NOTES ON EUROPEAN TRAVEL.

NO. VII.

The chief commercial town in Italy is Genoa, having a population of 180,000. It was an important city under the Romans, and is important to-day. The beauty of its location and of its harbor constitute an attraction almost equal to its churches and its scores of marble palaces. The buildings range along the steep hills like the seats in an amphitheatre, while the heights above and beyond are covered with small trees. The fifth story of the hotel where I stopped was on a level with the lower story of the buildings on the other side of the street. For several centuries she suffered greatly by the Guelph-Ghibelline civil wars. In 1632 she enclosed herself with two lines of fortifications,—the inner wall or rampart, seven miles long, and the outer twenty miles. The harbor is sheltered by two long piers with lighthouses at the ends. Sailing vessels to the number of 7,000, and steamers to the number of 3,000, enter every year. Several of the churches are rich in art. The Cathedral, begun in 1100, contains many relics brought from Palestine by the Crusaders, 700 years ago. The statue of Columbus, erected in 1862, is of white marble with several figures sitting around the base. America is represented as kneeling at the feet of Columbus. Indeed Genoa seemed to be paying (August, 1892) high honors to her distinguished son. The railway from Genoa to Pisa, 105 miles, lies, about half the distance, along the Mediterranean shore, affording charming views of both land and sea. There are bell towers, ruined castles, olive groves and marble hills. The road passes through more than 80 tunnels. Pisa, with a population of 50,000, is a quaint old walled city on the Arno, six miles from its mouth. Three fine arched stone bridges span the river. It has several palaces and churches eight or nine hundred years old. It was conquered by the Romans 180 B. C., and remained a part of the empire more than six centuries. At present there are only four buildings sufficiently rich in art to detain the tourist. The cathedral, dating from 1029 to 1063, consecrated by the Pope in 1118, is in Tuscan-Gothic architecture, and I saw no other building where the Tuscan plainness and Gothic ornament blend so finely. It was built to commemorate the defeat of the Moslems at Palermo. It is 312 feet long and 105 feet wide, of white marble, with black and colored ornamentation. It has a remarkable facade of columns and arches. The doors are of bronze. Inside are 208 columns, 68 of which were captured in war and brought from the East. Suspended from the lofty dome is the famous chandelier whose motion suggested to Galileo the idea of the pendulum. When I entered the building one morning and saw this immense frame holding a load of wax candles, slowly vibrating—the sexton having moved it while extinguishing the lights the previous evening—I could hardly realize that I was standing on the very marbles on which the great philosopher stood, and looking at the objects at which he looked. Around the walls are some paintings and statuary. In front of the cathedral is the baptistery, dating from 1153 to 1278—the finest in the world—a circular marble structure of great architectural beauty, 100 feet in diameter and 190 feet high. It has an echo that can never be forgotten. Inside are the baptismal font, the pulpit of Nicolo standing on seven columns, and six reliefs that have been admired for seven centuries, viz.: The Annunciation and Nativity, the Adoration of the Magi, the Presentation in the Temple, the Crucifixion, the Last Judgment, and the Apostles.

The Leaning Tower, near the cathedral, 179 feet high, 50 feet in diameter and 14 feet out of perpendicular, was built from 1174 to 1350. Hundreds of columns and arches adorn the inside. It is ascended from the inside by 294 steps. From the top one gets a view of the Islands of Elba and Corsica. I happened to be on the top at noon, when the five bells—one of which weighs six tons—began to ring. I quickly took my departure. It was from the top of this tower that Galileo, by letting fall, at the same instant, bodies of unequal weight, demonstrated that the velocity of falling bodies—where a difference occurs—is due wholly to the resistance of the air.

The Campo Santo is a walled enclosure containing 640 tombs of persons of noble birth. When the Crusaders retreated from Jerusalem in the year 1200, they brought 53 ship loads of earth for this cemetery. Sixty-two beautiful windows open through the walls. On all the walls are scores of paintings, one of which is a noted picture, called the *Triumph of Death*. There are within the enclosure great treasures from Egypt and other eastern lands.

