

Messenger and Visitor

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Messenger and Visitor

WEDNESDAY, DECEMBER 30, 1886.

THE MESSENGER AND VISITOR FOR 1887.

THE SIZE of the paper will be the same as this year. So far as we know there is but one religious weekly in the Dominion which gives so much reading matter as the Messenger and Visitor.

THE PRICE—\$1.50 per year to all who pay within thirty days after subscription or renewal—\$2.00 if not paid within this time—is the lowest of any denomination paper in the Dominion. We know of no paper of this kind in America which gives so much reading matter for the money.

THE CONTENTS. The main features of the paper will be preserved, while no effort will be spared to improve it in all its departments. Regular correspondence has been secured in Boston, New York, Chicago, and Toronto, and negotiations are in progress with correspondents in England and Germany. This, with occasional communications from elsewhere, will make our correspondence department especially rich and varied.

It is hoped that a history of the Lord's work in Acadia may be given during the year. This, if we are able to secure it, must prove intensely interesting and suggestive, and of great value as a permanent historical record.

More pains will be taken to keep our readers informed of the movements of the religious world generally, and especially of what is taking place among our own people. A first-class serial will begin with the new year.

We wish our paper to be wide-awake, interesting, instructive, helpful to the Christian life, to workers for the Master, in building character, broadening sympathy, making loyal to truth, and in pushing our work in the churches, and through our great general enterprises.

OUR AIM is to make the Messenger and Visitor the greatest power to help on the Lord's work, in the individual and in the denomination, and to get it into all our families, that this power may be felt as widely as possible.

EARNEST REQUESTS. Pray for the Messenger and Visitor. No one can tell how much depends upon its fate and spirit. There is need of wisdom and help which can come only from God.

Every one who can, help make it interesting and profitable. Give us one of your best thoughts now and then put in the simplest way. Send us all the news of the Lord's work on your fields.

Aid us in getting the Messenger and Visitor into all our families. Will it not be a service to the Master? Help us just now.

THANKS. The editor wishes to return thanks to the very, very many who have cheered him, in labors which have taxed every energy, by kind words, and hearty co-operation. It has been through the earnest sympathy of his brethren only that he has been able to carry the heavy burden of the year. He craves the same sympathy and co-operation, and, above all else, the prayers of his Christian readers, as he faces the work and responsibilities of the new year.

1885!

Before another Messenger and Visitor reaches its readers, we shall all have stepped across the threshold of another year, and 1885 will be among the things of the past. The year whose last sands are just running out, will not leave as deep a mark upon the world's history as many have done. Financial depression has prevailed quite generally among all nations. The sound of war has been heard nearly all the time; but it has not deepened into the dreadful din of a great conflict. The French have been pursuing their career of land piracy. They have been beaten in China and Madagascar, and find great difficulty in holding Tonquin. The British have routed the hordes of Arabs in Egypt whenever met in fair fight; but suffered more than defeat in their failure to save Gen. Gordon. The death of the Mahdi did not put an end to the uprising of the Sudanese, showing that he was but the head of a great national movement, and the new Mahdi is threatening an irruption into Lower Egypt. The year in Burma has been quick and decisive, and that country is now virtually a part of the great Indian Empire of Great Britain. For a time it seemed as though the British Lion and the Russian Bear would grapple in deadly fight; but the danger has been averted, although it is to be feared, only for a season. The war in the Balkans, although like fire in gunpowder, has been smothered out by the great powers, and Serbia has suffered the just penalty of unpunished aggression in the humiliation of defeat, and powerlessness to prevent the union of Bulgaria and Roumania. There has also been some action in the relations between Spain and Germany, so the latter

has sought to lay hands on all unappropriated lands in pursuit of her own colonial policy; but these misadventures have been arranged. Spain has suffered the loss of her young King, and the restless elements in that hot impetuous race may stir up revolution in the near future.

