

Full Moon, 8 day, 5h, 38m, Morning. Last Quarter, 16 day, 5h, 12m, Morning. New Moon, 25 day, 11h, 11m, Morning. First Quarter, 30 day, 1h, 34m, Morning.

Table with columns for Day of Week, SUN, MOON, and various astronomical data points.

THE TIDES.—The column of the Moon's Southing gives the time of high water at Parrsboro, Cornwallis, Horton, Hantsport, Windsor, Newport and Truro.

High water at Pictou and Cape Tormentine, 2 hrs and 11 minutes LATER than at Halifax. At Annapolis, St. John, N.B., and Portland, Maine, 3 hours and 25 minutes LATER, and at St. John's, Newfoundland, and 20 minutes EARLIER than at Halifax. At Charlottetown, 2 hours 54 minutes LATER. At Westport, 1 hour 54 minutes LATER. At Yarmouth, 2 hours 10 minutes LATER.

FOR THE LENGTH OF THE DAY.—Add 12 hours to the time of the sun's setting, and from the sum subtract the time of rising.

FOR THE LENGTH OF THE NIGHT.—Subtract the time of the sun's setting from 12 hours, and to the remainder add the time of rising next morning.

CONVERSATIONS BETWEEN A PREACHER AND A BELIEVER

CONVERSATION II.

(Continued.)

You will be more useful to others. This to a truly gracious soul, as has been already observed, is a matter of no small importance. The Apostle counted not his life dear to himself, so he might finish his life course with joy, and the ministry which he had received be called to the work of the ministry, but you are called to do all the good you can; and I know nothing next to the lasting satisfaction than in turning sinners from the error of their way, or helping forward those who through grace, have believed in the Lord. And if you should be the means of saving one soul from death, it will be a more glorious exploit than was ever performed by all the celebrated ambitious heroes of past and present times.

But what is best of all, there is laid up for you in heaven an unfading crown, which the Lord the righteous Judge will give you when he appears in his glory. "He that is holy let him be holy still," for he shall find his account therein. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city: For there shall in no wise enter into it anything that defileth; but they that are written in the Lamb's book of life; and these are such, and such only as have washed their robes, and made them white in his most precious blood."

13. Remarks and exhortations concerning it. St. Paul observes concerning himself and the saints of God in his day, that they were his workmanship; and if so, it must be admitted, that this great work of our salvation will be worthy of himself. His work is acknowledged to be perfect in nature, providence and redemption; and why not in the sanctification of his people? The Scripture certainly admits it, both when speaking of the whole or parts of their character: "Mark the perfect man, and behold the upright. Blessed are the perfect or the undefiled in the way, they that seek him with their whole heart: they do no iniquity.—If any man offend not in word, the same is a perfect man. Whom we preach; that we may present every man perfect in Christ Jesus.—He is the rock, his work is perfect: a God of truth and without iniquity, just and right is he.—Jesus that he might sanctify the people with his own blood, suffered without the gate.—Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." And as it respects part of this character, we read that "patience is to have here perfect work," and that "faith is made perfect by works.—He that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect.—Out of the mouth of babes and sucklings thou hast perfect praise." We read also of the "riches of the full assurance of hope," and "the peace of God which passeth all understanding;" "of rejoicing with joy unspeakable, and being presented faultless, with exceeding joy;" "strengthened to all long-suffering with joyfulnes;" of gentleness, disposing the mind, "all meekness to all men;" of being "full of goodness and temperate in all things;" of serving the Lord with all humility;" and being clothed with humility;" of being ever-merciful." All which things evidently set forth the work of him who, before the foundation of the world, "ordained that we should be holy and without blame before him in love."

It therefore appears very natural to hear such exhortations as these—"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. I beseech you to present your bodies a living sacrifice, holy and acceptable to God. Be renewed in the spirit of your mind. Be strong in the Lord and in the power of his might. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, forgiving one another; and above all these things put on charity which the bond of perfectness."

There is a lack of uniformity in publishing our Sabbath School statistics in the minutes of the several Conferences. Some publish the number of schools, teachers and officers, and scholars, on each circuit; with the amount raised for the General Sabbath School Fund. Most of the Conferences publish the tabular statement of the various Districts in full. It is desirable that this course be followed by all the Conferences, and doubtless this will ultimately be the case. Why not in June, 1876?

