustrated. Charles Ellis describes by pen and pencil Mackinac Island in Lake Huron and gives a curious Indian Legend of the Creation. The articles descriptive, historical, and moral, are all good. Among the contributors are Julia Hawthorne, W. M. Taylor, Dr. Kerr &c. 25 cents per no. \$3.00 a year. Published by the American Magazine Co., 749 Broadway, New York.

Associations.

HALIFAX.

Owing largely to work at home, and the roads and weather, the Association was held for three a standstill. Now has been resumed, wise, on account of travelled in order churches in the forces. According while Brethren Grp the churches in the Bay, Brother Miller visit the churches when the tour east the 27th ult., Bro. home, through ill-ceded alone, to this section. After miles in the coach, three miles, we reached the eastern side of the church here, number members, while the side of the harbor, than a hundred. T now under the past Brown, a licentiate Halifax, and are str ly and harmonious the Master's cause houses, one on each are exceedingly beautiful structures, and reflect zeal and liberality of Bro. Brown has for taxes to the utmost votion. In addition two houses, he conducted "the union head of the harbor Head, nearly fifteen on the eastern side, land, a station in church on the western stations there is a quing interest, and hopeful. We held side Monday evening evening. Then again noon the friends in from the various part in the church on t listened intently for the Telugu mission. ing Bro. Brown of ligious meeting on the quing a large number siders from both c part in the service, profitable hour. A here felt the presen quent upon the er meeting houses, they share in our general A collection for our taken at each church eight dollars and six probability is that collection will be m month. There is a Aid Society in our church, and a good through this means. expressed the warm associational plan of less this plan where found exceedingly he Halifax, March 5.

The New

At last the announce that the hymn book being completed at book. For the information have been waiting so book I may say that hands of the printer proof sheets are com returning by the following; that ind topical, with the prof that the permission o hymns is being soug be expected to be res June unless something furnished at present. 2 about 750 hymns, 8 following well-known Psalmist the Service Selection, the Baptis Baptist Hymnal (A Hymnal (Eng.). Th hymns taken from the any of the other bo very few original by which will not be li way from its value. The book will be o its price, along wit secure for it a larg three styles of bind the cheapest edition 35 cents, and the b and bound in more price now paid for the the Psalmist. It is churches that have wait a little longer, prospect of getting th Of course, those already adopted the be likely to adopt when our book is generally, doubtless, to secure uniformity The book will be p Book and Tract S. Of one thing the s no one can take exc will be printed on g will be equal at lea