The Sabbath Recorder.

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The Sabbath Recorder.

THE INVITATION.

My heart was hungry and he said,
"The feast is spread!
Come—say not none hath bidden thee—
Come unto me.
I have a place that none can fill but thou;
Come! all is ready now.

"All things are ready. Long ago
It seemed not so;
But now there's nought thy soul could crave
But what I gave
When mine own self I offered once for thee.
Come! taste, and thou shalt see.

"I call thee unto marriage cheer;
Thou hast none here.
Thou art not stilled, thou canst not rest,
Save fully blest.
Nought less than perfect love a thing so weak
Can stay—so thee I seek."

Yet, trembling still, I made excuse:
"I can produce
No pleasant thing, my Saviour! nought
In word, deed, or thought,
But what is stained and worthless through my sin.
How wilt thou let me in?

"Unto a piece of ground
I cling: a sound
Of earth's vain music shuts thee out.
I barter—not with shout
Of commerce coarse, yet mind hath learned
To crave a homage that it hath not earned.

"Oh, Master, how shall I confess
Sin never less?"
But then he answered, "Soul,
I can control
That which hath mastered thee. How fight alone?
How build without a stone?

"Thy passions and their play
Aid not my way
Of saving thee, nor mar
The healing scar
Whereby thy pardon I have bought: Thy debt
Is paid—thy foe is met!

"Look not to penance, prayer, nor tear,
Howe'er sincere—
They cannot shrive thee. Look to me!
Upon the tree
Thy curse I bore. For thee my blood was shed
To lift in bliss thy head.

"I have not thought thy smaller need
Beneath my head.
Thou hast no pang, no lonely hour,
But I its power
Have felt, to hallow it and comfort thee.
Believe, and thou shalt see."

—*Golden Hours.*

FREE MASONRY, A MODERN ANTI-CHRIST.

A Lecture; in substance, as delivered by Elder J. L. BARLOW, at DeRuyter, Madison Co., N. Y., Sept. 20th, 1874. Furnished for publication by request.

The Christ, while yet on earth, gave his church warning that many false christs should come, and if possible deceive the very elect; and ere yet a century had passed away, we find the "beloved disciple," saying: "Even now there are many Anti-christs." As then, so it is now; there are many Anti-christs, all more or less zealously engaged in leading men and women away from the Christ of Nazareth, and the Cross. All these are more or less openly hostile; while all, in spirit, are in deadly opposition to Christ, as the world's only Redeemer.

It is my purpose at this time to call your attention to Free Masonry, as one of the most subtle, and most dangerous of these enemies of Christ and his cause. The most subtile, because stealing the livery of heaven to serve the devil in. The most dangerous, because grasping the reins of power, in civil government, as well as controlling pulpit, press, and courts of justice, while the mass of the people are kept in ignorance of the nature of the tyranny, which rides them with bit and spur. Having been to the expense of money and time to make myself acquainted with the peculiar religious character and principles of this institution, as shown by their acknowledged authors, I can do nothing better than to call them onto the stand, and compel them to testify for our instruction. Friend and foe will acknowledge the fairness of this mode of conducting the discussion. By these authors I shall prove—

THAT MASONRY IS A RELIGION.

As this is denied by many members of the Craft, it will be necessary to consult the leading spirits—the instructors and teachers—the men who have made the question a study, and who are the acknowledged leaders, to whom the masses look up for guidance. Among these teachers, is Albert G. Mackey, Grand Lecturer, &c., of the "thirty-third degree," in the Ancient and Accepted Scottish Rite. I shall quote largely from him, because he has much to say on the subject, and because he is authority among all intelligent Masons, and they will not deny what he says. On page 369 of Mackey's Lexicon, he says: "All the ceremonies of our Order are prefaced and terminated with prayer, because Masonry is a *religious institution*, and because we thereby show our dependence on, and our faith and trust in God."

Under the head of "Order," on page 334, he says: "An order is defined by Johnson to be, among other things, a regular government, a society of dignified persons, distinguished by marks of honor, and a *religious fraternity*. In *all* these senses Masonry may be styled an order; . . . and if it does not constitute a religion in itself, it is at least religion's hand-maid."

Here seems to be the only weak spot in all Mackey's writings on this point; and I give it, so as to be perfectly fair. Other testimony is explicit enough, and can be understood in no other way than as teaching that Masonry is a religion—of divine origin and of saving power. Under the head of Religion, page 402, he says: "Free Masonry does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith, in which men of all nations and sects agree—the belief in God and in his superintending providence. Beyond this it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammeled. This is the only *religious* qualification required of a candidate, but *this* is *most strictly demanded!* The *religion*, then, of Masonry, is pure Theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

I give the above extract in full, because of its significance. It is remarkable, not only for what it says, but for what it suggests. It asserts that Masons have a "faith," and clearly show that this "faith" is not the Christian's faith. "Men of all nations and all sects" do not agree in the Christian's faith; and yet Christians who join the lodge are expected to make a profession of this "universal faith, in which men of all nations and all sects agree"—and to make it at the Masonic altar—kneeling there with Jew, Hindoo, Chinese, Mussulman, and Infidel, and joining in this worship with them as brothers. Whatever the candidate's faith may be, before he enters the lodge, he must make a profession of this Masonic religion. In the words of the extract above "this is most strictly demanded!" *i. e.*, a profession of this "simple and universal faith," is most *strictly demanded!*

Again: mark the phrase—"the religion of Masonry." There is no mistaking this. Masons have a religion of their own, and it "is pure theism, on which," &c. Masonry, whatever else it may be, is a religion, and that religion is "pure theism;" or in other words, pure deism, *i. e.*, it acknowledges and professes to worship a God, but acknowledges no Christ in that God-head, or even the necessity of a Mediator. The very genius of the institution prohibits the introduction into prayers, or any part of the ritual, of anything peculiar to the Christian, or to any other than the Masonic creed. The Christian, the Mohammedan, the Jew, the Infidel, and every other sectary belonging to the fraternity, must worship at the altar of Masonry, as integers in a common brotherhood; and are permitted to worship there only *that* God who would be supposed to recognize, in such a motley crowd, a band of homogeneous spirits, bearing his impress and of his begetting! The absurdity of all this ought to be apparent to every mind, possessing even a very small modicum of common sense, and yet recognized gospel ministers, who have worn the cable tow and the hoodwink, can see nothing wrong in such associations, nothing derogatory to Christian brotherhood in such mixed affiliations!

But we are further told in the above extract, that diverse sectaries, thus welded into one homogeneous mass, may "engraft their own peculiar opinions" on the religion of Masonry; or rather, that they do it. Here no one can fail to see that Masonry is held to be the primary religion, and the initiate, whether Christian or Jew, may "graft" his own little religion of sect upon this great Tree of Life, or higher religion of Masonry. That I do not misjudge or mistake this sentiment, see Steinbrenner's "Origin of Masonry," pp. 13, 14. Speaking of Masonry, the author says: "She *can* and *will* educate the pious man to that *higher* religion—that religion in which all men can agree—which indeed embraces the *lower* religion of creeds and sects," &c. A kindred sentiment is added to the above, from "The American Quarterly Review of Free Masonry, 1857," edited by A. G. Mackey; page 127. "As there is a natural right, which is the source of all positive laws, so there is a *universal religion* covering all the peculiar religions of the world. We profess this universal religion, and consequently we welcome those who profess a particular religion, which is but a part of it; the government itself professes it when it proclaims freedom of worship."

These extracts are given without comments. Do they need any? A multitude of others might here be given, all speaking in the same direction, but I pass them to make room for others, which, while they are different, will yet confirm the above. Let me, however, call attention to the last part of the preceding extract from the Lexicon. We have been told that the "different members engraft their own peculiar opinions" on the "religion of Masonry;" "but they are not permitted to introduce them into the lodge." Here we see that Christ and his atonement can find no place in the theory or practice of the lodge, thus making the Masonic religion an open and avowed Anti-christ. Let us further examine

MASONIC PROFESSIONS.

And here, again, Mr. Mackey shall be our witness; not because he is the only one, but because his authority will not be questioned. We open his "Masonic Ritualist," and on page 39 read as follows: "Speculative Masonry is the application and sanctification of the working tools and implements, the rules and principles of operative masonry, to the *veneration of God* and the *purification of the heart.*" From the above extract we learn that speculative Masonry proposes as an end of its labors "the veneration of God," by its votaries, and the "purification of their hearts;" and that this end is to be reached by the use of the "working tools and implements, the rules and principles of operative masonry," which "working tools and implements," etc., are applied and sanctified for that purpose! Hear him again, commencing on the same page: "The speculative Mason is engaged in the construction of a spiritual temple in his heart, *pure* and *spotless*, fit for the dwelling place of Him who is the author of purity!" But how does he build this spiritual temple? Look again on page 39, and see how one of the working tools and implements is used for this purpose, to the exclusion of the blood of Christ: "The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house 'not made with hands, eternal in the heavens.'"

All this is taught the initiate in the first degree, or that of Entered Apprentice. The above language is spoken to the newly made member, as the common gavel—one of the working tools of this degree—is put into his hands. We will suppose, as is not unfrequently the case, that the officer conducting the exercises is a gospel minister, and the initiate an inexperienced young man, knowing nothing of Christianity and caring less, and yet like all other men, having a strong religious instinct. He finds here—under circumstances purposely contrived to make a profound impression upon his mind—an acknowledged religious teacher, who tells him, very solemnly, that he is to use the gavel for the purpose of fitting his mind for a place in "that house not made with hands, eternal in the heavens!" What wonder is it that hundreds of thoughtless and sin-loving men, throughout the land, are found trusting to this teaching—coming as it often does from the lips of Christian ministers—and thus risking their eternal salvation! What wonder is it that such men, so taught in the lodge-room, should turn away from the pulpit-taught religion of these priests, who minister on week nights, in darkness and secrecy, at the altars of Baal; and then on the Sabbath, and in open daylight, at the Christian's shrine? At one or the other they *must* play the hypocrite. No man *can* believe the two. In which of these religions will the initiate follow his pastor? Unless a miracle intervene, he will consider him a true leader in the Masonic religion, and a hypocrite as regards Christianity. No sane man can come to any other conclusion. It is a divine principle, with heaven's own stamp upon it, that "no man can serve two masters."

I will now call to the stand, a witness of whom Mr. Mackey speaks, as "one of the most learned and philosophic Masons, of this, or perhaps any other time," George Oliver, D. D. On pages 6 and 7 of his "Star in the East," he says: "All our charges, all our regulations, assume as a foundation which cannot be moved, a belief in the being of a God, and a future state of rewards and punishments, and inculcate the necessity of moral purity, as a qualification for future happiness; and this, according to our definitions, forms the sum and substance of religion in its most universal acceptation." Again on page 8, he says: "Our solemn dedications and consecrations speak the same language, and they are irrefragable evidences of the intimate *connection* which subsists between Masonry and religion!" He further tells us, on the same page, that the Royal Arch "degree is purely religious;" and closes a paragraph by inquiring, "If this be not religion, if this be not *Christianity*, what is it?" This assumption of Oliver's that Christianity and Masonry are identical, is simply a monstrous falsehood. Indeed, he effectually shows this himself, by his various admissions. It is a most perplexing thing to carry out, consistently, a scheme of falsehood; and so our author finds it, though he seems to be innocent of any knowledge of his own inconsistencies. In the quotations above, if he does not claim that Masonry is religion, and the Christian religion, as well, then does language fail to reach its own ends. Yet on another page (the 4th) he says that Masonry "is *not* in itself religion; but the hand-maid and assistant to religion." Then as to its being Christianity, he frankly admits that "in the lectures of Free Masonry there is no direct reference to Christianity." If not in the "lectures," we know such references can be found nowhere else in Masonry; and if so, every intelligent mind will distrust that kind of religion which is taught without any "direct reference to Christianity." But the following from page 6, will help us to an intelligent idea of that religion which may be taught without any "direct reference to Christianity;" or as Mr. Oliver has it in another place in his writings: "It may be taught with all its obligations, duties and hopes, and in all its beautiful applications to life, without being trammeled by any *sectarian* dogmas whatever." But listen to page 6: "A Jew, a Mahometan, or a Pagan (for all these are equal worshipers in this religion) may attend our lodges without fear of hearing his peculiar doctrines or mode of faith called in question! . . . because a permanent and unalterable landmark of Masonry is the total *absence* and *exclusion* of religious or political controversy." On the same page our author gives three definitions of Masonry. His third one makes it a "Science which includes *all* others, which teaches *all human* and *divine* knowledge!" And yet by his own admissions above, Christianity is excluded from the system, as neither Jew, Mohammedan, or Pagan would tolerate it there for a moment. But hear him again, in a quotation which he copies with approval, from Bro. Stephen Jones: "In contemplation of the wisdom, goodness, and power of the Great Architect of the universe, the Turk (under one name), the Jew and Christian (under another) can join in adoration; all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity in whose hands are the issues of life and death, though differing in some more *minute* tenets peculiar to each; and is it necessary that this admirable system of union for the best of purposes should be destroyed by the introduction in a Christian lodge of the doctrine of *redemption*, which must offend the Turk; or of the *holy name of the Messiah*, which offends the prejudices of the Jew; or in a Turkish lodge of the name of Mahomet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent institution? No! we are brethren."

The above extract requires more than a passing thought. It appears that these diverse persons and nationalities have a common religion, and a common worship, in which—setting aside all that is peculiar to their various national religions—they are expected to join. This religion, as Steinbrenner says, is a "higher" religion than all others. Other authors call it the "universal religion," including Christianity, Judaism, Mohammedanism, and all others. All these diverse religionists meet together, and kneel at the same altar, as brethren! They have a Ritual containing forms of prayer, by which a common access is supposed to be had to a common god! Must it not be a very *uncommon* god who would recognize such a motley mass as a brotherhood of his begetting? The Christian's God could certainly acknowledge no such body of worshipers. How positive is Christ, when he says: "No man cometh unto the Father but by me." And would not the God and Father of our Lord Jesus Christ, in looking upon such a body of worshipers, as sometimes convenes in a Masonic lodge, and there look up to him as Father, raise the wondering inquiry, "Who hath begotten *me* these?" But it is claimed that this religion is of

DIVINE ORIGIN.

And here, again, we appeal to Oliver. On page 2 of his "Star in the East," he says: "Free Masonry was revealed by God himself to the first man." In a foot note he says: "This may appear a bold assertion, but I am pursuaded it is nevertheless true." Again, he says: "Operative masonry was of human institution; speculative Masonry of divine!" And again: "Masonry in the first ages of the world was therefore a system of pure religion."