Fifty miles from Pisa, up the river Arno, is Florence, having a population of 170,000, beautifully situated on a narrow plain, and partly surrounded by the Apennine Mountains. Eight magnificent arched stone bridges span the river here. The city was founded by the Romans about a century B. C. Being in the central part of Italy, and directly on the line where armies have marched upon Rome, it has often been ravaged by barbarians. In 1434 the famous Medici family assumed the government and the city prospered greatly for three centuries. When Italy became united, Florence became the capital (1864-1870). The Gothic Cathedral, built from 1294-1474, of white and colored marbles (length, 556 feet; width, 343 feet) is a perfect treasure house of art. The Campanile, or bell tower, built of variegated marble, 292 feet high, is superbly decorated with delicate tracery, statues and reliefs. The grand and magnificent Pitti Palace, built by and once belonging to the noble Pitti family, begun in 1440, is a fine architectural structure. About the middle of the sixteenth century it was sold to the Medici family, and has since been a royal palace. It is occupied by the king of Italy when residing in Florence. In the absence of the royal family visitors are admitted. Among the many halls, filled with treasures, are the hall of Venus, hall of Apollo, hall of Mars, hall of Jupiter, hall of Saturn, hall of the Iliad, etc., etc. On the second floor is a gallery containing 500 paintings of rare interest; and thirteen of the richly frescoed rooms on this floor are adorned with tables and cabinets of marble, alabaster, malachite and mosaic. No city in the world, except, perhaps, Athens, boasts of such a galaxy of illustrious names,—e. g. Dante, Galileo, Angelo, Raphael, da Vinci, Savanarola, and a score of others famous in history. I wish my pen could describe her palaces, her museums, her galleries, her churches and other buildings of great beauty and magnificence. And then the visitor is fairly bewildered as he sees them overflowing with such rich treasures of art. Rich cabinets of gems and cameos and bronzes and vases; such vast collections of Flemish, German, Dutch and Venetian pictures; such celebrated paintings and masterpieces of Titian and Raphael, and Van Dyck, and Rubens, and da Vinci, and Del Sarto, and Tintoretto, and Angelo, I saw nowhere else. And after the visitor has wandered through the halls and rooms of those buildings, so majestic that they seem built for eternity, and has been all the while feasting upon the treasures they contain, he almost believes that the artistic wealth of the world has been poured down into Florence.

Another interesting Italian city, with a population of 133,000, is Venice, built upon 117 islands, separated by 147 canals and connected by 378 arched stone bridges. It seems to be floating upon the water. The large, or Grand Canal, is two miles long, and shaped like the letter S. When Venetia was invaded by Attila the Hun in 452, the people who escaped the fire and sword of this ruthless murderer, took refuge on these islands, in the Lagoon of the Gulf of Venice. They prospered, and became practically an independent republic. At first the government was vested in three consuls, then in twelve tribunes, then in a duke—in the Venetian dialect, Doge—elected for life. The first Doge was chosen in 697, and the office was abolished in 1797 by Napoleon I., who wiped the little nation out of the list of independent states. From 457, when the first consuls were chosen, till Nov. 7, 1866, when Victor Emanuel entered the city, and the people voted to join united Italy, Venice has had a checkered history.

My first impressions of the place were disappointing; for in stepping out of the railway station into a gondola, we were carried along a mile or more through several small canals lined with old, inferior buildings, before we entered the Grand Canal, which is lined to the water's edge with magnificent marble palaces, once the homes of princely merchants. You step from the doors of the houses into the gondolas. There are about 4,000 of these curiously shaped boats in the city, and they are all painted black. They take the place of coaches in other cities. Many of the old palaces are now converted into hotels, some are occupied by poorer people and a few are tumbling to ruin. Truly the former glory of Venice has departed. The hotel where I stopped was once two large white palaces, of rare artistic beauty, five stories high, near St. Mark's square—a very central and beautiful part of the city. The cathedral of St. Mark's, dating from 976 to 1071, is one of the finest in the world. It is surmounted by five domes, one of which is 80 feet and another 90 feet high. On the principal front are 500 marble columns of various shapes and colors, brought from Eastern countries. Over the central door are the four famous bronze horses (of the date of the Emperor Nero) that have stood upon the arches of Nero, of Trojan and of Constantine in Rome, and carried by Constantine to Constantinople, and brought from the Hippodrome of Constantinople to Venice in 1204 when that city was taken by the Crusaders. Napoleon I. carried them to Paris in 1797, but they were returned to Venice after the defeat of the emperor at Waterloo in 1815.