Last, but not least for us, we have invaded our own peaceful Dominion. The galaxy of our young volunteer soldiers has been tested, and they have been found to be constituted of the same heroic stuff which has made England victor on a thousand battle fields, in every clime. The rebel lion in the Northwest has been quickly stamped out, although at the usual cost of blood and mourning, and Riel has met the fate he so justly deserved. As the year closes, there is reason for gratitude that peace is no profaned among the nations, and that there are no few clouds above the political horizon.

In internal politics there have been some important changes in Great Britain. Millions of the poorer classes have been enfranchised. Progress in liberal measures has been made with leaps and bounds. Ideas which a few years ago were too radical for the Radicals, are now forcing themselves to the front, and have become too general for party issues. Gladstone, rather than yield to the dictation of the Radicals, resigned. Salisbury and the Conservative Government power. The elections have been held. Although Salisbury called to his aid all the power of the State church—or of the publicans, of the protectionists, and of the Irish vote, he has met with an overwhelming defeat, and has only clinging to power through the help of Parnell and his subversive followers, showing that the new voters recognize their indebtedness to the Liberals. The outlook in Great Britain is confused, and there is little ground for reliable conjecture.

In the Dominion, there is a prospect of the defeat of the present government, when Parliament assembles, through the alienation of the French sympathisers with Riel. There doubtless were grievances in the administration of the Northwest; but there can be no doubt that Riel deserved his fate. It is to be hoped, therefore, that no party will consent to accept power at the price of questioning the justice of his execution. In the United States, the Democratic government, under the leadership of President Cleveland, seems to be making an honest effort to redeem the promise of its election platform. Even Republicans admit that the President is trying to be true to his pledges, and the unprejudiced are beginning to see in him the ablest President the United States has ever had.

The general outlook is hopeful. The hard times of the last few years have been training the people generally into habits of economy. The large surplus of goods due to wild speculation and over-production has been pretty well worked off. Many manufactures have been closed down, and the producing power lessened. The way is thus opened to a healthy revival of trade. The crops, also, have been generally good. If people generally can content themselves with solid prosperity, and are not consumed with the passion to become too suddenly rich, there is no reason why our country should not be one of the most contented and happy.

OUR RESOURCES.

At this season of the year it is natural that considerable attention should be given to the material resources of the country. For the farmer has now the returns for his year's labors, sees where one crop has failed, and another has exceeded his expectations; all the people must provide for the long winter and so general attention is drawn to the good things of this life. The spirit of the age is also utilitarian to a large degree, and the material wealth of any country fills a large place in the public mind. Governments do much to advertise the natural resources of their dominions in order to secure immigrants; the wheat growing power, the value of undeveloped mines and minerals, the forests, the fisheries, all these are enlarged upon by speakers and writers. So is the earth that was given to man at first subdued to his use, filled with inhabitants and made to glorify God. . . . While we hear so much of the riches of distant lands and even of remote parts of our own, may it not be well for us to ask often whether or not there are greater resources than we have yet discerned right under our eyes. Perhaps the farmer may obtain a far larger yield with far less expense than his present methods secure; perhaps more practical knowledge, the application of more intelligence would enable him to wrest more from the stubborn soil and so enable him to do more for the common weal. We know that every now and then improvements are made whereby labor is saved or advantage gained in other respects; men's eyes are opened and they see the resources which they supposed existed only in some foreign country. It is likely then that we have far more power than we use. But to have power and not know that we have it is about the same as not having it at all. Resources undiscerned and therefore undeveloped and unused might as well be unpossessed.

But what we have said of material resources is equally true of other possessions no less important. Popular education has been greatly advanced within a generation, but who can help feeling that these now growing up may, if they use their time

and the wonderful facilities now open to them, make a great advance upon the present attainment of the masses? In these long winter evenings, with the abundance of good books available at a nominal cost, how much the people can do to form sound minds, to cultivate an earnest intellectual spirit.

The greater power than within the reach of all would be a great gain to the country as well as a source of happiness to the individual.