Of this, and in harmony with this, Mackey in his Lexicon, page 34, says: "At the lofty tower of Babel, language was confounded, and Masonry lost! for Masonry then, as now, consisted in a knowledge of of these great truths, that there is one God, and that the soul is immortal." L. E. Reynolds, P. M. P. H. P., in his late work entitled "Mysteries of Masonry," says: "We therefore contend that Masonry is of divine origin." I quote from memory, and page 150. This author also says: "All the work of our order is for the sake of a *divine life*;" and again: "The holy Scriptures are only to be understood through the Ritual of Masonry!" This same idea of the divine origin and character of Masonry is taught in the Hymnology of the institution. See Hymn for "Consecration of Lodges" in all the Manuals.

"Hail, Masonry divine!
Glory of ages, shine!
Long may'st thou reign.
Where'er thy lodges stand,
May they have great command,
And always grace the land;
Thou art divine."

This idea permeates all the religious teachings of the fraternity. If it is *not* of divine origin, it has no claims to respect as a religion or a worship. It must be divine, or it is devilish. If it *is* divine, then is Christ an impostor, and Christianity a humbug! Judge ye! It is also, of course, claimed to be

A SAVING RELIGION.

All that the Christian religion can do for a man, the Masonic religion claims to do. Is it promised in the Bible that the blood of Jesus Christ cleanseth us from all sin? So in Masonry. The "common gavel" will divest our "hearts and consciences of *all* the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual temple," &c. This is in all the Manuals, and meets the candidate on the very threshold of the Order. Again, Mr. Sickels says, pp. 97, 98, of his Free Mason's Monitor: "We now find man *complete* in morality and intelligence, with the stay of religion added, to ensure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which *the soul of man requires*."

This is significant language, and if true, should not be dismissed without careful scrutiny. If false, it equally demands our attention, from the magnitude of its evil tendencies. But true or false, its claims are certainly magnificent. It is the man who has been raised to "sublime and ancient" degree, or made a Master Mason, of whom these things are said. When we remember that the Master Mason may have been initiated, passed and raised, all in the same evening, and the happy man may be an ignorant man, an unconverted man, a Chinaman, a Jew, a Mohammedan, &c., it is certainly astonishing, that in one evening, or in three months even, in the regular course, a man should, by the processes of becoming a Master Mason, acquire a complete moral character, become completely intelligent, and at the same time become so completely converted and saved, as to render it impossible to suggest anything more that his soul may require. And yet, all this is gravely asserted above, if language means anything. It will hardly avail for the Christian Mason to say, "Of course, *I* believe no such stuff as that!" Others *do*. It cannot be denied that many men in the land are to-day risking their eternal salvation on the teachings of this system; and these Christians, in the pulpit and in the pew, are giving life and strength to this soul-poison by their countenance and support, while others are almost equally efficient in sustaining the evil by their criminal indifference.

One more quotation under this head, from Mackey's Lexicon, page 16: "*Accacian*, a term derived from *anania*, innocence, and signifying a Mason, who, by living in strict obedience to the obligations and the precepts of the fraternity, is *free from sin*." Does this need any comment?

IT IS A CHRISTLESS RELIGION.

This may be seen, from what has already been adduced, in such language as this, already quoted: "Is it necessary that this admirable system of union should be destroyed by the introduction in a Christian lodge, of the doctrine of redemption, which must offend the Turk; or of the holy name of the Messiah, which offends the Jew," &c. This is at once proof of the Christless character of lodge religion and lodge worship. Take up the Manuals, Monitors, Ritualists, &c., and read the prayers, and the extracts from the New Testament, and you will find the same ominous absence of the sacred name, so loved by the Christian, and *so* hated by all other sectaries. In the Mark Master's degree, an extract appears from 1st Peter, second chapter, in which the name of Christ should be, but does not appear; and its omission could not have been accidental. Again, in the Royal Arch degree, an extract is read from 2d Thessalonians, third chapter, commencing with the sixth verse. Twice in this extract is this name omitted in such Manuals as are now in general use in the lodge—such as Macoy's, Sickel's, Mackey's, &c. These omissions are so skillfully made that one needs to be well versed in Scripture to notice them in reading. Many Masons, with these works in their hands, are in profound ignorance of this deceitful handling of the Word of God, as I have learned by actual conversation with them on the subject.

With the facts given above, take into consideration the Masonic mode of dating their records, documents, advertisements, and corner stones which they lay. Instead of writing A. D. 1875, which in full, would read, Anno Domini, or year of our Lord 1875, they write, and print, and carve A. L. 5875;—in full, Anno Lucis, or Year of Light 5875. By this, they rid themselves of all reference to Christ, and at the same time claim an existence—as a government and as a religion—coeval with time. Some of their authors, as well as others, frankly acknowledge the absence of Christ's name from Ritual, prayers, &c., and account for it by claiming that the Ritual was made before Christ's advent, and thereby infer that Masonry existed before the Christian era—indeed, so asserting. I need not do more than to [illegible], that this is a first-class falsehood. The Ritual, for which such antiquity is claimed, is only about one hundred and fifty years old, in any of its parts. The institution to which it belongs, not being one hundred and fifty-eight years old until June 24th, 1875; or in Masonic data, June 24th, A. L. 5875. From all this evidence, and much more which might be given, I charge speculative FreeMasonry with setting itself up as a rival of the Christian church, and as an enemy, whose existence is dangerous to the best interests of that church and her Lord. In conclusion, so far as refers to the religious character of Masonry, I now call your attention to a few

MISCELLANEOUS EVIDENCES.

Among these may be classed what may be called the technology of Masonry. And first in importance among the religious terms made use of is that of

THE NEW BIRTH.

Mackey, in his Ritualist, pp. 22, 23, 24, says of the candidate about to be initiated: "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the *new birth!* and asking a withdrawal of the vail which conceals *Divine truth* from his uninitiated sight. And here, as with Moses, at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground;' and the ceremonial preparations surround him, all of a significant character, to indicate to him that some great change is about to take place in his moral and intellectual condition. He is already beginning to discover that the design of Masonry is to introduce him to new views of life and its duties. He is indeed to commence with new lessons in a new school. There is to be, not simply a change for the future, but also an *extinction of the past;* for initiation is, as it were, a death to the world and a resurrection to a new life. . . . The *Shock of Entrance*, is, then, . . . the symbol of the agonies of the *first death*, and of the throes of the *new birth!*" On page 13 Mackey says of

THE SHOCK OF ENLIGHTENMENT:

"This mental illumination—this spiritual light which after his new *birth* is the first demand of the new candidate, is but another name for divine truth—the truth of God and the soul—the nature and essence of both—which constitute the *chief design of all Masonic teaching*."

The altar in the lodge room is an article applied to religious purposes only, and at this Masons kneel and take their obligations. Around this they perform their devotional exercises. Their buildings are called *temples*. This name belongs to buildings devoted to religious uses. Mackey says of their halls, "Hence, FreeasMon's lodges, which are but temples to the Most High," &c. p. 96 of Lexicon. Their *dedications* and *consecrations* are specific religious acts, for which they have religious formulas—not Christian, but heathen. They have religious rites for the burial of their dead—taking this work out of the hands of the church—using their own Christless prayers, and their own ritual; and invariably sending the deceased brother to the grand lodge above, whether Jew, Mohammedan, or Infidel. They have Chaplains, Priests, Prelates, and a regular order of High Priesthood. In the Ancient and Accepted Scottish Rite, they have the ordinance of Baptism, and the Communion of Bread and Wine as well! 'Tis but two or three years since an account of a Masonic baptism — performed by Albert Pike, on two children in the city of Washington, went the rounds of the papers. Their Most Excellent High Priest is robed in the cast-off garments of the Aaronic Priesthood — the Ephod — the Mitre — the Breastplate—all of which, with the religion which they served, God forever put away, when—in the person of the Christ whom Masons reject—he established the Christian religion. Thus, the head and garments of this modern Anti-christ are perverted and cast-off Judaism—its body is revived heathenism — (its authors claiming for it a direct descent from the ancient Egyptian, Eleusinian, and other heathen mysteries,)—its other portions, a travestied Christianity, and its spirit, a concentrated and hypocritical Atheism.

Whether the originators of Blue Lodge Masonry intended their bantling to take on all this, I do not know; but that French Atheists, German and American Infidels, and Jews, have wrought in, and through the higher degrees, to supplant and overthrow the Christian religion, I fully believe. That the institution is fast working this result, is certain.

Masonic writers are fond of saying that Masonry teaches the immortality of the soul, and consequently the resurrection of the dead. But on what does Masonry base this doctrine? Certainly not on the resurrection of Jesus Christ. We have already seen above that the harmony of this excellent institution would be "destroyed" by the introduction into a Christian lodge of the "doctrine of redemption." They *do* base it on the lying legend of the murder of Hiram Abiff, and his resurrection on the "five points of fellowship!" and Christian ministers play this absurd farce, and can see no wrong in teaching heathen, infidel and "what not," this travestie of a most glorious Christian doctrine! Masonry *is* a religion; but *what* a religion to find a home in a Christian land, and worshipers, among the occupants of Christian pulpits and Christian pews! In view of the above facts,

WHAT OUGHT CHURCHES TO DO?

I answer: Their first and paramount duty is to enlighten themselves as to the nature, workings, and tendencies of FreeMasonry and like organizations. This, now, may be easily done. The secret and open work of Masonry is now before the world. If the churches remain longer in ignorance [illegible] sin against God and that humanity they are established to warn and save. The cry so often heard, "I know nothing about Masonry; and I do not care to know anything about it!" is the cry of the traitor and the coward, caught up and repeated by the thoughtless and the senseless human parrots, who only echo the sayings and sentiments of the leaders, in their respective communities. No *true* man would give utterance to it.

The next step should be to labor with, and endeavor to win from, lodge affiliations such members, in pulpit or pew, as they may have in their fellowship. Deal gently with them, as many are, as yet, ignorant of the baser features of the institution. Set before them the facts, lovingly, but faithfully; then ask them to leave the lodge and renounce it as a "work of darkness." If, after prayerful and Christian effort, these still cling to the lodge, let them be excluded from the church. The Christian religion is like its Author, exclusive. It will tolerate no handmaids or helpers. It knows and recognizes no sister religion. Its altars are for those who bow at no other. Those who try to "climb up some other way," are said by Christ to be "thieves and robbers!" and such can have no part nor lot in him. To knowingly and understandingly fellowship the worshipers, in such a religion as Masonry is shown to be, is to wound Christ in the house of his friends.

Those pastors of our churches who join in these Christless baptisms, and these Masonic communions of bread and wine, or who belong to and support and fellowship the system of which they form a part, have no right to minister at the Christian's shrine. They are, to all intents and purposes, idolaters. Those who know these things have no right to fellowship Masons at the Lord's table. Such affiliations are opposed to the very genius of Christianity. Paul, in speaking of these things in 1 Corinthians 10: 20, 21, says: "I would not that ye should fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the tables of devils." "Be ye not unequally yoked together with unbelievers!" has a meaning in these times, and in these circumstances, we should do well to heed. So long as the church permits Masonic ministers to preside and private members to sit at the table of the Lord, they do, practically, make it the "table of devils;" and so long as these *are* thus fellowshipped, will they continue to worship, in form, at least, at the altars of Baal in the lodge room and at Christ's in the church. Let them be disfellowshipped entirely at the latter, and if there be any Christ in them, their longings for Christian fellowship will compel them to seek it by a severance of the ties which bind them to the lodge. Nor is this course either uncharitable or unkind. It is a duty the church owes to God as well as to those who must thus be dealt with. There seems no other way to save many from destruction. If, when the alternative is presented—of either the lodge or the church—any should cling to the former, and thereby compel the latter to exclude, they are either not Christians at all, or they are in a fearfully backslidden state.

FINALLY.

The church having become enlightened, and having purged herself from all complicity with or fellowship for Masonry and kindred associations, it is her duty to scatter abroad the light she has acquired. Her pulpits should sound the trumpet of warning so as to give no uncertain alarms. Her money should be freely expended, while her prayers should be freely offered for the spread of light, by lectures, papers, books, tracts, &c., until the people shall know the enemy which is in secrecy, and with cunning truly diabolic, sapping the very foundations of Christianity and the free institutions she carries in her hands with which to bless mankind. Should the churches refuse to do this, as too many are doing, just in proportion to the light they are sinning against are they proving themselves traitors to Christ, and enemies to their fellowmen. Instead of honest light-houses, lighting the storm-tossed mariner to the haven of safety and repose, they become the wreckers' false and delusive lights, luring to shipwreck, disaster, and death.

DEBT.—A weary traveler, with his money all gone, slowly but surely follows the downhill path. Before him lies a "muddy pool," deep and wide; but "gold" is on the other side. He must reach it though he is penniless; but how? Borrow. Turn, O friend, while there is life and energy. Follow the banks; wait; the Lord will help those who help themselves. Do not take it in your own hands; do not borrow; do not, for your life, attempt to cross the pool of debt. He heeds not; he borrows, and the first step is taken. Again, and he sinks deeper; but gold is on the other side. He can soon reach it; all will be paid. Again he borrows, to keep life while he goes on. Now he is midway. In vain he looks back, he cannot return; and he finds himself sinking deeper, deeper. Soon he is beset on all sides, and with the cry, "Pay me" ringing in his ears, he sinks to rise no more.

"WHERE I AM THOU SHALT BE."

Wouldst thou indeed my true disciple be?
Take up the cross I freely bore for thee,
Be not afraid to follow where I lead,
I will defend thee at thine utmost need,
"Where I am thou shalt be."

I will not leave thee in the world alone,
Thy toils and conflicts all to me are known,
I will uphold and guide thee in the way,
And cheer thee with this promise day by day,
"Where thou art I will be."

I will preserve thy soul from every snare,
I will encompass thee with tender care,
Leave all for me, trust wholly in my love,
And in thy sweet experience thou shalt prove,
"Where I am thou shalt be."

With cheerful courage and uplifted head,
Press onward in the path He bids thee tread,
No gloomy shadows need thy soul dismay,
If thou canst only hear the Master say

What though the conflict should be sharp and long,
What though thy foes be numerous and strong,
Enough for thee, the presence of thy Lord,
Enough for thee, this full and rich reward,
"Where I am thou shalt be."

This is the "hidden manna" Jesus gives,
Where faith victorious and triumphant lives,
The secret strength of every loving heart,
Whose deepest grief would be from Him to part,
"Where I am thou shalt be."