"Before St. Mark's still glow his steeds of brass,
Their gilded colors glittering in the sun."

The right door of the vestibule was brought from St. Sophia, Constantinople, in 1203. The central door is in 48 sections, of the twelfth century, covered with silver figures. The interior is of exceeding richness. The floor is of tessellated marble. There are hundreds of the most costly marble columns, all brought from the East, and one cannot find two alike. As I entered the vestibule by the central door, I stepped upon three slabs of red and white marble. They were put there to mark the historic spot of reconciliation between Pope Alexander III. and the German Emperor Frederick Barbarossa, in July, 1177, when the Pope put his foot upon the Emperor's neck, and then condescended to kiss Frederick after thus humiliating him. Truly the power of the popes has waned; for no European sovereign would submit to such insolence to-day.

The altar-piece is wrought in enamel and jewels upon plates of gold and silver. On the right are two columns of precious alabaster, eight inches in diameter, so transparent that a lighted candle, held by a guide on the other side, was visible. At the left of these columns is a famous bronze door carved by Sansovino, at which he worked during a period of 26 years. Upon the walls are more than 40,000 square feet of pictures, all in marble mosaic upon gold background!

The Doge's Palace, near the cathedral, 246 feet long and 234 feet wide, is built of red and white marble, of oriental design and Gothic arches. Whole volumes of history are represented in those marvellous and richly decorated halls. In one hall are colossal statues of Mars and Neptune, between which the Doges were crowned. In another is the largest picture in the world on one piece of canvas, 75 by 35 feet, "The Glory of Paradise," by Tintoretto, containing over 500 figures. The "Hall of the Great Council," 84 by 165 feet, contains the pictures of 76 Doges. The observer at once notices a vacant space covered with black drapery. This marks the spot where the portrait of the Doge Falieri would have hung, but he was executed April 17, 1355. On one side of this room I stepped into the box—a sort of pulpit—where the senators stood, as they came forward to address the Doge. I then stepped out and upon the spot, in the middle of the hall, where Napoleon I. stood when he entered the council chamber and declared the dissolution of the Venetian Republic, May, 1797. Not till a century ago did a hostile force, for the first time, enter the city. The blood-thirsty French conqueror abolished her political privileges which she held so dear; he destroyed many of her buildings; he burned the "Golden Book" containing the names of her nobility, and then the independence of Venice was lost—her glory had departed.

Did space permit I would describe many other places of interest, such as the low dungeons where the State prisoners were confined, deprived of light and almost of air; the great Rialto Bridge, built from 1588 to 1591, all of marble, 144 feet long, 42 feet wide, 72 feet span, resting on 12,000 piles, and lined with shops on both sides; a few of the 100 churches and magnificent palaces erected by the nobility in the eleventh and twelfth centuries—stored with the choicest works of art. While at the famous "Bridge of Sighs," which leads from the Doge's Palace to the public prison, I could appreciate the lines of Byron:

"I stood in Venice on the Bridge of Sighs:
A palace and a prison on each hand:
I saw from out the waves her structures rise
As from the stroke of the enchanter's wand.
A ruler of the waters and their powers:
And such she was:—her daughters had their dowers
From spoils of nations; and the exhaustless East
Poured in her lap all gems in sparkling showers.
In purple was she robed, and of her feast
Monarchs partook, and deemed their dignity increased.

In Venice Tasso's echoes are no more,
And silent rows the songless gondalier;
Her palaces are crumbling to the shore,
And music meets not always now the ear:
Those days are gone—but beauty still is here.
States fall, arts fade—but Nature doth not die,
Nor yet forget how Venice once was dear."

G. E. T.

Act of Assembly.

AN ACT FOR THE INCORPORATION OF CERTAIN BODIES IN CONNECTION WITH THE EASTERN AND WESTERN BAPTIST ASSOCIATIONS.