If the waste and burdens of society involved in intemperance could be removed; if the efficiency of the people in the business and practical duties of life could be largely increased, our young men would not need to leave home to seek a livelihood in a far off region.

Must we not apply these remarks also to many, in most of our churches? Are there not many in all our churches whose minds do but little thinking, whose hands do but little for the great cause of Christ, which is the cause of humanity? Is there not a vast amount of latent energy in our congregations that should be decreased and used? Have we made the most out of our strength when we have a few to take part in our religious meetings and a few others to gather some money for our work? How far short of the doing everything for the glory of God does each individual come? Is there not more power in Christ for us than we yet take hold of? How many of his promises we fail to use? So do we count ourselves poor and wretched when, if we would, we have the unspeakable riches, we should not be unfruitful in the work of our Lord.

THE NEW YEAR.

The ending of one year and the beginning of another is a time which should be suggestive of much profitable thought, and should arouse deep and varied feeling. It is a good time to review God's mercies and be thankful; to compare his goodness with our unworthiness and be more thankful; to compare our unfaithfulness with His claims through adored favors, and be humbled; to observe how He has led and kept us, and gather new courage as we face the future. There can be no better time to gather up the lessons from the experience of the past; to take our bearings, and mark the direction and progress of our lives; to note our failures, and resolve to remedy them; to observe our successes, and try to make the course which secured them the rule of our living for the future.

The beginning of a new year affords a good starting point for a new beginning. If we have made mistakes, if our lives have been much beneath the standard of our ideal, and the life is poor indeed that has no ideal higher than its own measure—what better point at which to make a new effort, as the old page of the past year's poor record is turned down and a clean sheet stands ready for a new and better showing?

Shall we not then all begin the year with new and higher resolves, that with divine help, we will be more pure in thought, more loving in heart toward God and men, more devoted in life in the service of both? Let there be more gentleness at home, more forbearance with unkindness, more earnest purpose to live a life which shall help all in its reach to greater heights of character, which means nearer heaven. Let us be found more frequently in our closets, let us be more faithful in public duties, more earnest in every good word and work. Let us not forget that 1886 will be the year when the fate of the souls of some of our friends—perhaps of our very dear ones—will be decided, and let us be faithful to the unswerving in our families. Let the Lord's work be our great business, and let no business of our own interfere with its claims—may, let us have no business which is not the Lord's. Many of us should improve in the matter of faithfulness as to the means of grace, in giving to the Lord's work, in all kinds of inward grace and the outward expression of it in action. So shall our lives the next year correspond with the central idea of a Christian life—one which is a progress upward toward the character and life of Christ, and one which is helping more and more to lift all within its reach upward toward the same high level, and into the same boundless blessedness. Above all, let us not forget the multitudes of the perishing; but let us do more for their salvation as the time for work becomes shorter and shorter. For some of our readers, we have no doubt, this will be the last year. May it be the best, judged of by divine standards, which we have ever spent.

FURTHER LIGHT NEEDED.

The answers given in the last issue of the Messenger and Visitor to questions relating to the ministerial standing of restored brethren contain deliverances on the question of ordination which are so at variance with what I have always believed to be true that I feel constrained to ask for more extended remarks and a few Scripture proofs on the position taken.

I remember very well the decision of a committee appointed by Convention, some time ago, to make a deliverance on the question; the committee composed of Drs. Sawyer, Armstrong, and others whose names I do not now remember. I read carefully what they wrote, turning to proof texts as they were given, and felt rooted and grounded in the belief that what they said was in accord with Scripture teaching, viz: that no ministers were given the power

This evening I read in the organ of the denomination that the churches have the right. Or, that the churches, together with an invited council, to assist, have the right. Or, as if to make the subject easy to comprehend, a church has the right to ordain her own pastor, but ministers only have the right to ordain for the denomination. I confess that this is as clear to me as "mud in a wineglass." I would like, for one, to have this question settled—and if one may judge by the variety in resolutions passed at ordination services, it seems settling badly.