And when this weary pilgrimage is done,
The battle ended and the victory won,
He will receive thee to His home above,
And thou shalt hear Him speak these words of love,
"Where I am thou shalt be."

HOW THEY DID IT.

BY REV. THEODORE L. CUYLER.

When we read that in the days of the apostles "the word of God grew mightily and prevailed," we are constrained to look further and see how they did it. We inquire for the secret of their success. It may be said that if the Holy Spirit were poured out as wonderfully upon our churches as upon the church at Jerusalem, we should see the phenomena of Pentecost and the scenes of Samaria and Antioch repeated again. Suppose we reverse this, and say that if we live and pray and labor as Peter and his fellow-Christians did, we should have as plentiful outpourings of the Holy Ghost. Of the divine side of those early successes, we will say nothing. On the human side what do we discover?

1. We see a prodigious amount of personal labor. The book of the Acts is not a chronicle of conventions, or conferences, or councils, or even of churches as such. It is the story of individual life and labor. What Philip did to enlighten the Ethiopian treasurer, and what Paul did for a heathen jailer, and how Peter visited and guided Cornelius, and how Aquila and his wife set Apollos aright—these are the main features of the apostolic history. We do not read that a "benevolent society" was organized at Joppa, with plentiful by-laws. But there was one woman's needle very busy there under the "by-law" of love. Throughout the book runs this golden thread of personal consecration to Christ's cause. In our time there is no small amount of eloquent nonsense uttered about "reaching the *masses*." It is a glittering generality which finds no warrant in God's wise book. Human beings sin as individuals, suffer as individuals, and must be saved as individuals. Christ did not die for "masses;" he died for men. Each person must be reached—one at a time. Brother Moody preaches Jesus to ten thousand hearers in Dublin or Manchester, and then he asks each individual to stop and be conversed with in an inquiry meeting. When he leaves a town, he solemnly enjoins upon Christians to keep personal oversight of each new convert. If Brother Moody has any "hobby" it is the sensible one that personal labor is the mainspring of spiritual success. He has no patience with this magniloquent rubbish about saving sinners by wholesale.

If the devil can only succeed in enticing God's people into a big convention and into the passage of a series of flaming resolutions, and the appointment of a tremendous committee, and then going home to sleep over it, he is perfectly delighted. But when he sees a man like Dr. Spencer wrestling with an obstinate sinner, or a Harlan Page hard at it in personal effort with some impenitent soul, he is full of rage. Satan knows what hurts him, and there is nothing that he chuckels over more than the pious vaporing about "saving the masses." His policy is to tempt people and ruin them one by one. When churches are revived, it is by individual hearts getting aroused and at work.

2. Another secret of apostolic success was that they knew how to *pray*. They had no stereotyped liturgy, such as we hear in too many Presbyterian meetings. Too many Christians pray "like a book." Those early Christians asked God for just what they wanted. If Peter was in the dungeon, they met at John Mark's house, and prayed him out of the dungeon. If they needed courage to face the enemy, they prayed that they "might speak thy word with all boldness." Every prayer had a point and a purpose. They were united in their requests. They continued in supplication till the blessing came. Such prayer would bring a revival in the most cast-iron church in all our borders. Nay, such prayer meetings would be a revival.

3. Those early Christians knew how to give. They sold a part of their possessions in order to help Christ's poor. They gave also, systematically, every week, as God had prospered them. When the time comes that American church members begin to sell their carriages, and rosewood pianos, and Brussels carpets, in order to fill up the treasury of Christ, we may conclude that the millennium is nearer by several degrees. Whenever they begin to give "as God has prospered them," we shall hear no more about "destitute neighborhoods," and starved-out mission enterprises. The art of giving to the Lord is well nigh a "lost art." Let us go back and find it in the New Testament.

4. Those early Christians knew how to preach. The narrative is—"They preached Christ unto them." A personal Saviour was brought right home to each needy, guilty sinner. They wasted no time on bootless controversies. Taking it for granted that each man was a perishing sinner, and taking it for granted that the gospel of Calvary was true, they pressed the Saviour upon every conscience. Conversions came quick and strong.

5. But the grandest thing about those early followers of Jesus was their lives. For them to live was Christ. No epistle that noble old Paul ever penned affects me more than his pure, sweet, cheerful, honest, heroic life. The man himself represented Jesus to a wandering, wicked world. The crying need of our day is "more Christ-like men and women." Then we shall have a fresh and beautiful "Book of the Acts."—*Evangelist.*

THE PRAYER MEETING.

A prayer meeting, like a poet, should be born, not made. It should be nascent in the hearts of Christians. We are a little afraid of the phrase "good prayer meeting." It savors of a wrong idea as to what a prayer meeting should be. It should be good before it is a meeting at all, in order that it may be good as a whole. The prayer meeting can be good to you only as you bring it with you. Its value to you is largely determined before the first hymn is sung. He who has a good prayer meeting in his heart will be sure to have one in the lecture room. It must grow up out of your desires and longings. To jostle a hundred worldly-minded Christians together in a prayer room, each one straight and feverish from his farm, his merchandise and his sinning, and expect a really helpful meeting, is sheer absurdity. God's Spirit makes a good meeting. He comes in answer to the prayer that has been smouldering a day, or a week, or a year, in the depths of spiritual desire, and that breaks out in tongues of flame, when the "one mind" comes to expression in the prayer meeting.

Making a good meeting is a sometimes dangerous experiment. An interesting meeting can usually be constructed out of the elements on the surface. But it is machinery. It has the creaking of wheels and springs, and the smell of worldly oil. Get a few good speakers, break up every tendency to the real level of discouraging dullness by a startling anecdote or illustration, fill every pause with a stirring song, and you will make an interesting meeting. But will it be a good one? People will say it is. They will nod to each other as they go out, and rub their hands with a fine satisfaction. The meeting has been a success—arranged as sometimes pulpit services are, with a view to "effect." But each one goes on his dead and selfish way, just the same. Next week there will be another good meeting, more self-gratulation and less and less groaning of the spirit. Let us beware of a pious Wednesday evening entertainment.

What about dull prayer meetings? Better the dullness, that may awaken to a sense of the real deadness, than worldly spices, to perfume the cerements and conceal the decay. Even "devil's pauses," so much dreaded by those who want to see things "moving on," have their value. They are better sometimes than noisy froth. At least they are honest, and sincerity is a great thing in a prayer meeting.

Talking meetings should be held separately. Sometimes a church gets into a chatting state. Don't let the chatter kill the prayer. Take a special evening for it. But go to prayer meeting to pray. Carry your burdens of soul there, not your criticisms. Do not be anxious about the success of the meeting, only about your own soul, and the souls of others. The meeting will take care of itself. It may not be a success. It may be very stupid; because very honest. But if you and yours go out with bowed heads saying humbly, "How long, oh! Lord, how long?" that prayer meeting will be a *sancta porta*, a gateway to the throne.—*Interior.*

"BROUGHT IN BY A SMILE."

A London minister said to a brother clergyman, one Monday morning, "Seven persons were received into my church yesterday, and they were all brought in by a smile."

"Brought in by a smile!" echoed the astonished listener, "what do you mean?"

"I will explain. Several months ago, as I passed a certain house on my way to church, I saw, held in the arms of its nurse, a beautiful infant. As it fixed its large eyes on me I smiled, and the sweet child returned the smile. The next Sabbath the babe was again before the window, and again I gave it a smile, and this time, as before, it gave back an answering smile. The third Sabbath I looked up to the window as I passed, and now the babe smiled down on me, and this time I threw to the pretty prattler a kiss. Instantly one little hand was extended, and a kiss thrown back to me. And so it came to pass that I learned to watch for the baby on my way to church; and as the weeks went by I noticed that the nurse and the baby were not alone. Other members of the family pressed to the window to see the gentleman who had always a smile for the household pet.

"One Sabbath, as I passed, two children, a boy and a girl, stood at the window beside the baby. That morning the father and mother had said to these children, 'Make yourselves ready for church, for we think the gentleman who always smiles to the baby is a minister. When he passes, do you follow him and see where he preaches.' The children were quite willing to follow the suggestion of their parents; and after I had passed, the door opened and the children stepped upon the pavement, and kept near me from street to street, until I entered my own church, where they followed me and seats were given them.

"When they reached home they sought their parents, and exclaimed eagerly, 'He is a minister, and we have found his church, and he preached a beautiful sermon this morning. You must go and hear him next Sabbath.' To persuade the parents was not difficult, and guided by their children, they found their way to church. They, too, were pleased, and other members of the household were induced to come to the house of God. God blessed to them my ministry, and seven members of this household have been led to give their hearts to Jesus, and to unite with the people of God; and I repeat what I before said to you, that they were all brought in by a smile."

No one is too poor, too full of labor and care, to give a smile and a kind work; and the loving Saviour makes use of instruments so simple to bring souls into his kingdom.—*Christian at Work.*

RESPECTABLE PEOPLE.

It is really comforting to know that society has what are called respectable people to look up to, to boast of, and to honor with a frigidly respectful applause. Commonly your goodish and respectable people have a pedigree, which is more than some other folks have. Their ancestors were of a sort to be remembered, especially if they left some property behind them. And their early training too was of the properest kind. All their walk and conversation, if you inquire, will be found to have been discreet. They have abstained from everything that could justly call forth comment [illegible] no serious mistakes in espousing any particular cause, whether humanitarian or religious. All their acquaintances have been selected according to strict commercial or social rules of propriety. As for risks, in any benevolent way, they have not known them.

Respectable people are negatively nearly perfect. They move on a dead level. Their ups and downs are few and gentle. Ever sagacious, they see how and where to follow in the old lines, believing ruts to be the channel-ways of righteousness. They are not miserable sinners at all. Their morality is as clear and cold as moonbeams on an icy sea under winter skies. Their hearts are ever in the right place, snugly wrapped up in a domestic seclusion. They are never betrayed into enthusiasms. They fall into no vulgar sympathies. The hot passions of hot-minded people never disturb their frigid calm. They have no indignation against wrong, provided wrong lets them alone. They do not see any reason for making a fuss over evils, if the evils do not reach them. What claims have a suffering world on their tranquil natures? They are respectable and live to maintain their respectability. They are busy in keeping up the family name—and is not that a respectable employment? When they die they will have respectable funerals, and be consigned to a respectable oblivion. O, men and women, do something; take risks; fight the good fight of faith; but do not draw in, turtle-like, under the shell of respectability. When a man is so respectable that he cannot stoop to the lowly, or relieve the cry of hunger; or when a woman is so dainty that she must hold up her skirt (her nose generally holds itself up) as she passes the beggar in the street, in either case there is so much of respectability that it bids fair to keep its owner from passing through the narrow gate. Next to the surprise of missing some excellently respectable people from heaven, will no doubt be the astonishment at seeing in high places those who were on earth poor and lowly, and who were scarcely considered to be respectable. The poor and humble—we have the Master's own words—"Of such is the kingdom of heaven."—*Christian at Work.*

VIRTUE IN WHISTLING.—An old farmer once said to us that he would not have a hired man on his farm who did not habitually whistle. He always hired whistlers. Said he never knew a whistling laborer to find fault with his food, his bed, or complain of any little extra labor he was asked to perform. Such a man was generally kind to children and to animals in his care. He would whistle a chilled lamb into warmth and life, and would bring in his hatfull of eggs from the barn without breaking one of them. He found such a man more careful about closing gates, putting up bars, and seeing that the nuts on his plow were all properly tightened before he took it into the field. He never knew a whistling hired man to kick or beat a cow, nor drive her on a run into a stable. He had noticed that the sheep he fed in the yard and shed gathered around him as he whistled without fear. He never had employed a whistler who was not thoughtful and economical.

ODDITY.—John Ploughman once said: "I never knew a good horse which had not some odd habit or other, and I never yet saw a minister worth his salt, who had not some crochet or oddity. Now these are the bits of cheese that cavillers smell out and nibble at, this man is too slow, and another too fast; the first too flowery, and the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool may have something to say against the best minister."

TEST.—One of the severest tests of grace is patience under injury. Those church members who keep sweet, humble, and kind, while party strife, bickerings, and divisions rage around them, and strike against them, not only show that they have a rich supply of grace, but are sure to receive much more grace. Such trials are glorious opportunities to grow, as well as seasons of peril. Strong Christians are seldom made without severe handling. There are great blessings in blows, if we only know how to extract them. Sweet chestnuts grow in thorny burs; scourgings often lead to glorification.—*Baptist Union.*

CHEERFULNESS. — Cheerfulness honors religion; it proclaims to the world that we serve a good Master. Cheerfulness is a friend to grace; it puts the heart in tune to serve God. Uncheerful Christians, like the spies, bring an evil report on the good land; others suspect there is something unpleasant in religion, that they who profess it walk so dejectedly.—*Watson.*

The true philosophy of doing good is, first of all, and principally to *be* good—to have a character that will of itself communicate good.

Mrs Martha Chipman

The Sabbath Recorder.

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THE INVITATION.

My heart was hungry and he said,
"The feast is spread!
Come—say not none hath bidden thee—
Come unto me.
I have a place that none can fill but thou;
Come! all is ready now.

"All things are ready. Long ago
It seemed not so;
But now there's nought thy soul could crave
But what I gave
When mine own self I offered once for thee.
Come, taste, and thou shalt see.

"I call thee unto marriage cheer;
Thou hast none here.
Thou art not stilled, thou canst not rest,
Save fully blest.
Nought less than perfect love a thing so weak
Can stay—so thee I seek."

Yet, trembling still, I made excuse:
"I can produce
No pleasant thing, my Saviour! nought
In word, deed, or thought,
But what is stained and worthless through my sin.
How wilt thou let me in?

"Unto a piece of ground
I cling: a sound
Of earth's vain music shuts thee out.
I barter—not with shout
Of commerce coarse, yet mind hath learned
To crave a homage that it hath not earned.

"Oh, Master, how shall I confess
Sin never less?"
But then he answered, "Soul,
I can control
That which hath mastered thee. How fight alone?
How build without a stone?

"Thy passions and their play
Aid not my way
Of saving thee, nor mar
The healing scar
Whereby thy pardon I have bought. Thy debt
Is paid—thy foe is met!

"Look not to penance, prayer, nor tear,
Howe'er sincere—
They cannot shrive thee. Look to me!
Upon the tree
Thy curse I bore. For thee my blood was shed
To lift in bliss thy heed.

"I have not thought thy smaller need
Beneath my head.
Thou hast no pang, no lonely hour,
But I its power
Have felt, to hallow it and comfort thee.
Believe, and thou shalt see."
—*Golden Hours.*

FREE MASONRY, A MODERN ANTI-CHRIST.