1. Every Board of Trustees of any chapel or seminary for education, and land and buildings held therewith, or held for the purpose of erecting any chapel or seminary thereon for the use and benefit of any Baptist church in connection with the Eastern and Western New Brunswick Baptist Association, or in connection with any Baptist Education, or other society, to be hereafter chosen for any such purpose, and their successors, shall be a body corporate by the name of "The Trustees of the Baptist Chapel," or other property as the case may be, in the place in which the trust property may be situate, and by that name shall have perpetual succession, power to sue and be sued, a common seal renewable at pleasure, power to hold and receive real and personal estate, and improve, sell, let, or assign the same or any part thereof, on any interest in or arising out of the same, and make bye-laws, and exercise such other powers as are conferred by law for the purpose of managing the temporal affairs of the said chapel, or other property for the benefit of the church to which it may be devoted.

2. All chapels or other property as aforesaid, held in trust as aforesaid in any part of the Province, shall be subject to the provisions of this Act whenever a Board of Trustees to manage the same shall be elected as hereinafter mentioned, and a conveyance thereof shall be made to the corporation by the existing trustees; and the said corporation shall then hold the same for the purposes aforesaid with as good a title, legal and equitable, as such trustees had at the time of the conveyance.

3. Every such church, together with the congregation regularly attending and contributing to its funds by pew rents or otherwise, may annually at such time and in such manner as each church shall prescribe by the male members present at any meeting for the purpose, elect any number of trustees, not less than three nor more than nine, from among the male members of the said church or congregation, or both, who shall continue in office for one year, or until others are elected in their stead.

4. Every meeting of the church, or church and congregation, for any of the purposes aforesaid, shall act on notice to be given by the pastor or minister presiding over the same, or if there be none, by any deacon thereof, at any usual meeting of the church for worship or business.

5. Such trustees may, on due notice, meet together and manage the temporal affairs of the chapel for which they are elected, and the property in connection therewith, for the benefit of the church to which it shall belong.

7. Whenever by this Act any Board of Trustees or number of persons may require to do any act, a majority of those present at the meeting shall be sufficient for the purpose.

8. The annual revenue derived from the rent of lands belonging to any such chapel, seminary, or society as aforesaid, shall not exceed five hundred pounds.

[As printed above the preamble of the Act has been omitted as unnecessary to a correct understanding of its provisions. Section 6, which refers only to the election and duty of seminary trustees is also omitted. We understand that the Act has been amended so that its provisions cover the churches of the Southern New Brunswick Association as well as those of the Eastern and Western. The management of St. Martins Seminary has been provided for by a separate act of the Legislature.]

The Sabbath.

The streams of religion run deeper or shallower as the banks of the Sabbath are kept up or neglected.—*Calcott.*

A preacher in Holland called the Sabbath "God's dyke shutting out an ocean of evils."

A preacher in Louisiana said, "Brethren, stop that *crevasse* in the Sabbath, or your plantations will be inundated with immorality."

"The more entirely," said McCheyne, "I give my Sabbaths to God, and half forget that I am not before the throne of the Lamb, with my harp of gold, the happier am I."

Give to the world one-half of the Sunday, and you will find that religion has no strong hold of the other half.—*Sir Walter Scott.*

I feel as if God had, by giving the Sabbath, given fifty-two springs in the year. —*S. T. Coleridge.*

Where there is no Christian Sabbath, there is no Christian morality; and without this free institutions cannot long be sustained.—*Justice McLean.*

— The worst disease, dyspepsia—The best cure, K. D. C. Free sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

SOMETHING ABOUT ANDRA AND VICINITY.

If you come to Andra the way we did, you will turn off toward the north-west at Gagapatinagram and keep on for 14 miles until you cannot go any further without climbing a big hill, and there you will find Andra. The Gagapatinagram sub-magistrate told me it was thirteen miles; but I know it is fourteen, because I walked the whole distance in two "heats," and wish to record my conviction that a longer, rougher, hotter fourteen miles of road for public travel will be hard to find, in or out of India. My tents had been pitched at Gagapatinagram for five days, and we had preached in fifteen villages nineteen times to 810 heathen, when we started for Andra. We stopped at Menicrda, half way, for a little rest, seven days, and preached eighteen times in twelve villages to 1080 heathen. We arrived here on Monday, February 6, at 12 noon, and as soon as the tent was pitched I consumed all that had been left over from breakfast of a roast chicken, and stretched out my weary, sunburned body for a nap.