14. The relation in which you stand to God as a member of Christ's mystical body, and the love he bears you on that account, is another ground of encouragement. Consider these words, "This is my beloved Son, in whom I am well pleased: hear ye him;" and you must see the infinite satisfaction he takes in your blessed Mediator, and how pleasing it is to him that you are guided by the truths he taught. So great is his love to you, and to all that believe in him, that he would not even trust you fully to the care of angels, but made you Lord and King of the Captain of your salvation. (Heb. 2. 5.) He is the head of his body, the church, the fullness of him that filleth all in all; (Eph. 1. 22-23;) and having given you so rich a gift, he will with him also freely give you all things. (Rom. 8. 32.) He will give you grace and glory. (Psalm 84. 11.) Yes, "all things are yours; whether Paul or Apollos, or Cephas, or the world, or life or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's."

Lastly, You have great reason to expect it from what the Lord has wrought in you, as preparatory to this evangelical holiness. When you were far off by sin and wicked works, he brought you near to himself by the blood of Jesus. Though your sins were more in number than the hairs of your head, yet he blotted out the hand writing that was against you, and cast them all behind his back. He has given you a heart to fear him and to do his pleasure. He has brought you from the miry clay, set your feet upon a rock, and put a new song in your mouth, even praise unto your compassionate God. He has adopted you into his family, and repeatedly healed the backslidings of your soul.

It would be difficult indeed to enumerate all: for his fatherly compassion has followed you all the days of your life; and I am persuaded that if you are not moved away from the "hope of the Gospel," this desire you feel to be wholly sanctified shall certainly be fulfilled; and the Lord will finish the work he has begun, and make you fit for his kingdom and glory. Leave therefore the first principles, as builders the foundation in raising their superstructure, and you go on to perfection; that the head-stone may be brought forth with shoutings, "Grace, grace unto it!"

B. Well, here is sufficient encouragement. O that I may never rest till mine eyes have seen his full salvation!

P. Farewell for the present. The next time we meet, I will speak a little of the manner in which it is to be obtained.

B. This is what I am desirous of knowing; I shall therefore be again with you the sooner. Farewell.

P. May the God of peace be with you.

OUR SABBATH SCHOOL WORK IN THE DOMINION.

It was proposed to have a full report of our Sabbath School statistics for the year closing June, 1875, prepared in time to have it incorporated in the minutes of the several Annual Conferences. Communications were addressed to the S. S. Secretaries of the Conferences, requesting them to forward their returns immediately after they were completed. These returns were not forthcoming, therefore minutes of the various Conferences were sent for, in order to gather up as early as possible the necessary materials. In fair time the London, Toronto, Montreal, and Nova Scotia Minutes arrived; the Newfoundland some time later, and New Brunswick only last week.

It was not to be expected that the report of the first year, which involved changes in collecting statistics in many cases, would be quite satisfactory. The result, however, exceeds our anticipations, and is acceptable as an earnest of what we may hope to secure in the future. The blank forms have been forwarded much earlier this season than last, which, we trust, will aid us in securing the returns more promptly. It is very gratifying to observe what a large number of conversions have been reported from the various schools. This is our crowning blessing. Oh! that still larger numbers may this year "remember their Creator in the days of their youth!" There has been an increase during the year in many important items, viz.: 203 schools, 1,917 teachers, 9,553 scholars, conversions, 1,411; and schools using the International Lessons, 22.

Increased attention is being paid to the holding of District S. S. Conventions, in some cases held at the same time and place as the Financial District, while on other Districts they have been held independently. Some Circuits have held Teachers' Institutes with great benefit. In others, regular weekly Teachers' meetings are held, for the mutual study of the lesson, and great advantages are acknowledged. Our Annual Conference Sabbath School Meetings have been among the most interesting and profitable gatherings of the year. It is impossible to over-estimate the work of seeking to improve ourselves and our teachers in the difficult and essential work of teaching. Our schools will be what the teachers make them. The great question agitating the Sabbath School world is—how may we secure better teaching, more intelligent, earnest, spiritual, successful work done for Christ, among the children of our people? For this means work for some one. No District Convention or similar gathering can succeed unless some one person, at least, has taken a deep interest in getting it up, and has infused his spirit into others, preparatory to the time of holding such a gathering.