A Lecture; in substance, as delivered by Elder J. L. BARLOW, at DeRuyter, Madison Co., N. Y., Sept. 20th, 1874. Furnished for publication by request.

The Christ, while yet on earth, gave his church warning that many false christs should come, and if possible deceive the very elect;" and ere yet a century had passed away, we find the "beloved disciple," saying: "Even now there are many Anti-christs." As then, so it is now; there are many Anti-christs, all more or less zealously engaged in leading men and women away from the Christ of Nazareth, and the Cross. All these are more or less openly hostile; while all, in spirit, are in deadly opposition to Christ, as the world's only Redeemer.

It is my purpose at this time to call your attention to Free Masonry, as one of the most subtle, and most dangerous of these enemies of Christ and his cause. The most subtile, because stealing the livery of heaven to serve the devil in. The most dangerous, because grasping the reins of power, in civil government, as well as controlling palpit, press, and courts of justice, while the mass of the people are kept in ignorance of the nature of the tyranny, which rides them with bit and spur. Having been to the expense of money and time to make myself acquainted with the peculiar religious character and principles of this institution, as shown by their acknowledged authors, I can do nothing better than to call them onto the stand, and compel them to testify for our instruction. Friend and foe will acknowledge the fairness of this mode of conducting the discussion. By these authors I shall prove—

THAT MASONRY IS A RELIGION.

As this is denied by many members of the Craft, it will be necessary to consult the leading spirits—the instructors and teachers—the men who have made the question a study, and who are the acknowledged leaders, to whom the masses look up for guidance. Among these teachers, is Albert G. Mackey, Grand Lecturer, &c., of the "thirty-third degree," in the "Ancient and Accepted Scottish Rite. I shall quote largely from him, because he has much to say on the subject, and because he is authority among all intelligent Masons, and they will not deny what he says. On page 369 of Mackey's Lexicon, he says: "All the ceremonies of our Order are prefaced and terminated with prayer, because Masonry is a *religious institution*, and because we thereby show our dependence on, and our faith and trust in God."

Under the head of "Order," on page 334, he says: "An order is defined by Johnson to be, among other things, a regular government, a society of dignified persons, distinguished by marks of honor, and a *religious fraternity*. In *all* these senses Masonry may be styled an order, . . . and if it does not constitute a religion in itself, it is at least religion's hand-maid."

Here seems to be the only weak spot in all Mackey's writings on this point; and I give it, so as to be perfectly fair. Other testimony is explicit enough, and can be understood in no other way than as teaching that Masonry is a religion—of divine origin and of saving power. Under the head of Religion, page 402, he says: "Free Masonry does not profess to interefere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith, in which men of all nations and sects agree—the belief in God and in his superintending providence. Beyond this it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammeled. This is the only *religious* qualification required of a candidate, but *this is most strictly demanded!* The *religion*, then, of Masonry, is pure Theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

I give the above extract in full, because of its significance. It is remarkable, not only for what it says, but for what it suggests. It asserts that Masons have a "faith," and clearly show that this "faith" is not the Christian's faith. "Men of all nations and all sects" do not agree in the Christian's faith; and yet Christians who join the lodge are expected to make a profession of this "universal faith, in which men of all nations and all sects agree"—and to make it at the Masonic altar—kneeling there with Jew, Hindoo, Chinese, Mussulman, and Infidel, and joining in this worship with them as brothers. Whatever the candidate's faith may be, before he enters the lodge, he must make a profession of this Masonic religion. In the words of the extract above "this is most strictly demanded!" *i. e.*, a profession of this "simple and universal faith," is most *strictly demanded!*

Again: mark the phrase—"the religion of Masonry." There is no mistaking this. Masons have a religion of their own, and it "is pure theism, on which," &c. Masonry, whatever else it may be, is a religion, and that religion is "pure theism;" or in other words, pure deism, *i. e.*, it acknowledges and professes to worship a God, but acknowledges no Christ in that God-head, or even the necessity of a Mediator. The very genius of the institution prohibits the introduction into prayers, or any part of the ritual, of anything peculiar to the Christian, or to any other than the Masonic creed. The Christian, the Mohammedan, the Jew, the Infidel, and every other sectary belonging to the fraternity, must worship at the altar of Masonry, as integers in a common brotherhood; and are permitted to worship there only *that* God who would be supposed to recognize, in such a motley crowd, a band of homogeneous spirits, bearing his impress and of his begetting! The absurdity of all this ought to be apparent to every mind, possessing even a very small modicum of common sense, and yet recognized gospel ministers, who have worn the cable tow and the hoodwink, can see nothing wrong in such associations, nothing derogatory to Christian brotherhood in such mixed affiliations!

But we are further told in the above extract, that diverse sectaries, thus welded into one homogeneous mass, may "engraft their own peculiar opinions" on the religion of Masonry; or rather, that they do it. Here no one can fail to see that Masonry is held to be the primary religion, and the initiate, whether Christian or Jew, may "graft" his own little religion of sect upon this great Tree of Life, or higher religion of Masonry. That I do not misjudge or mistake this sentiment, see Steinbrenner's "Origin of Masonry," pp. 13, 14. Speaking of Masonry, the author says: "She *can* and *will* educate the pious man to that *higher* religion—that religion in which all men can agree—which indeed embraces the *lower* religion of creeds and sects," &c. A kindred sentiment is added to the above, from "The American Quarterly Review of Free Masonry, 1857," edited by A. G. Mackey; page 127. "As there is a natural right, which is the source of all positive laws, so there is a *universal religion* covering all the peculiar religions of the world. We profess this universal religion, and consequently we welcome those who profess a particular religion, which is but a part of it; the government itself professes it when it proclaims freedom of worship."

These extracts are given without comments. Do they need any? A multitude of others might here be given, all speaking in the same direction, but I pass them to make room for others, which, while they are different, will yet confirm the above. Let me, however, call attention to the last part of the preceding extract from the Lexicon. We have been told that the "different members engraft their own peculiar opinions" on the "religion of Masonry;" "but they are not permitted to introduce them into the lodge." Here we see that Christ and his atonement can find no place in the theory or practice of the lodge, thus making the Masonic religion an open and avowed Anti-christ. Let us further examine

MASONIC PROFESSIONS.

And here, again, Mr. Mackey shall be our witness; not because he is the only one, but because his authority will not be questioned. We open his "Masonic Ritualist," and on page 39 read as follows: "Speculative Masonry is the application and sanctification of the working tools and implements, the rules and principles of operative masonry, to the *veneration of God* and the *purification of the heart*." From the above extract we learn that speculative Masonry proposes as an end of its labors "the veneration of God," by its votaries, and the "purification of their hearts;" and that this end is to be reached by the use of the "working tools and implements, the rules and principles of operative masonry," which "working tools and implements," etc., are applied and sanctified for that purpose! Hear him again, commencing on the same page: "The speculative Mason is engaged in the construction of a spiritual temple in his heart, *pure* and *spotless*, fit for the dwelling place of Him who is the author of purity!" But how does he build this spiritual temple? Look again on page 39, and see how one of the working tools and implements is used for this purpose, to the exclusion of the blood of Christ: "The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual building, that house 'not made with hands, eternal in the heavens.'"

All this is taught the initiate in the first degree, or that of Entered Apprentice. The above language is spoken to the newly made member, as the common gavel—one of the working tools of this degree—is put into his hands. We will suppose, as is not unfrequently the case, that the officer conducting the exercises is a gospel minister, and the initiate an inexperienced young man, knowing nothing of Christianity and caring less, and yet like all other men, having a strong religious instinct. He finds here—under circumstances purposely contrived to make a profound impression upon his mind—an acknowledged religious teacher, who tells him, very solemnly, that he is to use the gavel for the purpose of fitting his mind for a place in "that house not made with hands, eternal in the heavens!" What wonder is it that hundreds of thoughtless and sin-loving men, throughout the land, are found trusting to this teaching—coming as it often does from the lips of Christian ministers—and thus risking their eternal salvation! What wonder is it that such men, so taught in the lodge-room, should turn away from the pulpit-taught religion of these priests, who minister on week nights, in darkness and secrecy, at the altars of Baal; and then on the Sabbath, and in open daylight, at the Christian's shrine? At one or the other they *must* play the hypocrite. No man *can* believe the two. In which of these religions will the initiate follow his pastor? Unless a miracle intervene, he will consider him a true leader in the Masonic religion, and a hypocrite as regards Christianity. No sane man can come to any other conclusion. It is a divine principle, with heaven's own stamp upon it, that "no man can serve two masters."

I will now call to the stand, a witness of whom Mr. Mackey speaks, as "one of the most learned and philosophic Masons, of this, or perhaps any other time," George Oliver, D. D. On pages 6 and 7 of his "Star in the East," he says: "All our charges, all our regulations, assume as a foundation which cannot be moved, a belief in the being of a God, and a future state of rewards and punishments, and inculcate the necessity of moral purity, as a qualification for future happiness; and this, according to our definitions, forms the sum and substance of religion in its most universal acceptation." Again on page 8, he says: "Our solemn dedications and consecrations speak the same language, and they are irrefragable evidences of the intimate *connection* which subsists between Masonry and religion!" He further tells us, on the same page, that the Royal Arch "degree is purely religious;" and closes a paragraph by inquiring, "If this be not religion, if this be not *Christianity*, what is it?" This assumption of Oliver's that Christianity and Masonry are identical, is simply a monstrous falsehood. Indeed, he effectually shows this himself, by his various admissions. It is a most perplexing thing to carry out, consistently, a scheme of falsehood; and so our author finds it, though he seems to be innocent of any knowledge of his own inconsistencies. In the quotations above, if he does not claim that Masonry is religion, and the Christian religion, as well, then does language fail to reach its own ends. Yet on another page (the 4th) he says that Masonry "is *not* in itself religion; but the hand-maid and assistant to religion." Then as to its being Christianity, he frankly admits that "in the lectures of Free Masonry there is no direct reference to Christianity." If not in the "lectures," we know such references can be found nowhere else in Masonry; and if so, every intelligent mind will distrust that kind of religion which is taught without any "direct reference to Christianity." But the following from page 6, will help us to an intelligent idea of that religion which may be taught without any "direct reference to Christianity;" or as Mr. Oliver has it in another place in his writings: "It may be taught with all its obligations, duties and hopes, and in all its beautiful applications to life, without being trammeled by any *sectarian* dogmas whatever." But listen to page 6: "A Jew, a Mahometan, or a Pagan (for all these are equal worshipers in this religion) may attend our lodges without fear of hearing his peculiar doctrines or mode of faith called in question! . . . because a permanent and unalterable landmark of Masonry is the total *absence* and *exclusion* of religious or political controversy." On the same page our author gives three definitions of Masonry. His third one makes it a "Science which includes *all* others, which teaches *all human* and *divine* knowledge!" And yet by his own admissions above, Christianity is excluded from the system, as neither Jew, Mohammedan, or Pagan would tolerate it there for a moment. But hear him again, in a quotation which he copies with approval, from Bro. Stephen Jones: "In contemplation of the wisdom, goodness, and power of the Great Architect of the universe, the Turk (under one name), the Jew and Christian (under another) can join in adoration; all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity in whose hands are the issues of life and death, though differing in some more *minute* tenets peculiar to each; and is it necessary that this admirable system of union for the best of purposes should be destroyed by the introduction in a Christian lodge of the doctrine of *redemption*, which must offend the Turk; or of the *holy name of the Messiah*, which offends the prejudices of the Jew; or in a Turkish lodge of the name of Mahomet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent institution? No! we are brethren."

The above extract requires more than a passing thought. It appears that these diverse persons and nationalities have a common religion, and a common worship, in which—setting aside all that is peculiar to their various national religions—they are expected to join. This religion, as Steinbrenner says, is a "higher" religion than all others. Other authors call it the "universal religion," including Christianity, Judaism, Mohammedanism, and all others. All these diverse religionists meet together, and kneel at the same altar, as brethren! They have a Ritual containing forms of prayer, by which a common access is supposed to be had to a common god! Must it not be a very *uncommon* god who would recognize such a motley mass as a brotherhood of his begetting? The Christian's God could certainly acknowledge no such body of worshipers. How positive is Christ, when he says: "No man cometh unto the Father but by me." And would not the God and Father of our Lord Jesus Christ, in looking upon such a body of worshipers, as sometimes convenes in a Masonic lodge, and there look up to him as Father, raise the wondering inquiry, "Who hath begotten *me* these?" But it is claimed that this religion is of

DIVINE ORIGIN.

And here, again, we appeal to Oliver. On page 2 of his "Star in the East," he says: "Free Masonry was revealed by God himself to the first man." In a foot note he says: "This may appear a bold assertion, but I am pursuaded it is nevertheless true." Again, he says: "Operative masonry was of human institution; speculative Masonry of divine!" And again: "Masonry in the first ages of the world was therefore a system of pure religion."

Of this, and in harmony with this, Mackey in his Lexicon, page 34, says: "At the lofty tower of Babel, language was confounded, and Masonry lost! for Masonry then, as now, consisted in a knowledge of of these great truths, that there is one God, and that the soul is immortal." L. E. Reynolds, P. M. P. H. P., in his late work entitled "Mysteries of Masonry," says: "We therefore contend that Masonry is of divine origin." I quote from memory, and page 150. This author also says: "All the work of our order is for the sake of a *divine life;*" and again: "The holy Scriptures are only to be understood through the Ritual of Masonry!" This same idea of the divine origin and character of Masonry is taught in the Hymnology of the institution. See Hymn for "Consecration of Lodges" in all the Manuals.

"Hail, Masonry divine!
Glory of ages, shine!
Long may'st thou reign.
Where'er thy lodges stand,
May they have great command,
And always grace the land;
Thou art divine."

This idea permeates all the religious teachings of the fraternity. If it is *not* of divine origin, it has no claims to respect as a religion or a worship. It must be divine, or it is devilish. If it *is* divine, then is Christ an impostor, and Christianity a humbug! Judge ye! It is also, of course, claimed to be

A SAVING RELIGION.

All that the Christian religion can do for a man, the Masonic religion claims to do. Is it promised in the Bible that the blood of Jesus Christ cleanseth us from all sin? So in Masonry. The "common gavel" will divest our "hearts and consciences of *all* the vices and superfluities of life, thereby fitting our minds, as living stones, for that spiritual temple," &c. This is in all the Manuals, and meets the candidate on the very threshold of the Order. Again, Mr. Sickels says, pp. 97, 98, of his Free Mason's Monitor: "We now find man *complete* in morality and intelligence, with the stay of religion added, to ensure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which *the soul* of man requires."