Andra is a little village snugly tucked into a break in the mountain range, and has towering peaks on either side. What makes Andra important is the fact that it is the home of a minor Zemindar. There is a palace on a small and dilapidated scale, a fort, and, on state occasions a body-guard of hill warriors, armed with dirks and flint-lock muskets twelve feet long, and equipped with a drum that sounds like ten tin cans, and a horn that would have amazed the Israelites before Jericho.

The present Zemindar is a noble-looking Hindu of about thirty years of age, and is descended from a line of kings who held power in the hills before the Brahmin invasion. He has recently fallen out with the authorities by tying up over night some Peons of the salt department, who had destroyed a private still he had been running, and was away to Vizianagram to stand his trial, like any other offender against English law, when we arrived. We visited him this morning and though his recent experiences might justly be expected to have soured him somewhat on the white man, he met me graciously, presented me with some very nice fruit on a silver platter, and then ingeniously enquired into my object in visiting the place. I told him it was quite a long story; but if he would listen patiently I and my preachers would endeavor to make it plain to him. I asked him if he had ever heard about Christ, and he said: "Nothing definitely; only rumors when I have been at Vizianagram." His munthri or clerk had told me before that he had been here fourteen years, and that no missionary had visited the place in that time. I took the New Testament and read the first chapter of Matthew, and began to explain; but as Telugu was neither his native tongue nor mine, he had much trouble to understand. Then Benjamin began, and in a fifteen minute speech gave the best talk I ever heard from him, and what was in reality a masterpiece in the way of a simple, easily understood exposition of the position Jesus Christ occupied in Jewish history and in the history of His time. Constantly the Rajah would utter exclamations of wonder, and would stop Benjamin to ask questions that showed how fully he was grasping the new ideas. When Benjamin finished I said to the Rajah: "I fear you are wearied; but there is much more I should like you to hear," and he said, "Go on, go on, this is a strange *katha*, tale. I want to hear more. Then Reuben opened his speech by quoting a Christian hymn which described the attributes of God, and also a *slocum* from the Hindu Puranas, which conveyed the same sentiments. Then he showed how utterly false the ordinary Hindu conception of God was; how the Brahmins had degraded for their own purposes the Hindu sacred books, and had utterly failed to give to the people one holy idea of the true God. Then he went on to give a disquisition on the nine incarnations of Hinduism, and showed that not one of them had accomplished one good purpose for men, and quoted from the Shastras to show that they contained the promise of an incarnation for the purpose of removing sin. Then he turned to Christ and showed that in Him that promise was fulfilled, and how it was fulfilled, and warming up and growing bolder, surprised me, and I think must have surprised himself, by a truly eloquent description of the work of Christ in His life and death and resurrection, and an impassioned appeal to the Rajah and the crowd of servants and other people about him, to throw away their false gods, to repudiate the lying of the Brahmins and to believe in Christ. When Reuben finished he was dripping with perspiration; he had been speaking a full hour. The Rajah sighed deeply and seemed to have been greatly affected. I gave him a copy of the New Testament, which he promised to read through at once, and came back to my tent praying in deep concern for the salvation of those who had for the first time been listening to the gospel of Christ. While I listened to Benjamin and Reuben speaking with such unwonted power and emotion, visions of Paul before Felix and Aggripa rose before me, and I felt that I was beholding a scene as unique as it was fitting, and could only wish for the preachers that they also might take in the full significance of the drama in which they were playing so conspicuous a part. M. B. SHAW.

Andra, India, Feb. 8.

— Mrs. Languish: "Tired! Oh, so tired all the time!" Mrs. Smart: "Well, so I used to be until I began to take Ayer's Sarsaparilla as a spring medicine, and now I don't know what it is to have that tired feeling. Try it, my dear; only be sure you get Ayer's."

— "Having used Burdock Blood Bitters for general debility, weakness and lack of appetite, I found it a safe cure." Henry Howard, Brownsville, Ont.

— Cod liver oil has long been justly celebrated as a lung healer. Alone it is difficult to take, but combined with the hypophosphites in Puttner's Emulsion, it is agreeable to the taste, and unequalled by any other medicine for weak lungs.