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Hereafter it is desired that all collections taken for the General Sabbath School Fund, be paid, as all our other consessional collections are, to the Financial Secretaries of the Districts, and by them to the Conference Sabbath School Treasurers, who will remit the balance in their hands, after necessary expenses are deducted, to Warring Kennedy, Esq., Treasurer, Toronto. The treasury at present is out of funds, and we have not been able this year to do at all what we expected either in the way of examination of library books, and publication of approved lists, or making grants in aid to destitute schools. A small amount from each school (as called for by the Discipline) would enable us to do a work of vast importance in the interests of our Church in Canada. Several applications for books have reached us from needy districts, but could not be entertained, simply for want of funds. Although we have no paid Sabbath School agency, nor do we seem at present in a position to employ such an agency, yet money is needed every year to pay for the printing and mailing of schedules, travelling expenses of the members of the Board and Library Committee, purchase of books for examination, etc. A full detailed statement of our receipts and expenditure was given in the Banner of September, 1875. The total amount received at that date was \$342.91, from the following Conferences: Toronto, \$77.58; London, \$170.92; Montreal \$55.79; Nova Scotia, \$39.61; New Brunswick and Newfoundland not yet heard from. It will be observed that some of the Conferences report in their schedules more money than has reached the Treasurer. I have corresponded with the brethren concerned and find that funds for other Sabbath School work have been, by mistake, reported in this column, and, of course, not coming into the Treasurer's hand, there is an apparent deficiency. This difficulty will, however, be obviated in the future, if the various ministers will pay over the amounts collected to the Financial Secretaries, as above indicated. Some of the Conferences have so ordered.

There are some aspects of our work which should lead to serious and thoughtful investigation. It is amazing that no fewer than 1219, or nearly one-half our regular preaching appointments, report no Sabbath school. It is known that there are union schools in some of these places; but we greatly fear there are hundreds of Methodist congregations in Canada which have no Sabbath schools. Again, only 653 schools are reported as being kept open during the whole year. May we ask, what instruction do the scholars of the other schools receive during the winter months in lieu of this? The International Lessons do not seem to be used so generally as we had hoped. Only a little more than one-half of the schools in the Western Conferences, and one-fifth of those in the Eastern section have reported their adoption. It may be that more complete returns may report a more hopeful condition. In the meantime it becomes us to bestir ourselves in this great work with increased vigor and attention.

The Board will be glad to receive any suggestions, through the Secretary, or any of its members, from any of our friends, whether among the ministers, or Sabbath school officers or teachers, and will gladly give any information, within its power, regarding any department of our work.

The following is the tabular statement of the statistics of the various Conferences:

Table with columns for Year of Conference, No. of Preaching Appointments, No. of Schools, Officers and Teachers, No. of Scholars, No. of Conversions during year Meeting in Class, Learning Catechisms, Total Volumes in Libraries, For Missions, For School purposes, For General S.S. Fund, No. of Schools using Uniform Lessons, Do. having Regular Teachers' Meeting for Study of Lessons, No. of Schools open whole year.

EXTRACTS FROM DR. RIGGS' AMERICAN LETTER.

(To the London "Watchman.")

CHICAGO, April. At Ogdenburg we crossed the St. Lawrence by a rude sort of steam ferry-boat, and I took ticket at Prescott, on the Canadian side, for Ottawa, which I reached at four, after twenty-two hours' journey from New York. To my great disappointment, I found, on my arrival, that the Dominion Parliament, after a ten week's session or thereabouts, had prorogued the week before. However, I took myself to a hotel just opposite the Methodist Church and parsonage, and sent my let-

ters of introduction, including one from Mr. Arthur, to his Excellency the Governor-General, at Rideau-hall would seem to be a dreary home—amid its winter surroundings—for Lord and lady Dufferin. But His Excellency's heart is evidently in his work; and there could be few more important or dignified posts than that of Governor-General of the Dominion of Canada. If we consider the probable developments of the Dominion in the future, and the critical character of the present period in relation to such developments, such destinies, we may perhaps be justified in thinking that to administer India at this moment is scarcely a weightier or more honorable charge than to pilot the government of the Canadian Dominion through the early difficulties of its State navigation.