This is significant language, and if true, should not be dismissed without careful scrutiny. If false, it equally demands our attention, from the magnitude of its evil tendencies. But true or false, its claims are certainly magnificent. It is the man who has been raised to "sublime and ancient" degree, or made a Master Mason, of whom these things are said. When we remember that the Master Mason may have been initiated, passed and raised, all in the same evening, and the happy man may be an ignorant man, an unconverted man, a Chinaman, a Jew, a Mohammedan, &c., it is certainly astonishing, that in one evening, or in three months even, in the regular course, a man should, by the processes of becoming a Master Mason, acquire a complete moral character, become completely intelligent, and at the same time become so completely converted and saved, as to render it impossible to suggest anything more that his soul may require. And yet, all this is gravely asserted above, if language means anything. It will hardly avail for the Christian Mason to say, "Of course, *I* believe no such stuff as that!" Others *do*. It cannot be denied that many men in the land are to-day risking their eternal salvation on the teachings of this system; and these Christians, in the pulpit and in the pew, are giving life and strength to this soul-poison by their countenance and support, while others are almost equally efficient in sustaining the evil by their criminal indifference.

One more quotation under this head, from Mackey's Lexicon, page 16: "*Accacian*, a term derived from *anania*, innocence, and signifying a Mason, who, by living in strict obedience to the obligations and the precepts of the fraternity, is *free from sin*." Does this need any comment?

IT IS A CHRISTLESS RELIGION.

This may be seen, from what has already been adduced, in such language as this, already quoted: "Is it necessary that this admirable system of union should be destroyed by the introduction in a Christian lodge, of the doctrine of redemption, which must offend the Turk; or of the holy name of the Messiah, which offends the Jew," &c. This is at once proof of the Christless character of lodge religion and lodge worship. Take up the Manuals, Monitors, Ritualists, &c., and read the prayers, and the extracts from the New Testament, and you will find the same ominous absence of the sacred name, so loved by the Christian, and *so* hated by all other sectaries. In the Mark Master's degree, an extract appears from 1st Peter, second chapter, in which the name of Christ should, but does not appear; and its omission could not have been accidental. Again, in the Royal Arch degree, an extract is read from 2d Thessalonians, third chapter, commencing with the sixth verse. Twice in this extract is this name omitted in such Manuals as are now in general use in the lodge—such as Macoy's, Sickel's, Mackey's, &c. These omissions are so skillfully made that one needs to be well versed in Scripture to notice them in reading. Many Masons, with these works in their hands, are in profound ignorance of this deceitful handling of the Word of God, as I have learned by actual conversation with them on the subject.

With the facts given above, take into consideration the Masonic mode of dating their records, documents, advertisements, and corner stones which they lay. Instead of writing A. D. 1875, which in full, would read, Anno Domini, or year of our Lord 1875, they write, and print, and carve A. L. 5875;—in full, Anno Lucis, or Year of Light 5875. By this, they rid themselves of all reference to Christ, and at the same time claim an existence—as a government and as a religion—coeval with time. Some of their authors, as well as others, frankly acknowledge the absence of Christ's name from Ritual, prayers, &c., and account for it by claiming that the Ritual was made before Christ's advent, and thereby infer that Masonry existed before the Christian era—indeed, so asserting. I need not do more than to say, here, that this is a first-class falsehood. The Ritual, for which such antiquity is claimed, is only about one hundred and fifty years old, in any of its parts. The institution to which it belongs, not being one hundred and fifty-eight years old until June 24th, 1875; or in Masonic data, June 24th, A. L. 5875. From all this evidence, and much more which might be given, I charge speculative FreeMasonry with setting itself up as a rival of the Christian church, and as an enemy, whose existence is dangerous to the best interests of that church and her Lord. In conclusion, so far as refers to the religious character of Masonry, I now call your attention to a few

MISCELLANEOUS EVIDENCES.

Among these may be classed what may be called the technology of Masonry. And first in importance among the religious terms made use of is that of

THE NEW BIRTH.

Mackey, in his Ritualist, pp. 22, 23, 24, says of the candidate about to be initiated: "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the *new birth!* and asking a withdrawal of the vail which conceals *Divine truth* from his uninitiated sight. And here, as with Moses, at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground;' and the ceremonial preparations surround him, all of a significant character, to indicate to him that some great change is about to take place in his moral and intellectual condition. He is already beginning to discover that the design of Masonry is to introduce him to new views of life and its duties. He is indeed to commence with new lessons in a new school. There is to be, not simply a change for the future, but also an *extinction of the past;* for initiation is, as it were, a death to the world and a resurrection to a new life. . . The *Shock of Entrance*, is, then, . . . the symbol of the agonies of the *first death*, and of the throes of the *new birth!*" On page 13 Mackey says of

THE SHOCK OF ENLIGHTENMENT:

"This mental illumination—this spiritual light which after his new *birth* is the first demand of the new candidate, is but another name for divine truth—the truth of God and the soul—the nature and essence of both—which constitute the *chief design of all Masonic teaching*."

The altar in the lodge room is an article applied to religious purposes only, and at this Masons kneel and take their obligations. Around this they perform their devotional exercises. Their buildings are called *temples*. This name belongs to buildings devoted to religious uses. Mackey says of their halls, "Hence, FreeasMon's lodges, which are but temples to the Most High," &c. p. 96 of Lexicon. Their *dedications* and *consecrations* are specific religious acts, for which they have religious formulas—not Christian, but heathen. They have religious rites for the burial of their dead—taking this work out of the hands of the church—using their own Christless prayers, and their own ritual; and invariably sending the deceased brother to the grand lodge above, whether Jew, Mohammedan, or Infidel. They have Chaplains, Priests, Prelates, and a regular order of High Priesthood. In the Ancient and Accepted Scottish Rite, they have the ordinance of Baptism, and the Communion of Bread and Wine as well! This, but two or three years since an account of a Masonic baptism — performed by Albert Pike, on two children in the city of Washington, went the rounds of the papers. Their Most Excellent High Priest is robed in the cast-off garments of the Aaronic Priesthood — the Ephod — the Mitre — the Breastplate—all of which, with the religion which they served, God forever put away, when—in the person of the Christ whom Masons reject—he established the Christian religion. Thus, the head and garments of this modern Anti-christ are perverted and cast-off Judaism—its body is revived heathenism — (its authors claiming for it a direct descent from the ancient Egyptian, Eleusinian, and other heathen mysteries,)—its other portions, a travestied Christianity, and its spirit, a concentrated and hypocritical Atheism.

Whether the originators of Blue Lodge Masonry intended their bantling to take on all this, I do not know; but that French Atheists, German and American Infidels, and Jews, have wrought in, and through the higher degress, to supplant and overthrow the Christian religion, I fully believe. That the institution is fast working this result, is certain.

Masonic writers are fond of saying that Masonry teaches the immortality of the soul, and consequently the resurrection of the dead. But on what does Masonry base this doctrine? Certainly not on the resurrection of Jesus Christ. We have already seen above that the harmony of this excellent institution would be "destroyed" by the introduction into a Christian lodge of the "doctrine of redemption." They *do* base it on the lying legend of the murder of Hiram Abiff, and his resurrection on the "five points of fellowship!" and Christian ministers play this absurd farce, and can see no wrong in teaching heathen, infidel and "what not," this travestie of a most glorious Christian doctrine! Masonry *is* a religion; but *what* a religion to find a home in a Christian land, and worshipers, among the occupants of Christian pulpits and Christian pews! In view of the above facts,

WHAT OUGHT CHURCHES TO DO?

I answer: Their first and paramount duty is to enlighten themselves as to the nature, workings, and tendencies of FreeMasonry and like organizations. This, now, may be easily done. The secret and open work of Masonry is now before the world. If the churches remain longer in ignorance of these things, they sin against God and that humanity they are established to warn and save. The cry so often heard, "I know nothing about Masonry; and I do not care to know anything about it!" is the cry of the traitor and the coward, caught up and repeated by the thoughtless and the senseless human parrots, who only echo the sayings and sentiments of the leaders, in their respective communities. No *true* man would give utterance to it.

The next step should be to labor with, and endeavor to win from, lodge affiliations such members, in pulpit or pew, as they may have in their fellowship. Deal gently with them, as many are, as yet, ignorant of the baser features of the institution. Set before them the facts, lovingly, but faithfully; then ask them to leave the lodge and renounce it as a "work of darkness." If, after prayerful and Christian effort, these still cling to the lodge, let them be excluded from the church. The Christian religion is like its Author, exclusive. It will tolerate no handmaids or helpers. It knows and recognizes no sister religion. Its altars are for those who bow at no other. Those who try to "climb up some other way," are said by Christ to be "thieves and robbers!" and such can have no part nor lot in him. To knowingly and understandingly fellowship the worshipers, in such a religion as Masonry is shown to be, is to wound Christ in the house of his friends.

Those pastors of our churches who join in these Christless baptisms, and these Masonic communions of bread and wine, or who belong to and support and fellowship the system of which they form a part, have no right to minister at the Christian's shrine. They are, to all intents and purposes, idolaters. Those who know these things have no right to fellowship Masons at the Lord's table. Such affiliations are opposed to the very genius of Christianity. Paul, in speaking of these things in 1 Corinthians 10: 20, 21, says: "I would not that ye should fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the tables of devils." "Be ye not unequally yoked together with unbelievers!" has a meaning in these times, and in these circumstances, we should do well to heed. So long as the church permits Masonic ministers to preside and private members to sit at the table of the Lord, they do, practically, make it the "table of devils;" and so long as these *are* thus fellowshipped, will they continue to worship, in form, at least, at the altars of Baal in the lodge room and at Christ's in the church. Let them be disfellowshipped entirely at the latter, and if there be any Christ in them, their longings for Christian fellowship will compel them to seek it by a severance of the ties which bind them to the lodge. Nor is this course either uncharitable or unkind. It is a duty the church owes to God as well as to those who must thus be dealt with. There seems no other way to save many from destruction. If, when the alternative is presented—of either the lodge or the church—any should cling to the former, and thereby compel the latter to exclude, they are either not Christians at all, or they are in a fearfully backslidden state.

FINALLY.

The church having become enlightened, and having purged herself from all complicity with or fellowship for Masonry and kindred associations, it is her duty to scatter abroad the light she has acquired. Her pulpits should sound the trumpet of warning so as to give no uncertain alarms. Her money should be freely expended, while her prayers should be freely offered for the spread of light, by lectures, papers, books, tracts, &c., until the people shall know the enemy which is in secrecy, and with cunning truly diabolic, sapping the very foundations of Christianity and the free institutions she carries in her hands with which to bless mankind. Should the churches refuse to do this, as too many are doing, just in proportion to the light they are sinning against are they proving themselves traitors to Christ, and enemies to their fellowmen. Instead of honest light-houses, lighting the storm-tossed mariner to the haven of safety and repose, they become the wreckers' false and delusive lights, luring to shipwreck, disaster, and death.

DEBT.—A weary traveler, with his money all gone, slowly but surely follows the downhill path. Before him lies a "muddy pool," deep and wide; but "gold" is on the other side. He must reach it though he is penniless; but how? Borrow. Turn, O friend, while there is life and energy. Follow the banks; wait; the Lord will help those who help themselves. Do not take it in your own hands; do not borrow; do not, for your life, attempt to cross the pool of debt. He heeds not; he borrows, and the first step is taken. Again, and he sinks deeper; but gold is on the other side. He can soon reach it; all will be paid. Again he borrows, to keep life while he goes on. Now he is midway. In vain he looks back, he cannot return; and he finds himself sinking deeper, deeper. Soon he is beset on all sides, and with the cry, "Pay me" ringing in his ears, he sinks to rise no more.

"WHERE I AM THOU SHALT BE."

Wouldst thou indeed my true disciple be?
Take up the cross I freely bore for thee,
Be not afraid to follow where I lead,
I will defend thee at thine utmost need,
"Where I am thou shalt be."

I will not leave thee in the world alone,
Thy toils and conflicts all to me are known,
I will uphold and guide thee in the way,
And cheer thee with this promise day by day,
"Where thou art I will be."

I will preserve thy soul from every snare,
I will encompass thee with tender care,
Leave all for me, trust wholly in my love,
And in thy sweet experience thou shalt prove,
"Where I am thou shalt be."

With cheerful courage and uplifted head,
Press onward in the path He bids thee tread,
No gloomy shadows need thy soul dismay,
If thou canst only hear the Master say,
"Where I am thou shalt be."

What though the conflict should be sharp and long,
What though thy foes be numerous and strong,
Enough for thee, the presence of thy Lord,
Enough for thee, this full and rich reward,
"Where I am thou shalt be."

This is the "hidden manna" Jesus gives,
Where faith victorious and triumphant lives,
The secret strength of every loving heart,
Whose deepest grief would be from Him to part,
"Where I am thou shalt be."

And when this weary pilgrimage is done,
The battle ended and the victory won,
He will receive thee to His home above,
And thou shalt hear Him speak these words of love,
"Where I am thou shalt be."

HOW THEY DID IT.

BY REV. THEODORE L. CUYLER.

When we read that in the days of the apostles "the word of God grew mightily and prevailed," we are constrained to look further and see how they did it. We inquire for the secret of their success. It may be said that if the Holy Spirit were poured out as wonderfully upon our churches as upon the church at Jerusalem, we should see the phenomena of Pentecost and the scenes of Samaria and Antioch repeated again. Suppose we reverse this, and say that if we live and pray and labor as Peter and his fellow-Christians did, we should have as plentiful outpourings of the Holy Ghost. Of the divine side of those early successes, we will say nothing. On the human side what do we discover?

1. We see a prodigious amount of personal labor. The book of the Acts is not a chronicle of conventions, or conferences, or councils, or even of churches as such. It is the story of individual life and labor. What Philip did to enlighten the Ethiopian treasurer, and what Paul did for a heathen jailer, and how Peter visited and guided Cornelius, and how Aquila and his wife set Apollos aright—these are the main features of the apostolic history. We do not read that a "benevolent society" was organized at Joppa, with plentiful by-laws. But there was one woman's needle very busy there under the "by-law" of love. Throughout the book runs this golden thread of personal consecration to Christ's cause. In our time there is no small amount of eloquent nonsense uttered about "reaching the *masses*." It is a glittering generality which finds no warrant in God's wise book. Human beings sin as individuals, suffer as individuals, and must be saved as individuals. Christ did not die for "masses;" he died for men. Each person must be reached—one at a time. Brother Moody preaches Jesus to ten thousand hearers in Dublin or Manchester, and then he asks each individual to stop and be conversed with in an inquiry meeting. When he leaves a town, he solemnly enjoins upon Christians to keep personal oversight of each new convert. If Brother Moody has any "hobby" it is the sensible one that personal labor is the mainspring of spiritual success. He has no patience with this magniloquent rubbish about saving sinners by wholesale.