Ask for Minard's and take no other.

Baptists and the Bible Society.

The *Christian at Work* has recently reopened the questions which were discussed, but not settled, nearly sixty years ago, in reference to the action of the great Bible societies towards missionary versions of the Bible made by English and American Baptist missionaries. The British and Foreign Bible Society and the American Bible Society were organized to promote the printing and wider circulation of the Holy Scriptures in all lands. They were intended to be Catholic or undenominational in their basis, and Christians of all persuasions, including Baptists, were represented in their Boards of Management and appealed to for their pecuniary support. The English society, it is understood, originated in the agency of a Baptist minister who was moved by a strong desire to provide the means for the printing and circulation of the versions of the Scriptures projected for unevangelized races in Asia by the Serampore missionaries.

These versions of the Scriptures, as well as those made by the American missionaries in Burma, were conformed to the principle of translating all words for which equivalents could be found in the native language, instead of transliterating or paraphrasing them, as in some instances by our English translation. All words relating to baptism were rendered by terms which signified *to dip* or *to immerse*. These versions were patronized by the societies until 1834, the British Society having adopted Carey's versions, and the American Society having granted many thousand dollars for the printing of Dr. Judson's Burman translation. The managers knew the character of these versions, but no objection was made to the publication till 1834, when the Bengali translation of Dr. Yates, an English Baptist missionary, was rejected on the ground that it was a sectarian Bible, and that its publication by the society would be a violation of its unsectarian character. The catholicity of the society had been previously illustrated by printing and circulating in all languages the best versions within reach, by whomsoever made, and standard or received versions wherever in general use. It had printed and circulated the English version which transliterates *baptiso* into cognates, the German version which translates these terms by words which means *to dip*, and the Chinese version which renders them by words which signify *to wash*. Up to the date above mentioned there had been perfect harmony among Episcopalians, Presbyterians, Baptists and others on this truly broad and impartial basis.

But Dr. Yates' application was seized upon as a pretext for a revolution in the basis of the society, making it a Pedobaptist, instead of an undenominational institution. The application of Mr. Pierce, a member of the English Baptist mission, to the American Bible Society for money to print the rejected version, transferred the debate to America, and led not only to the refusal of his request, but also to the withdrawal of the support which the society up to this time had given to Judson's Burman version.

The new rule which embodied the revolutionary policy of the society, as first formulated, made the received English version the standard of Bible Society catholicity; a rule which, if impartially applied, would have cut off Morrison's Chinese Bible and Luther's German Bible. The American Bible Society, a few years since, changed the terms of its restrictive rule, but it was only out of deference to good grammar, and not at all in the interest of the old-time catholicity. The thing which has always most deeply touched the Baptist friends of the Bible Society is, that the rule, in neither of its forms, was ever applied to any version in the wide world except the versions made by Baptist missionaries. They have continued to print several versions which render the words for baptism precisely as our missionary versions do, and they also, all the while, have printed and circulated Romish versions, which inculcate positive error, while rejecting versions of known purity and excellence, simply because they translate Greek terms instead of transferring them into versions intended to edify and guide converts from heathenism.

It is well to refresh the memory of men of a former generation by a restatement of these facts. And since the subject has been referred to by a widely-circulated religious paper, in terms opposing the action of the Bible societies, it is important that our younger Baptists readers should be made acquainted with the true history and animus of the case. Be it remembered that the so-called Baptist versions of the Bible, which have been rejected and denounced by the Bible societies, render the term referring to baptism in the Greek Testament according to the concensus of European and American scholars. These versions also follow the precedents established by all the ancient versions, except the Vulgate, which transfers the Greek words instead of translating them. The Syriac, the Coptic, the Ethiopic, the Arabic and the Gothic, as well as the more modern European versions, such as the German, the Danish, the Swedish, the Norwegian and others, all translate *baptiso*, and its derivatives by words which mean *to dip* or *to immerse*. Moreover, the modern versions in this list are circulated by the Bible societies in spite of these so-called sectarian renderings, while our missionary versions are rejected because they are made and used by Baptists. We submit the question as to the corrective to be applied for the settlement of the contention.—*Watchman.*

— Drive out dyspepsia or it will drive out thee. Use K. D. C. Free sample, K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

— R. D. Lewis, of St. John, was completely cured of biliousness and constipation by Hawker's Pills, and now always keeps a supply on hand.