To help reach this conclusion, some one answer the following:

1. Are there any instructions given in the New Testament, to churches, relating to ordination? If so, where?
 2. If no church has the right to ordain a pastor over them, what is to hinder him from exercising that office in opposition with as many churches as may call him to the pastorate? And if he may, is he not in the body as an ordained minister? What additional powers can the denomination give him?

3. If the churches have the power to ordain, why can they not restore ministerial functions to a brother in the position described by the questioner alluded to at the beginning of this letter?

In writing on questions of this nature, let it be understood that no statement can have weight with Baptists that cannot be proven by Scripture.

HERBERT FOSBAY.

Bro. Fosbay evidently never invested in gloves. He believes our "answers" to be as clear as mud in a wineglass. And he says so.

On re-reading them we are constrained to confess that there is some truth in his criticism. Our answers were too brief to be clear. Had our brother observed that we said, "It is the council recognizing him on behalf of the denomination which gives him a standing in the body," and not "ministers only have the right to ordain for the denomination," which he attributes to us, he might have been less puzzled by our "muddy" statement. Perhaps the following may make our view more clear:

The question is not, who shall perform the ordination service? but, by whose authority, under God, does the service take place? While it is the right of ministers to perform this service, under ordinary circumstances, it is our opinion they should always act under the authority of the church. It is the church that judges of the qualifications of a brother to preach and gives him a license. It is the church that recognizes his call to make preaching his life work, and calls the council to set him apart to it. No minister, or body of ministers, has a right either to give a license to preach or to call a man to ordination. The call for the council is not to neighboring ministers, but to sister churches. Every one who is a member of the council becomes so only by virtue of being a delegate from a church. The most prominent minister in the land cannot appear there in his own right. In all this we are guarding the first principle of our congregational polity—that the church is the source of all authority and power in Christ's kingdom on earth, and that to churches, and not to ministers, is the high responsibility given to guard the ministry against the intrusion of unworthy men, and, as a consequence, to ordain men to this high work. Ministers, in the act of ordination, are the servants of the churches, performing a service on their behalf, and not in their own right, by virtue of their ministerial office. If this be not so, then why is it all in the name of the church? Why do not ministers take this grave matter into their own hands? Why do not one or two, as occasion seems to demand, lay hands upon those they may judge worthy of a place among themselves? In other words, why are we not Episcopalian, or Presbyterian, and hand over this most important function of declaring who has a right to become a minister, and of inducting him into his high office, to a bishop or a board of ministers? It seems very clear, then, a little clearer than "mud in a wineglass"—that our polity, be it scriptural or unscriptural, places the authority to ordain in the churches, and that ministers are to "lay hands" on men only as the churches declare them worthy and request them to do so.

The purpose served by the council is evident. The members of it assist the church calling it with their advice. They give the ordination the sanction and recognition of the churches they represent, and through them of the denomination generally, while the ministers who appear among the delegates perform the ordination service.

But the fact that the church calls a council to assist them in judging of a man's fitness for the ministry, does not prove that the church calling the council has no right to act in the matter alone, should they choose to do so. Under ordinary circumstances, for a church to act alone would be most unwise and discourteous; but still, it appears to us, that their right in the case remains, and in the strictest sense, the council acts for the church, and it is the church which really ordains in every case. In certain circumstances, when a church is isolated or on a mission field, it has all the power to set apart a man to the ministry, without going outside of itself and its pastor.

We find this view is not peculiar to ourselves. Dr. Gulisha Anderson, in his Church Polity, after stating that the act of ordination was performed, in Apostolic days by Apostles, (Acts. 6, 6, 6.) Evangelists

(1 Tim. 5:22). Presbyterians (1 Tim. 4:14), adds: "It should, however, always be borne in mind, that the power to ordain permanent church officers resides exclusively in the churches. If bishops or elders perform the act of ordination, they do it as the agents and representatives of the church, over which the person ordained by them is placed."