If the devil can only succeed in enticing God's people into a big convention and into the passage of a series of flaming resolutions, and the appointment of a tremendous committee, and then going home to sleep over it, he is perfectly delighted. But when he sees a man like Dr. Spencer wrestling with an obstinate sinner, or a Harlan Page hard at it in personal effort with some impenitent soul, he is full of rage. Satan knows what hurts him, and there is nothing that he chuckels over more than the pious vaporing about "saving the masses." His policy is to tempt people and ruin them one by one. When churches are revived, it is by individual hearts getting aroused and at work.

2. Another secret of apostolic success was that they knew how to *pray*. They had no stereotyped liturgy, such as we hear in too many Presbyterian meetings. Too many Christians pray "like a book." Those early Christians asked God for just what they wanted. If Peter was in the dungeon, they met at John Mark's house, and prayed him out of the dungeon. If they needed courage to face the enemy, they prayed that they "might speak thy word with all boldness." Every prayer had a point and a purpose. They were united in their requests. They continued in supplication till the blessing came. Such prayer would bring a revival in the most cast-iron church in all our borders. Nay, such prayer meetings would be a revival.

3. Those early Christians knew how to give. They sold a part of their possessions in order to help Christ's poor. They gave also, systematically, every week, as God had prospered them. When the time comes that American church members begin to sell their carriages, and rosewood pianos, and Brussels carpets, in order to fill up the treasury of Christ, we may conclude that the millennium is nearer by several degrees. Whenever they begin to give "as God has prospered them," we shall hear no more about "destitute neighborhoods," and starved-out mission enterprises. The art of giving to the Lord is well nigh a "lost art." Let us go back and find it in the New Testament.

4. Those early Christians knew how to preach. The narrative is—"They preached Christ unto them." A personal Saviour was brought right home to each needy, guilty sinner. They wasted no time on bootless controversies. Taking it for granted that each man was a perishing sinner, and taking it for granted that the gospel of Calvary was true, they pressed the Saviour upon every conscience. Conversions came quick and strong.

5. But the grandest thing about those early followers of Jesus was their lives. For them to live was Christ. No epistle that noble old Paul ever penned affects me more than his pure, sweet, cheerful, honest, heroic life. The man himself represented Jesus to a wandering, wicked world. The crying need of our day is "more Christ-like men and women." Then we shall have a fresh and beautiful "Book of the Acts."—*Evangelist.*

THE PRAYER MEETING.

A prayer meeting, like a poet, should be born, not made. It should be nascent in the hearts of Christians. We are a little afraid of the phrase "good prayer meeting." It savors of a wrong idea as to what a prayer meeting should be. It should be good before it is a meeting at all, in order that it may be good as a whole. The prayer meeting can be good to you only as you bring it with you. Its value to you is largely determined before the first hymn is sung. He who has a good prayer meeting in his heart will be sure to have one in the lecture room. It must grow up out of your desires and longings. To jostle a hundred worldly-minded Christians together in a prayer room, each one straight and feverish from his farm, his merchandise and his sinning, and expect a really helpful meeting, is sheer absurdity. God's Spirit makes a good meeting. He comes in answer to the prayer that has been smouldering a day, or a week, or a year, in the depths of spiritual desire, and that breaks out in tongues of flame, when the "one mind" comes to expression in the prayer meeting.

Making a good meeting is a sometimes dangerous experiment. An interesting meeting can usually be constructed out of the elements on the surface. But it is machinery. It has the creaking of wheels and springs, and the smell of worldly oil. Get a few good speakers, break up every tendency to the real level of discouraging dullness by a startling anecdote or illustration, fill every pause with a stirring song, and you will make an interesting meeting. But will it be a good one? People will say it is. They will nod to each other as they go out, and rub their hands with a fine satisfaction. The meeting has been a success—arranged as sometimes pulpit services are, with a view to "effect." But each one goes on his dead and selfish way, just the same. Next week there will be another good meeting, more self-gratulation and less and less groaning of the spirit. Let us beware of a pious Wednesday evening entertainment.

What about dull prayer meetings? Better the dullness, that may awaken to a sense of the real deadness, than worldly spices, to perfume the cerements and conceal the decay. Even "devil's pauses," so much dreaded by those who want to see things "moving on," have their value. They are better sometimes than noisy froth. At least they are honest, and sincerity is a great thing in a prayer meeting.

Talking meetings should be held separately. Sometimes a church gets into a chatting state. Don't let the chatter kill the prayer. Take a special evening for it. But go to prayer meeting to pray. Carry your burdens of soul there, not your criticisms. Do not be anxious about the success of the meeting, only about your own soul, and the souls of others. The meeting will take care of itself. It may not be a success. It may be very stupid; because very honest. But if you and yours go out with bowed heads saying humbly, "How long, oh! Lord, how long?" that prayer meeting will be a *sancta porta*, a gateway to the throne.—*Interior.*

"BROUGHT IN BY A SMILE."

A London minister said to a brother clergyman, one Monday morning, "Seven persons were received into my church yesterday, and they were all brought in by a smile."

"Brought in by a smile!" echoed the astonished listener, "what do you mean?"

"I will explain. Several months ago, as I passed a certain house on my way to church, I saw, held in the arms of its nurse, a beautiful infant. As it fixed its large eyes on me I smiled, and the sweet child returned the smile. The next Sabbath the babe was again before the window, and again I gave it a smile, and this time, as before, it gave back an answering smile. The third Sabbath I looked up to the window as I passed, and now the babe smiled down on me, and this time I threw to the pretty prattler a kiss. Instantly one little hand was extended, and a kiss thrown back to me. And so it came to pass that I learned to watch for the baby on my way to church; and as the weeks went by I noticed that the nurse and the baby were not alone. Other members of the family pressed to the window to see the gentleman who had always a smile for the household pet.

"One Sabbath, as I passed, two children, a boy and a girl, stood at the window beside the baby. That morning the father and mother had said to these children, 'Make yourselves ready for church, for we think the gentleman who always smiles to the baby is a minister.' When he passes, do you follow him and see where he preaches.' The children were quite willing to follow the suggestion of their parents; and after I had passed, the door opened and the children stepped upon the pavement, and kept near me from street to street, until I entered my own church, where they followed me and seats were given them.

"When they reached home they sought their parents, and exclaimed eagerly, 'He is a minister, and we have found his church, and he preached a beautiful sermon this morning. You must go and hear him next Sabbath.' To persuade the parents was not difficult, and guided by their children, they found their way to church. They, too, were pleased, and other members of the household were induced to come to the house of God. God blessed to them my ministry, and seven members of this household have been led to give their hearts to Jesus, and to unite with the people of God; and I repeat what I before said to you, that they were all brought in by a smile."

No one is too poor, too full of labor and care, to give a smile and a kind work; and the loving Saviour makes use of instruments so simple to bring souls into his kingdom.—*Christian at Work.*

RESPECTABLE PEOPLE.

It is really comforting to know that society has what are called respectable people to look up to, to boast of, and to honor with a frigidly respectful applause. Commonly your goodish and respectable people have a pedigree, which is more than some other folks have. Their ancestors were of a sort to be remembered, especially if they left some property behind them. And their early training too was of the properest kind. All their walk and conversation, if you inquire, will be found to have been discreet. They have abstained from everything that could justly call forth comment on their course of life. They have made no serious mistakes in espousing any particular cause, whether humanitarian or religious. All their acquaintances have been selected according to strict commercial or social rules of propriety. As for risks, in any benevolent way, they have not known them.

Respectable people are negatively nearly perfect. They move on a dead level. Their ups and downs are few and gentle. Ever sagacious, they see how and where to follow in the old lines, believing ruts to be the channel-ways of righteousness. They are not miserable sinners at all. Their morality is as clear and cold as moonbeams on an icy sea under winter skies. Their hearts are ever in the right place, snugly wrapped up in a domestic seclusion. They are never betrayed into enthusiasms. They fall into no vulgar sympathies. The hot passions of hot-minded people never disturb their frigid calm. They have no indignation against wrong, provided wrong lets them alone. They do not see any reason for making a fuss over evils, if the evils do not reach them. What claims have a suffering world on their tranquil natures? They are respectable and live to maintain their respectability. They are busy in keeping up the family name—and is not that a respectable employment? When they die they will have respectable funerals, and be consigned to a respectable oblivion. O, men and women, do something; take risks; fight the good fight of faith; but do not draw in, turtle-like, under the shell of respectability. When a man is so respectable that he cannot stoop to the lowly, or relieve the cry of hunger; or when a woman is so dainty that she must hold up her skirt (her nose generally holds itself up) as she passes the beggar in the street, in either case there is so much of respectability that it bids fair to keep its owner from passing through the narrow gate. Next to the surprise of missing some excellently respectable people from heaven, will no doubt be the astonishment at seeing in high places those who were on earth poor and lowly, and who were scarcely considered to be respectable. The poor and humble—we have the Master's own words—"Of such is the kingdom of heaven."—*Christian at Work.*

VIRTUE IN WHISTLING.—An old farmer once said to us that he would not have a hired man on his farm who did not habitually whistle. He always hired whistlers. Said he never knew a whistling laborer to find fault with his food, his bed, or complain of any little extra labor he was asked to perform. Such a man was generally kind to children and to animals in his care. He would whistle a chilled lamb into warmth an life, and would bring in his hat full of eggs from the barn without breaking one of them. He found such a man more careful about closing gates, putting up bars, and seeing that the nuts on his plow were all properly tightened before he took it into the field. He never knew a whistling hired man to kick or beat a cow, nor drive her on a run into a stable. He had noticed that the sheep be fed in the yard and shed gathered around him as he whistled without fear. He never had employed a whistler who was not thoughtful and economical.

ODDITY.—John Ploughman once said: "I never knew a good horse which had not some odd habit or other, and I never yet saw a minister worth his salt, who had not some crotchet or oddity. Now these are the bits of cheese that cavillers smell out and nibble at, this man is too slow, and another too fast; the first too flowery, and the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the cows for swinging their tails, and the hens for not giving us milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool may have something to say against the best minister."

TEST.—One of the severest tests of grace is patience under injury. Those church members who keep sweet, humble, and kind, while party strife, bickerings, and divisions rage around them, and strike against them, not only show that they have a rich supply of grace, but are sure to receive much more grace. Such trials are glorious opportunities to grow, as well as seasons of peril. Strong Christians are seldom made without severe handling. There are great blessings in blows, if we only know how to extract them. Sweet chestnuts grow in thorny burs; scourgings often lead to glorification.—*Baptist Union.*

CHEERFULNESS. — Cheerfulness honors religion; it proclaims to the world that we serve a good Master. Cheerfulness is a friend to grace; it puts the heart in tune to serve God. Uncheerful Christians, like the spies, bring an evil report on the good land; others suspect there is something unpleasant in religion, that they who profess it walk so dejectedly.—*Watson.*

The true philosophy of doing good is, first of all, and principally to *be* good—to have a character that will of itself communicate good.

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N. V. HULL - - - - - - - - - EDITOR.

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THE SABBATH UNDER THE CHRISTIAN DISPENSATION.

If the Sabbath was appointed at creation, then no one can resist the conclusion that it was appointed for all time; and that it was appointed at creation seems to us not to admit of a question. We have often said and again we repeat it, that had not the church in her weakness adopted the heathen Sunday, there would never have been any difference of opinion among Christians concerning the appointment of the Sabbath at the beginning. Whoever has observed the course the discussion has taken, has seen that those who have opposed the idea of the appointment of the Sabbath at creation have done it by arguments that may fairly be characterized as hypercritical. They are largely negative and technical, lacking the breadth of view and solidity of character, belonging to world-wide legislation and open and fair interpretation. Everywhere is manifested a desire to rid one's self from something disagreeable, and this thing so disagreeable is evidently the *seventh day*. Did the statements and circumstances involved in this narrative as clearly indicate the sacred character of the first day as they do of the seventh, who would not see in them ample reasons for its appointment from the beginning? Again we repeat, it is the seventh day that makes all this trouble.

It is constantly put forth as an argument against the Sabbath of the fourth commandment, that we are living under the new covenant and not under the old. That the seventh day was the Sabbath of the Jewish but not of the Christian dispensation. But we ask, why not of the Christian dispensation? We do not see the point attempted to be made here. It is true we are living under the new covenant, but it does not therefore follow that we are not to keep the Sabbath. All the humanitarian and spiritual ends sought to be reached by the sabbatic appointment are still upon and before us, the change in dispensation having made no change in this respect. If the Sabbath was ever a necessity of the race it is equally so now, and the idea that there is some peculiarity of the Christian dispensation in the way of meeting this want is extraordinary. We had always supposed that the operations of the new covenant were peculiarly humanitarian, and yet in this case they are made inimical to men. Sometimes we are told that the new covenant is spiritual in its nature, and therefore the Sabbath is abolished. That the new covenant is spiritual we admit, but do not see how it follows that the Sabbath is therefore abolished, unless it can be shown that itis opposed to spirituality, a thing we deny. Now let the reader candidly ask himself, with the objects of its appointment before him, as stated in the commandment, is Sabbath-keeping against is spirituality? Does it in its *nature* war against the interests of Christ's kingdom in the earth in any sense whatever? But why ask such a question, as every one knows the Sabbath is not *against* us but *for* us, its enemies themselves being witnesses. That in the popular mind, however, there is a difficulty here we are not prepared to deny, but it does not lie in the commandment itself but in the false interpretations imposed upon it by mistaught men. We seek to speak reverently, but the Sabbath is the most beneficent of all the institutions of our holy religion, for there is not a single human interest, whether temporal or spiritual, that is not aided by it.

But further, concerning the difference between the old and new covenants. This it seems to us may be summed up thus: The motives involved in the operations of the former are essentially *outward*, while those of the latter are *inward*. Every form of outward manifestation possible for the purpose of moving men's hearts toward God and duty was employed under the former dispensation, the result proving most clearly that the power of indwelling sin was too strong for them. Only through the operations of grace in Jesus Christ could men be freed from the dominion of sin. The new birth accomplished in men by the Holy Spirit through the truth, that which all else failed to do, namely, gave them power to love God and faithfully serve him. Here, then, is the essential difference between the two dispensations. In the former the law was outwardly written on *tables of stone* as to its LETTER, in the latter it is as to its SPIRIT written *on the heart*. It was because of the writing of the law in the heart that there came to be peace between God and men, and this peace came by Jesus Christ. Herein it is that Christ makes us free, not that he frees from obedience to the precepts of the law but from its curse, and by a divine impartation gives power to obey it. To its claims on the *sinner*, Jesus answers, "I died," and as to its claims on the *man*, Christ answers, "I give grace;" and hence Paul says, "That the requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit." It is the carnal mind that does not submit itself to the law of God, and why? Clearly this: Because it is enmity against God.