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"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louisa Rielle, Little Canada, Ware, Mass.

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"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va.

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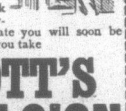

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April 5.

Sabbath School.

BIBLE LESSO

SECOND QUARTER.

From Dr. Moment's notes in the Tre

Lesson III. April 16. Job

JOB'S APPEAL TO GO

I. GOLDEN TEXT: "And J swered and said unto him, W thou knowest not now; but th know hereafter" (John 13: 7). a precious promise. The way are often mysterious. But He make all things plain. The di pose regarding us is so far-reac His wisdom is so superior to it would never do for Him to dealings toward us by our weak perfect understanding. He m far ahead of our knowledge an ence, waiting for our understa Him when we come to kn This is very much as the earth acts toward the child. "Ve art a God that hideth Thyself, Israel, the Saviour." Faith is need for such a God as we hav ledge will come in time. does now we know not fully shall know hereafter. "Now through a glass darkly; but t to face. Now I know in part; shall I know even as also I a And now abideth faith, hope,

II. JOB'S APPEAL TO GOD. (1) By reading the portion of between the lesson of last Sab the one to-day, we find that the Job believe him to be a great s that all this mysterious afflicti is now enduring is because of s terious iniquity of his life. In belief of those three friends w affliction was because of sin, a piness and blessing because of ness. This is a very commo our day. Only the other day good Christian woman ask the "What have I done that G bring on me this great suffe was not the sin that was the ca pain, but the infinite love of Go might more and more purify her like Himself. "Whom loveth He chasteneth." (2) Jo the charge made against h friends; he resents such staten find in 22: 5-7: "Is not thy w great? and thine iniquities inf thou hast taken a pledge brother for naught, and st naked of their clothing. Tho given water to the weary to thou hast withholden bread hungry." This is an exam kind of charges they broug Job. Hence they constantly hin to repent of his sins and pardon him and restore his (22: 21-24). Job was incens speeches, and very much of t of what he said grew out of Job could not himself unde he was afflicted. The lesson us is a part of one of Job's s which he deals with this thou he heard what Jesus afterwa never would have uttered th "What I do thou knowest no thou shalt know hereafter."

Verses 1-3. Even to-day pliant bitter; my stroke is he my groaning. Oh, that I kn might find Him! That I m even to His seat! Physicall agony; mentally, he is in ness: in a state of bewilder cannot understand God. He is not a great sinner; that h none of the wicked acts his f charged him with; but the c calamity he cannot see throu if possible, he would go t would approach Him to Hi and then he would plead his Him and order his argum Him, and he would hear the reply; would listen to what had to speak. He felt so in he would not be afraid to arg with God Himself, as he is no ing with his friends (4, 5).

Verses 6, 7. "Will He pl me with His great power? will put strength in me." righteous might dispute wit should I be delivered forev judge." Here we see Job ge vision of the mercy of God plead against me with His —will He be my enemy t me? No; He will, instead me, or cutting me off, put me; stand by me; defend awful but mysterious expert is a real touch of Job's faith eclipsed.

Verses 8-10. God is invisibl not be seen; He is past findi is a God that hideth Himse the thought of vs. 8, 9. But not hid from Him; He se are, and in all our doings knoweth the way that I tak

Then comes the final tru He hath tried me, I shall co gold." This experience understanding, but one th God is trying me, and the for my good; I shall come f —purer than ever: more p ever.

So also may every since say, for such shall be the e every true child of God.

— The curtains of yest down, the curtains of to-mo but yesterday and to-morr Pierce through the Time-Ele into the Eternal. And sees in any glimpse of immortal white tomb of our belove died from our arms and behind us there, which rise tance like a pale, mournfu milestone, to tell how ma uncheered miles we have j alone—but a pale, specta Is it our lost friend still here, even as we are here with God? Know of a trut the time-shadows have per perishable; that the real b ever was, and whatever is, will be, *is* even now and fo *Carlyle.*

— Buckingham's Dye fo ers can be applied when at uniformly successful in brown or black. Hence its larity.

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