Lord Dufferin was good enough to introduce me to Mr. Mackenzie, the Canadian Premier, a careful, painstaking man, by religious profession a Baptist. He, like the late Premier, Sir John Macdonald, is a Scotchman. Scotchmen lead almost everywhere and every where in Canada—especially in politics. The Baptists, however, as a sect have no great influence or position. Nor, in religious influence, are even the Presbyterians on a par with the Methodists. In the Province of Ontario, the heart of the Dominion, the Methodists have an unrivalled position, as the forthcoming volume of the religious census will show. During the last six years the development of Methodist influence has been immense. A wise and timely generosity and enterprise in church building has largely contributed to this result. The noble and splendid Metropolitan Church in Toronto marks an era in this respect. There Mr. Potts preaches on Sunday evenings to a congregation, always crowded, of more than 2,000 people, in which are often included such men as Sir John A. Macdonald, Chief Justice Harrison, and Mr. Goldwin Smith. That church, and much more of which that church may be regarded as the symbol, Canadian Methodism owes mainly to Dr. Punshon.

At Ottawa Methodism is as yet inadequately developed. Some of the leading merchants and tradespeople of the city are Methodists, but yet, lying far to the north, and flourishing only in virtue of the lumber trade, and, for the last few years, of the brief winter Parliament of the Dominion, Ottawa and the Methodism of Ottawa have not felt the full or direct influence of the tide of progress. It is gratifying however, to know that during the last three years there has been a great advance. No Church has now so good a congregation as our Church in Metcalf street. At none do so many M. P.'s attend. Conversions have been numerous and continual, and a new church is now rising on the Metcalf street site to seat, it is said, 2,000 people, which will be much the largest and best church in the city, and it is confidently expected will from the first be well filled. Certainly the great and handsome new churches in the Dominion do all seem to fill at once. Such congregations are scarcely to be found in England as the Methodist congregations in the principal churches of Canada.

The public buildings in Ottawa are magnificent—I mean the House of Parliament, and the Government offices. They form a group which, taken for all in all, is not, I feel sure, to be equalled in any city on this continent. Their site also is splendid, worthy of the buildings. They are visible, on their commanding eminence, overlooking the Ottawa Falls and River, for many miles before reaching the city by rail; and in that clear and bright northern atmosphere their picturesque and stately outline and their gilded points and pinnacles shine with wonderful distinctness. They are built of fine coloured and durable stone of various shades, brought from Cleveland, Ohio, and other famous quarry districts. An Englishman naturally hopes that these splendid halls of national legislation and administration may be the seat of a stable and a growing dominion—itsself hereafter a "Greater Britain." I found the ice in Ottawa River beginning to break up, and, as a consequence, the Ottawa Falls and Rideau Rapids very full of rushing water. It was still freezing, however, except in the sun, all the time I was there, about forty hours. The weather was just like our very brightest winter weather, and was very exhilarating. The frost, however, did not exceed three degrees—thermometer 29°.

On Thursday, April 20, I travelled from Ottawa to Toronto. Between Ottawa and Belleville—going west—the land is mostly poor; west of Belleville, up to Toronto and far away beyond, the soil is rich, of which the improved growth of the trees is one indication. Indeed, Upper Canada, west of Belleville, is a very fine country, and along the three main railway routes is studded with prosperous towns. Everywhere throughout this magnificent country Methodism takes the lead among the various Churches. And it is to take the lead, I doubt not, in that still richer country, as yet but sparsely and slightly settled, which lies farther and farther west.

I spent two nights and a day at Toronto, under the kind care of "Brother" Potts. I was grieved to find my old friend Dr. Anson Green—who represented the Canada Conference at our own Birmingham Conference of 1854; and who was my companion for a good many days on this continent in 1873, on my Alliance visit—quite feeble and invalided. Dr. Egerton Ryerson, to my disappointment, was from home. But he is to visit our own Conference this year. In Canada he is universally venerated—as the father and organizer of the Canadian system of public education, especially for the province of Ontario. I found Bro. Rose, the energetic and successful Book steward of Canada, full of ideas which I should like him to have a chance of discussing with Dr. Johnson personally. Canada is a great customer for English Methodist literature. I left Toronto with the impression that nowhere in the world does Methodism hold a more promising position than in Toronto—which may not unlikely become one day the chief city in