Referring to the question whether councils should be called, he says: "This is, no doubt, a commendable custom, since it promotes the fellowship of the churches, and tends to guard the purity of doctrine; but we should never forget that such a council is strictly subordinate to the church that calls it, and acts only by request." Dr. Stiller, in "Baptist Doctrine," holds the same view.

Dr. Hovey, after advising the calling of a council, declares: "Should the council deem the candidate unworthy of ordination, and thus disagree with the church calling it, the latter may have power to go on and ordain the man; but it is rarely so, never wise to do so; and the man thus ordained would have no claim to be recognized by other churches as a competent and trustworthy minister."

We believe all the views we have expressed are rooted in the New Testament, and we hope "some one" of whom Bro. F. asks his questions may give him proper satisfaction. The whole subject is interesting. We have not the deliverance of Dr. Sawyer, Armstrong, &c., at hand. We have no doubt it is excellent, and can scarcely believe that it is in conflict with the views above expressed.

The Dominion Board of Missions.

The Dominion Board of Home Missions has authorized its Secretary to say that according to its estimate not less than three thousand dollars should be expended by it in the present year, in Manitoba, the North-West and British Columbia. With a view to a possible saving of expense in raising the necessary funds for its work, the Board opened correspondence with the various Conventions to ascertain whether they were willing to assume reasonable proportions of the above amount, collect it through their ordinary channels, and remit from time to time to the treasury of the Dominion Board. The idea was suggested by the action of the Maritime Convention in August, instructing its Board of Home Missions to appropriate money to this use. A favorable response has already been received from the Board of Home Missions of Ontario. Although it can hardly be supposed that the brethren in Manitoba can at this stage in the history of the united efforts of the denomination contribute much to the treasury of the newly-constituted Board, yet it has been deemed only courteous to give them the opportunity, in common with the other Conventions. No one, however, can properly feel aggrieved if the Brethren of that Convention should for years to come place all their contributions at the disposal of their local Board. The greatest contribution in their power to make at the present time is that of cordial sympathy and earnest good will in the work which the denomination throughout the Dominion now seeks to accomplish within their territory, but without encroaching on any field which their local Convention may be able to occupy.

At the first meeting of the Dominion Board, the Directors who were present by appointment from the Convention of Manitoba and the North-West presented to the Board their instructions in which were stated the conditions on which the Dominion Board could secure in its work the co-operation of the brethren in Manitoba. These conditions may be sufficiently gathered from the statements of a minute made by the Board on the presentation of the conditions and forwarded to the brethren at Winnipeg, viz:—That the Dominion Board derives its existence from the several Baptist Conventions of Canada, which have prescribed a constitution as a guide to its operations; that the Board is not authorized to disburse the funds entrusted to its disposal according to the opinion of any local Board, nor does it perceive that any useful end would be subserved by the payment of its missionaries and agents through the treasurer of any local Board; that the bounds of any Convention are practically those points of territory in which for the time being it purposes and undertakes to do its own work by its own paid agents; and that any funds not thus taken up, from time to time are freely open to the operations of the Dominion Board; that no Convention or local Board can demand as a right to share in the appointment or official direction of the agents employed by the Dominion Board, and that the securing of the approval of the Convention of Manitoba and the North-West to all acts of the Dominion Board would tend to create ill-feeling on the part of other Conventions whose special concurrence was not in like manner secured, but whose funds are essential to the work; and that the Convention of Manitoba and the North-West, having its duly accredited Directors on the Dominion Board, should, in common with the other Conventions, be contented with the share of authoritative control such directorships give.

While these statements affirming the freedom of action given to the Dominion Board by its Constitution have been unhesitatingly concurred in by all the Directors present at the meeting, a freedom which they have not felt authorized in any way to alter, it is hardly necessary to say that these statements are not designed to

frustrate the joint support by local and Dominion Boards of mission work at any station or field where special circumstances may seem to render such exceptional co-operation very desirable. Nor, at the same time, as it intended that such joint action shall be permanent. The Dominion Board considers itself the servant and the helper of the denomination, and whenever a local Board may be able to assume any work it may have had in hand, it will thankfully retire and spend its strength somewhere else.