It is frequently said that Jesus did not command the observance of the Sabbath; but that he showed himself deeply interested in it is certain, for no other religious rite received anything like the attention from him that this did. To this it may be replied that this attention was occasioned by the attacks made upon him by the Pharisees concerning those acts of his which they regarded as violations of the Sabbath. That Christ did call out the Pharisees on this subject seems true, and that because of the false interpretations put upon the Sabbath by them. In no instance did Christ give the remotest hint of the abrogation of the Sabbath, nor did he in the slightest degree undervalue it, but his interpretations revealed its true character, showing its exact conformity to the system which he came to introduce. The teachings of Christ on this subject are invaluable, as showing that the Sabbath was made for man, that is, in his interest. For this there was also a necessity, because the system he came to establish was world-wide and for all time, and it needed to be shown that the Sabbath was equally suited to all climes and races of men. We hold that the grand exposition of the Sabbath by Christ is found in the words, "The Sabbath was made for man." Some, in explaining this passage, emphasize the word *man* as if it was Christ's purpose on this occasion to show the Sabbath to be of universal obligation. That the Sabbath in this sentence is said to be made for all men we admit, but the matter in controversy was not as to the universality of obligation but the manner of observance. The Jews had made the Sabbath a burden by making man its slave, as if man was made for *it* and not it for *man*. If the view here taken is correct, then we have the Saviour's endorsement of the Sabbath in the most emphatic manner, coupled with a statement of great value as to the manner of its observance under the Christian dispensation. Let one read this passage who has no educational bias against the Sabbath, and what other conclusion would he draw than that it was a merciful provision of God in his interest? In so far, then, as the teachings of Jesus are concerned, we find no intimation that the Sabbath was to be abrogated, but the opposite; for if it was for man it was to be used by him.

THE APOSTOLIC FATHERS AND THE SUNDAY.

BY A. H. LEWIS.

In the following papers, the author designs to bring out fully all the important facts concerning the history of Sunday in the early church, as it appears in the writings of the "Fathers," and incidentally their theories relative to Sabbath-keeping. In many cases, *all* that these writers say will be given; and, in every case, all the important representative passages will be placed before the reader. If the reader desires to know all the facts, and to learn by what devises men seek to manufacture testimony where it does not exist, he will gladly give time and care to the reading of that which has cost the author years of searching and re-searching. The quotations are made from the most reliable editions extant, and all the translations have been compared with the original.

CHAPTER I.

Certain writers in favor of Sunday make great account of the "testimony of the Apostolic Fathers." These writers mislead by making assertions and general statements rather than definite and full quotations. It is therefore necessary that these "testimonies" be examined carefully. First in order is the

EPISTLE OF CLEMENT OF ROME, TO THE CORINTHIANS.

It was, probably, written previous to the year 70 A. D., (see Wake's Apostolic Fathers, pp. 37, 38, and Cave's Primitive Christianity, Index, London, 1698,) and is attributed to the companion of Paul spoken of in Phil. 4: 3. A few defenders of Sunday have referred to, or quoted from the fortieth and forty-first chapters, seeking therefrom inferential argument in favor of their theories. The passage with its context is as follows: (Clement to the Corinthians, chaps. 40, 41, Wake's Trans.; also, Patrum Apostolicorum Opera, edited by Dressel, Leipsic, 1857.)

"Seeing then these things are manifest unto us, it will behoove us to take care that, looking into the depths of the divine knowledge, we do all things in order whatsoever our Lord has commanded us to do; and particularly, that we perform our offerings and service to God at their appointed seasons; for these he has commanded to be done, not by chance and disorderly, but at certain determinate times and hours; and therefore he has ordained, by his supreme will and authority, both where, and by what persons, they are to be performed; that so, all things being piously done unto him well-pleasing, they may be acceptable unto him. They, therefore, who make their offerings at the appointed seasons are happy and accepted; because that, obeying the commandments of the Lord, they are free from sin. And the same care must be had of the persons that minister unto him; for the chief priest has his proper services; and to the priests their proper place is appointed; and to the Levites appertain their proper ministers; and the layman is confined within the bounds of what is commanded to laymen.

"Let every one of you, therefore, brethren, bless God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his service that is appointed to him. The daily sacrifices are not offered everywhere, nor the peace-offerings, nor the sacrifices appointed for sins and transgressions, but only at Jerusalem; nor in any place there, but only at the altar before the temple; that which is offered being first diligently examined by the high priest and the other ministers we before mentioned. They therefore who do anything which is not agreeable to his will are punished with death."

The foregoing evidently refers to the temple worship which had not yet come to an end. Certainly it contains nothing relative to change of Sabbath, abrogation of Sabbath law, or introduction of Sunday. Neither is there any reference or hint relative to any such thing in any other part of the epistle. More; a writer who is thus particular concerning the ceremonies of an outgoing system would not fail to note so prominent a feature of the new system as Sunday observance would have been.

Next in order is a long allegory, which is attributed to the

HERMAS,

who is mentioned in Romans 16: 14. This allegory makes no allusion to the Lord's day or to the Sunday. Its date is placed about 100 A. D., but modern authorities agree that it is a forgery of later date; hence, its silence is indirect proof that no such observance was known when it was written. The epistle of

POLYCARP TO THE PHILLIPPIANS,

which is attributed to a disciple of St. John, and dated from A. D. 108 to 117, is also silent concerning Sunday.

PAPIAS.

Fragments of writings attributed to Papias, A. D. 116, contain no reference to Sunday. Thus three out of five of these "authorities," Clement, Hermas, and Papias, are found to be wholly silent concerning the question at issue. The two remaining ones we shall find to be *spurious* productions of no value as authority.

BARNABAS.

First of these comes the *Catholic Epistle of Barnabas*. This has been attributed to the companion of St. Paul in his missionary labors, and dated as early as A. D. 71. The following, from standard authorities, will show that such claims are false. Neander speaks as follows, (Hist. of the Christian Church of the First Three Centuries, pp. 407, 408, Rase's Trans.):

"The writings of the so-called Apostolic Fathers are, alas! come down to us, for the most part, in a very uncertain condition; partly, because in early times writings were counterfeited, under the name of these venerable men of the church, in order to propagate certain opinions or principles; partly, because, those writings which they had really published were adulterated, and especially so, to serve a Judao-hierarchical party, which would fain crush the free evangelical spirit. We should here, in the first place, have to name Barnabas, the well-known fellow traveler of St. Paul, if a letter, which was first known in the second century, in the Alexandrian church, under his name, and which bore the inscription of a Catholic epistle, was really his composition. But it is impossible that we should acknowledge this epistle to belong to that Barnabas who was worthy to be the companion of the apostolic labors of St. Paul, and had received his name from the power of his animated discourses in the churches. . . . We find, also, nothing to induce us to believe the author of the epistle was desirous of being considered Barnabas. But since its spirit and its mode of conception corresponded to the Alexandrian taste, it may have happened, that as the author's name was unknown, and persons were desirous of giving it authority, a report was spread abroad in Alexandria, that Barnabas was the author."

Mosheim says (Church History, Vol. 1, p. 113, Maclaine's Trans.):

"The Epistle of Barnabas was the production of some Jew, who most probably lived in this (the second) century, and whose mean abilities and superstitious attachment to Jewish fables, show, notwithstanding the uprightness of his intentions, that he must have been a very different person from the true Barnabas who was St. Paul's companion."

Also, this:

"For what is suggested by some of its having been written by that Barnabas who was the friend and companion of St. Paul, the futility of such a notion is easily to be made apparent from the letter itself. Several of the opinions and interpretations of scripture which it contains, having in them so little, either of truth, or dignity, or force, as to render it impossible that they ever could have proceeded from the pen of a man divinely inspired." (Historical Commentaries, Century 2, Section 53.)

Eusebius says:

"Take these which follow for forged works—The Acts of Paul, the book called Pastor, the Revelation of Peter; moreover, the Epistle fathered upon Barnabas, and the Doctrine called The Apostles." (Hamner's translation of Eusebius' Hist. Ecc., liber 3, chap. 22, p. 49, London, 1650.)

Prof. Hackett (Commentary on Acts, p. 251) says:

"The letter still extant, which was known as that of Barnabas, even in the second century, can not be defended as genuine."

Milner says:

"Of the apostle Barnabas, nothing is known, except what is recorded in the Acts. There we have an honorable encomium of his character, and a particular description of his joint labors with St. Paul. It is a great injury to him, to apprehend the epistle which goes by his name to be his." (Vol. 1, p. 126, Church History.)

Kitto (Cyclopedia Biblical Literature, article Lord's day) says:

"The so-called epistle of Barnabas, probably a forgery of the second century."

Sir William Domville, (An Examination of the Six Texts, p. 233,) after an exhaustive examination of the whole question, concludes as follows:

"But the epistle was not written by Barnabas; it is not merely 'unworthy of him,' it would be a disgrace to him, and, what is of much more consequence, it would be a disgrace to the Christian religion, as being the production of one of the authorized teachers of that religion in the time of the apostles, which circumstance would seriously damage the evidence of its divine authority."

Prof. W. D. Killen, a prominent representative of the Presbyterian Church in Ireland, (History of the Ancient Church, p. 367, New York, 1859,) bears testimony as follows:

"The tract known as the 'Epistle of Barnabas' was probably composed in A. D. 135. It is the production, apparently, of a convert from Judaism, who took special pleasure in allegorical interpretations of Scripture."

Rev. Lyman Coleman says, (Ancient Christianity Exemplified, chap. 2, sec. 2, p. 47, Philadelphia, 1852):

"The Epistle of Barnabas, bearing the honored name of the companion of Paul in his missionary labors, is evidently spurious. It abounds in fabulous narratives, mystic allegorical interpretations of the Old Testament, and fanciful conceits; and is generally agreed by the learned to be of no authority. Neander supposes it to have originated in the Alexandrian school; but at what particular time he does not define."

The Encyclopedia of Religious Knowledge, (article Barnabas' Epistle,) speaking of Barnabas, the companion of Paul, says:

"He could not be the author of a work so full of forced allegories, extravagant and unwarrantable explications of Scripture, together with stories concerning beasts, and such like conceits, as make up the first part of this epistle."

In the presence of the foregoing evidence, but one conclusion is possible, viz., the Epistle of Barnabas is a vague, fanciful production of some dreamer, forged as late as the middle of the second century. If the reader cares to look into it, he will find portions of it to be unfit for a respectable page. Such being its character, there is no just demand which requires us to examine the passage adduced in favor of Sunday. Nevertheless, to stop the mouth of the caviler, we will do so. It reads as follows, (Apostolic Fathers, Epist. Barnabas, chapter 15, Wake's Trans.; also, Latin Edition, Dressel, Leipsic, 1857):

"Even in the beginning of the creation he makes mention of the Sabbath: 'And God made in six days the works of his hands, and he finished them on the seventh day, and he rested the seventh day and sanctified it.' Consider, my children, what that signifies. He finished them in six days. The meaning of it is this: that in six thousand years the Lord God will bring all things to an end, for with him one day is as a thousand years; as himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that he saith, 'And he rested the seventh day?' He meaneth this: that when his Son shall come, and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, and the moon, and the stars, then he shall gloriously rest on that seventh day. . . . Lastly, he saith unto them, 'Your new moons and your sabbaths, I cannot bear them.' Consider what he means by it. 'The sabbaths, says he, 'which ye now keep, are not acceptable unto me, but those which I have made.' When resting from all things, I shall begin the eighth day; that is the beginning of the other world. For which cause we observe the eighth day with gladness, in which Jesus rose from the dead; and having manifested himself to his disciples, he ascended into heaven."

It is to be regretted that many writers in favor of Sunday have quoted only the last clause of the foregoing, beginning with the words, "For which cause," &c. They have thus perverted the meaning, and sought to make it appear that the "resurrection" was the main reason assigned for "observing the eighth day with gladness." Whereas, the fanciful notions concerning the creation and the millennium constituted the main reason for such notice of the eighth day. Hence, another conclusion must be added, viz: If any persons joined with the forger of this epistle in observing the eighth day, their action was predicated on grounds very far removed from common sense, and from the Word of God.

To be continued.

TO THE FRIENDS OF GOD'S SABBATH.

Our esteemed brother, Eld. Nathan Wardner, will be ready to sail for his field of labor, as Sabbath missionary to Scotland, about the last of the present or the first of next month. England, Ireland, and Scotland seem ready for the seed of Sabbath truth. There are cheering prospects of harvest when once the seed is sown. The chosen laborer is ready in behalf of our people to respond to the call for help, which comes from abroad. Perhaps never before in our history was the outlook for us and our work as a people, so full of hope and promise. We cannot now falter when the time for action has come. It is evident that God by his providences is saying to us as a people, "Go forward." To falter now is to be recreant to God's word of truth, which sanctifies and saves men from apostasy and lawlessness. Our people we believe are in heart with the cause, and have a mind to work when the demands of the cause are made known. The present need, in order to the proper inauguration and efficient prosecution of the one Sabbath mission in Europe, is immediate contributions from all parts of the denomination. No one is asked to give beyond his ability, but if each one shall give as God has prospered him, there will be no lack for funds to carry forward the work. Will the pastors of the churches and others interested, call the attention of the people to this question at once, and aid in filling up the Lord's treasury. All remittances and all communications relating to the finances of the American Sabbath Tract Society should be addressed to the Treasurer, Stephen Burdick, Leonardsville, Madison Co., N. Y.

S. BURDICK, *Treas.*

LEONARDSVILLE, N. Y., May 4th, 1875.

THE COMMANDMENTS KNOWN.

Summary.

III.

1. "Thou shalt have no other Gods before me." Jacob and Rachel and Jacob's household evidently understood this command definitely. Gen. 31: 19, 30–35; 35: 1–5. This command may be paraphrased thus: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." This obligation seems to have been known by Adam, Cain, Abel, Seth, Enoch, Noah, Lamech, Abraham, Melchisedek, Isaac, Jacob, and even by the Assyrians, Ruel and Laban, and by the sons and household of Jacob; nay, more, by nearly all the ancients, just as well and as definitely as by the generations of the Israelites after the giving of the law on Mt. Sinai. Indeed, it almost seems from the record in Genesis that the knowledge of God and the obligation to worship Him, was more general, and heeded with more scrupulous care than in later times. But this seeming may be only a result of the brevity of the history.