the whole North American Dominion, when that "dominion" shall have become a mighty nation, scarcely inferior in resources, and perhaps superior in character and morale, to the United States. The mission of Methodism in the Dominion possesses a grandeur and importance which it is scarcely possible to exaggerate. I was doubtless very sensible of the strength of the temptation to accept Mr. Potts' invitation to stay to preach at the Metropolitan Church on the Sunday night, English Methodism could show no such congregation as I have seen there. But my business called me to Hamilton. So, having visited the Normal College, called with Mr. Potts on Mr. Macdonald; whose invitation to be his guest I was obliged to decline, who is our chief Methodist layman in Toronto and an M. P., and on Mr. Goldwin Smith, who is finally settled in Toronto; met as I called upon as many of the brethren as I could, including the now venerable, but still hale and hearty Dr. Wood, the Missionary Secretary, who reports well both of the Indian and especially the Japa of the 1st left for Hamilton on Saturday morning. There Bro. Hugh Johnston, who was at our last Conference, welcomed me, and I renewed my pleasant acquaintance with Dr. Rice, the able Principal of our Hamilton Ladies' College. I was the guest of Mr. Sanford, the benevolent Treasurer of the Canadian Children's Home. On Saturday afternoon I visited the Home, spending an hour or two there; and on Monday Mr. Riley, the Governor of the Home, drove me round the country that I might see as many as possible of the boys and girls homes, and of the boys themselves. We dined at a farmer's, whom we took quite by surprise; we and he took children and his labourers, all at the same board. I was greatly pleased and satisfied with all I heard and learnt about the Home. Happy indeed, is the change for a neglected child from London street life and its influences and prospects to life as a part of the family of a well-established Canadian Methodist. Of 250 children who have been placed out not more than three have developed vicious tendencies, and nearly all have done well. All are not with farmers; I have met with some in the families of ministers; others are in stores or at office work; but most are with farmers. The more I think about it, the more impressed I am with the manifest and wonderful blessing and guidance of Providence which the development of Mr. Stephenson's work in connection with Children's Home.

On Sunday, the 23rd, I had the chance of attending a Conference Lovefeast of the Canadian Methodist Episcopal Church early in the morning, and of afterwards hearing their bishop (Bishop Carman) preach. The lovefeast was lively and good. The bishop gave a sound exposition from the text, "I magnify mine office." The Canadian Methodist Episcopal Church is an offshoot from the American Methodist tree, but occupies a very isolated position, being less in sympathy with the American Methodist Church than that Church is with our Canadian Methodist Church, or than it is itself with our Canadian Church. It is a great pity it is not united with our own Canadian Methodism. The fact that the bishop is in the prime of life, and but recently appointed, would seem to be the most potent argument against union, or, at least, the chief difficulty in the way. He would have to come down from his bishopric. Our Canadian Methodism as yet has no bishops. For want of them, however, there are certain not unconsiderable difficulties in maintaining the real, organic, administrative, vital unity of Canadian Methodism, with its five co-ordinate Conferences, (I think the number is five)—the President of each triennial General Conference having no *ad interim* authority whatever—being only the Chairman of the Conference during its session. No doubt, however, this may be, our brethren will be rightly guided.

The question of marriage with a deceased wife's sister has been brought up this year rather before its time. A deputation waited on Lord Carnarvon on Monday, consisting of many influential men, connected directly and indirectly with the Colonies to explain the hardships under which the Australian colonists believe themselves to be laboring, in consequence of the contradiction between their law and the law in this country with regard to this department of matrimony. They complain that the children who are the issue of such marriages are legitimate in every Australian colony except Queensland, but that they are illegitimate as soon as they land in England. One member of the deputation I stated the case of a gentleman in very high official position, who had property in this country, and whose children were bastardized by English law, while in the colony his eldest son would be declared his heir in due course. The most ridiculous feature of this anomalous state of things is that the Act sanctioning marriage with a deceased wife's sister in Australia duly received the assent of the Queen in Council, while the proposition to make the same law in the country is resisted as irreligious and fraught with all manner of social evils. No outcry of moment was made when the resolve of the colonists in this matter received the necessary recognition, and it has not been shown that what was not considered mischievous in one part of the empire must be so considered in another. One of the great arguments against the reform is that, if you legalize marriage with a deceased wife's sister men will next want to marry their aunts and their grandmothers, uncles will have an overwhelming desire to wed their neices, and so on. On a par with this sorry stuff is what is called the "religious" argument. It is contended that Leviticus forbids such marriages, but it is also argued that the same authority does precisely the opposite thing; so scrupulous consciences need not trouble themselves on that score. But a really practical grievance has been shown to exist with regard to the variance between the colonies and the home country on this subject, and to this it is advisable that Parliament should turn its attention.

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