Accompanying the minute referred to was the request of the Dominion Board that the Board at Winnipeg would indicate the mission fields it is now supporting, or will undertake supporting during the twelve months, and otherwise kindly facilitate the work of the Dominion Board by supplying any information in its possession respecting unoccupied fields. It may be added that correspondence in this progress also respecting the needs of the little Church at New Westminster, British Columbia. The Board is awaiting replies.

R. W. DAWSON.

Sec. D. E. H. M.

McMaster Hall Notes.

THE DARK SHADOW.

They were strange days. It was on Friday that Albert Haines was stricken down. He possessed one of those quiet, unassuming, delicately adjusted natures that must ever win affection, and when he was laid low we all were touched. He suffered considerably, and at once everything in the least degree hospitable disappeared from the "Hall." But it was not until Monday that the dread fear came with its chill to us all, and the proclamation which resulted in "the silent week" was heard from the lips of the anxious President. With slipped feet we passed through the corridors. To low, subdued tones we asked each other or one of the three grave physicians as to how it fared with him. No door was heard to open or to close. No group was seen in the morning; no ball called us in class or to meals. In some weird, mysterious, ghost-like way the students appeared in the classroom or in the dining-hall; but the social cheer of the table had vanished, and the professors' presence we wondered rather than enjoyed. The father and mother and sister of the sufferer appeared in his room. His brother was already there—they had been students together. Our willing feet sped on swift errands, and willing hands made manifest the feeling of hearts—but the silence only grew more marked. The hours were slow, the days were very long. Wednesday night the wind was moaning softly amid the trees of the park. For some strange reason many could not sleep, but awoke at two o'clock to keep on wondering. We felt, rather than heard, the hurrying to and fro of quick messengers. Then music was wafted from the room where our thoughts were—songs of farewell, songs of hope, sung amid swelling tears. He was "going," the doctor had said. The music ceased—we thought because he had caught the strains of heaven's chorus; but no, the message came that he had rallied—and then we slept. But for the last time the strong physique had been victorious in its struggle with death. In the morning the physicians said ominously, "noon," at noon they said "five o'clock," at five o'clock they said "before midnight." During the evening we gathered together, and kneeling in contrition before the God who knew and guided all, we said, "If it be possible . . . nevertheless, not our will, but thine, be done." We felt easier; but the end was near. At 11 p. m. Thursday, December 3rd, our brother realized the blessedness of glory, and with the words, "Oh, to grace how great a debtor," trembling upon his lips, was at rest. In the knowledge of the surpassing happiness of one who had but preceded us, the shadows grew less dark. There were subdued tapers of triumph in the harmonies of "Asleep in Jesus," as they were chanted in the chapel next morning. In striking contrast to despair was Dr. Cattle's thought that God had taken his own way of consecrating McMaster Hall. Beautiful, in their glad trust, were the words of Dr. Clark and Dr. Rand, as they dwelt upon the other life as the only free, untrammelled life, where men can really do the work for which their capabilities fit them. As we followed the casket from the "Hall," we placed upon it a beautiful wreath, within which there was entwined in fair, fadeless flowers, the words, "Our Brother"; yet we knew that not until our change should come would we in reality follow him who was and is "Our Brother."

The earthly forms of Professor Torrence and Albert Haines both rest in Cheltenham—the first professor and the first student whose death has claimed. The winter wind to-day sighs over the snow-covered graves; but we know that in the strains that float from heaven's harp there is even to-day no sighing.

WORK.

As I write, there is scarcely a student at McMaster Hall. Within a radius of two hundred miles from the city all of our young men are earnestly engaged during this vacation season in special work for the Master. Probably the missionary spirit among the students was never so apparent as at present. Wise heads have devised new plans for fostering this spirit. The students have been enthusiastic in their efforts, and have shown that you will find more of this spirit. R. W. DAWSON.

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