2. "Thou shalt not make unto thee any graven image," &c. Jacob and Rachel and their household were evidently instructed in this command. Gen. 31: 19, 34, 35; 35: 1–5.

3. "Thou shalt not take the name of the Lord thy God in vain," &c. We find no mention of this in Genesis.

4. "Remember the Sabbath-day to keep it holy," &c. The Sabbath was instituted in Eden and given to man before his transgression. Gen. 2: 2, 3.

5. "Honor thy father and mother," &c. Noah and his sons understood this; and Ham was cursed for dishonoring his father. Gen. 9: 21–25.

6. "Thou shalt not kill." Cain's guilt for the murder of Abel exhibited his knowledge of this command; and he confessed that "his iniquity was greater than that it may be forgiven;" Gen. 4: 13; (see margin); while in verse 23 Lamech confesses the crime of murder, and in verse 24 says, "If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold," thus showing his understanding of the enormity of the crime. Furthermore, God definitely and formally announced to Noah, Gen. 9: 5, 6, "Whoso shedderh man's blood, by man shall his blood be shed," &c.

7. "Thou shalt not commit adultery." If it may be doubted that Adam and Eve were directly taught this command by God, personally, and instructed fully in the law and duty of chastity and purity, as suggested above, it is certain that even Pharaoh of Egypt had a knowledge of the sin of adultery, as manifested in the case of Sarah, Gen. 12: 14–20; while from chapter 20 we not only learn that Abimelech, king of Gerar, knew it to be a sin, but also that God directly instructed Abimelech in respect thereto in very strong and positive language. Gen. 38 shows in the plainest language in the case of Judah and Tamar, that this prohibition was known, that the violation of this command was a great sin, and that those guilty of this sin were denominated and characterized by language of reproach, nearly the same as now. So, also, is it positively certain that Joseph persistently refused to be seduced into this sin, saying, "How can I do this great wickedness, and sin against God!"

8. "Thou shalt not steal." Jacob, Rachel, and Laban apparently understood the prohibition of this command, as did the sons of Jacob; and the crime of theft is denominated by these by its proper name, and by them regarded as worthy of the greatest punishment, even death.

9. "Thou shalt not bear false witness." Nothing in particular is found in Genesis in regard to this command.

10. "Thou shalt not covet," &c. The violation of this command must necessarily precede the violation of the 8th; and as it is shown that that was known and its violation regarded a great sin, so this must have been known. Besides, it is shown that Cain coveted the favor received by Abel and became envious, and exhibited guilt by the falling of his countenance. Jacob was scrupulously careful not to even appear to covet anything of Laban's. Jacob and his sons manifest the same scrupulous care in respect to anything belonging to the governor of Egypt. The same care is often manifest in Abraham's life. Finally, from chapters 18: 19, and 30: 3–5, we learn definitely that Abraham "kept the way of the Lord;" "kept his charge" (in respect to God's covenent with him, and the circumcision and sacrificial offerings therefore required) "his commandments, his statutes, and his laws;" and that he commanded "his children and his household after him," that they should keep the same.

CONCLUSIONS.

1. *Fact.* Before the transgression in Eden, the representatives of the race were placed on probation, and were held responsible for rectitude of conduct, subject to God's government and Providence, with a law, or system of laws, whose sanctions were everlasting life as the reward for obedience, and death as the penalty for disobedience. *Inference.* Hence moral law, or a system of moral laws, to guide the conduct of man in the development of moral character, was seen by God to be essential in man's state of innocence, and before his fall by transgression, the same as since the fall.

2. *Fact.* The institution of the Sabbath, Gen. 2: 1–3; Mark 2: 27; and the institution of marriage, Gen. 2: 18, 23, 24, were "made for man" before the fall. It appears also that the Sabbath institution was just as definitely and emphatically given to man then and there, in Eden, by God, as was the institution of marriage. Upon the first of their institutions is based the 4th commandment of the Decalogue, and upon the second is based the 7th. They do neither of them derive their sanctity from the Decalogue; but the 4th commandment guards the sacredness of the Sabbath, and the 7th guarentees that of marriage. *Inference.* Law being essential to govern the walk of man in his relations to his fellow and his Creator, in a state of innocence as well as in a state of sin; and as in a righteous government, where and when the reason for a law exists, therefore then and there the law must be; consequently the whole law must have been given in Eden.

3. *Fact.* God's government, from the nature of his character, must have been a government of justice and righteousness. *Inference.* Therefore the law of the Sabbath and the law of marriage, guarding these institutions, (which must have been essential to man or they would not have been given,) essentially as given in the 4th and 7th commandments, must have been given to Adam before the fall, and to his immediate posterity after the fall.

4. *Fact.* These two institutions and commandments were no more essential to man to govern him in his relations to his fellows and his Creator, either before or after the fall, than each of the others. All ten were and are essential to provide for all relations and duties, and to secure all rectitude. *Inference.* Therefore the other eight commandments of the Decalogue must also have been given at first to guard from the beginning the sacred interests which they are respectively designed and adapted to secure and protect.

5. *Fact.* From the creation of Adam and Eve, God has been wont in all times and places to reward the obedient and punish the disobedient. To this fact all the ancient obedient and disobedient equally bear testimony. God rewarded the good and punished the disobedient. This is a universally known and acknowledged *fact*. But rewards and punishments were and are sanctions of law. And these sanctions, anciently and from the beginning, were general in character and of universal application, and were evidently designed to enforce and secure general and universal moral rectitude of life. No one was exempt from their requirements. *Inference.* Laws, then, or a system of laws, must have existed then and there and from the existence of man, which these sanctions were designed to enforce, and must have been general and universal in character.

6. *Fact.* These sanctions—rewards for obedience and punishments for disobedience—were, from the first, in Eden, before the fall, as far as revealed, and ever after the fall, of the same nature, the same in character; substantially as since the incorporation of the Decalogue on Mt. Sinai. *Inference.* Therefore the law, or system of laws, to which these attached as appropriate sanctions, must have been the same, substantially, as that of the Decalogue.

7. *Fact.* It would ever be unjust and contrary to the known character of God and his government and providences, to hold man responsible to law and punish him for a violation of a law of which he was ignorant, which had never been published, and of which he never had nor could have any knowledge. Enlightenment—knowledge—is essential to moral action and hence to moral responsibility. Adam and Eve before their sin were held responsible for moral conduct. *Inference.* Therefore, the moral law must have been taught them before the fall, and must have been made known to all and taught thereafter, (as by Abraham for instance,) and must have been known by all those who transgressed and were punished therefor as well as by those who obeyed and were rewarded.

8. *Facts.* Cain and Abel offered sacrifices to God. On descending from the Ark after the flood had subsided, Gen. 8: 20, 21, "Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar," which the Lord approved. Would either of these, unaided and untaught, have ever been led to offer such sacrifices? We think not. And would Noah, untaught of God, have been led to make the distinction between clean and unclean of beasts and fowls that he did, and just in accord with the law of sacrifices and ceremonies, as given afterward by God? Manifestly he could not. Abraham was directly instructed by God, afterward, to make offerings to him just in agreement with the Mosaic ceremonial law, which Abraham did; Gen. 15: 9, 10. And in Gen. 22 we have the memorable account of the grand trial of Abraham's sublime faith and obedience in his offering his son Isaac a sacrifice to God. Again, the law of sacrifices and ceremonies is based directly upon the moral law of the Decalogue, and designed to lead to the keeping of these and make atonement for sin in the violation of that moral law. Now, is it reasonable to suppose that the ancients, including Cain, Abel, Noah, and Abraham, were so definitely and carefully instructed in the ceremonial law, or law of sacrifices, (and we may here include the law of circumcision after the covenant with Abraham,) which was secondary, and based on the moral law of the Decalogue as primary, and designed to aid for a limited time only, in securing obedience to the moral law and conformity therewith, and were yet left ignorant of, and uninstructed in the primary and moral law—the Decalogue? By no means! *Conclusion.* It is, therefore, again inferred that the moral law of the Decalogue, substantially as engraven on the tables of stone on Mt. Sinai, and entire, was promulgated in Eden and carefully taught to those ancient people from the first, and a knowledge thereof handed down by them through all those centuries to the day of its repetition on Mt. Sinai; for that knowledge must have been essential to, and coextensive with man's responsibility to the law, which responcibility everywhere appears.

A. C. S.

MAIN AND GRISWOLD vs. NEW CONSTITUTION.

As I was compelled from stress of circumstances to devote the last article to the first member of the above duality, I will devote this to the second. "S. S. Griswold" writes certainly very lugubriously, full of all dire forebodings; but I am comforted with the full conviction that the prophesied evils are imaginary, and not real. He cannot believe more firmly in the independency of the churches than I do. He would do nothing to alienate this right of self-government, nor would I. We agree then on the fundamental principles. Let us inquire, then, whether the new constitution does or does not interfere with this self-sovereignty.

1. The churches, on uniting in the Conference, reserve all church rights and prerogatives. They surrender nothing of sovereignty. The Conference attains to no prerogative, legislative, judicial, or executive over the churches—nothing save advisory, and that only on request. What degree of infringment would "S. S. Griswold" deem it upon his self-sovereignty for another individual or company of individuals to give him advice when he had solicited it?

2. "S. S. Griswold" forebodes centralization. Will he have the goodness to explain how he is going to accomplish centralization when every individual has equal rights and powers, wherein there are as many centers and as many circumferences as there are individuals in the organization?

3. But he foresees great danger because the new constitution does not provide for the deciding of test questions, not by a majority vote of the delegates, but by churches. Now there cannot be two opposing and right ways of voting. If it is right to settle test votes by vote by churches then it is right to settle all questions in the same way. If it is wrong to settle test votes by a popular vote, then it is wrong to settle any question by a popular vote, unless it can be shown that test votes have a different nature than un-test votes, which "S. S. Griswold" makes no pretension of doing. What is the history of the denomination on this point? Although it has had the privilege of thus deciding questions from its very organization, yet after a somewhat careful examination of the minutes through its entire history, I am unable to find a single recorded instance where a vote has thus been taken. Possibly I have overlooked such record, or it is possible such a vote may have been taken and unrecorded. During this time, many test questions and others have been taken, yet they have all been taken in a manner subversive of church independence, if "S. S. Griswold" be right—all tending to centralization, if he be right. Furthermore, it has been my very great privilege to meet "S. S. Griswold" not a few times in Conference assembled, and according to my best recollection I have never heard his voice raised in warning and protest against this false and evil-tending method. He has not only kept his peace, but acquiesced; not only acquiesced, but participated. In all of which he has done a very great and irreparable wrong, if his present position be correct, to the independency and self-sovereignty of those churches honored by his representation; not only to those, but to all the churches as well. Who can tell how different might have been the past history and ultimate destiny of the denomination, if all actions of the Conference had been determined by church vote instead of popular vote? Notwithstanding all this, does "S. S. Griswold" honestly believe that we have been doing wrong all this time? Evidently not. For he says we have stood invulnerable, and have enjoyed peace, union, prosperity. The new constitution simply accepts this past practice of the denomination as the correct one. It simply embodies in language the practice that has given such union, harmony, peace, prosperity. The principle involved seems to me to be a very simple and plain one. If the churches were organized into a Conference with legislative, judicial, or executive capacity, one or all, over the churches in their several organic sovereignties, then not only test, but all questions should be determined by a vote of churches, and even then it would be no longer a Conference of independent churches, but a synod. Having no power to meet in such capacity, we can meet only in a consultatory, advisory capacity, wherein soulhood rises above churchhood, in which we get a glimpse of the grand truth, that churches were made for men, not men for churches, that Conferences are primarily for the good of souls not churches, and being for the good of souls they will necessarily be for the good of churches. But during this history of ours we have not only utterly ignored, practically, this theoretical church voting, have tended to the opposite extreme. The number of messengers or delegates which any church might send to Conference being unregulated, the tendency has been for those churches in the neighborhood where the Conference was to be held to appoint delegates far in excess of their proportionate size, thus making the Conference as far as numbers and voting capacity was concerned, a local body for the time being. Here certainly has been an ample field for "S. S. Griswold" to raise his voice against geographical centralization—a centralization having a yearly moving center. Has "S. S. Griswold" improved his opportunity?

4. It is, I apprehend, on the principle that soulhood rises above churchhood, the basis of representation is predicated. To illustrate my meaning, I will take "S. S. Griswold's" illustration, and by changing hands see how it will work. And in order to have no fancy sketch, as he says his is not, let us take the "Old Hopkinton" Church, say in 1807, when it numbered 804 members. Suppose it with two other churches, one numbering seven, the other five members, compose the General Conference. If the Conference vote by churches, then it will cast three votes. Thus the two churches composed collectively of twelve members can outvote "Old Hopkinton," composed of 804 members, by a two-thirds vote. Let us suppose that the two small churches resolve, the one by a vote of three to one, the other by a vote of two to one, the others not voting, to admit unbaptized persons to the communion. They go up to the next Conference and propose this open communion resolution, adopted by the two churches by a collective vote of five, as an article of faith and practice for the denomination. "After discussion, the question is put." The two votes of the small churches backed by five votes are cast for it, the Hopkinton vote backed by 805 votes is cast against it, and by a two-thirds vote open communion becomes the "faith and practice" of the denomination, upheld by five members, opposed by eight hundred and four. Thus the 804 are required to adopt an article both of faith and practice that not one of them believes to be right. "They refuse to accept the vote of the Conference and appeal to the Advisory Council. But the Advisory Council was appointed by the same two-thirds vote of the Conference, hence the Advisory Council, being a creature of the two small churches, backed by said five votes, can but reaffirm the action of the Conference, and "Old Hopkinton" is compelled either "to stultify or ignore its own convictions of truth, or be excluded from the denomination" for want of substantial agreement of faith and practice. "The above is no fancy sketch, but will become a stern reality should" the plan of "S. S. Griswold" prevail. This system is known in English politics as the "rotten borough" system, wherein a decayed borough composed of a few topple-down tenements, possessed the right to elect a member to Parliament, and thus possessed as much legislative power as some of its most flourishing younger cities. It has been the endeavor of political reformers to replace this by a representation wherein persons would count instead of boroughs. And it is a little odd to note that, while all of the great reformers have for their dream and endeavor to inaugurate manhood representation, and have souls count and tell instead of families, boroughs, cities, or race, or color, or geographical divisions, we have the spectacle of one of our foremost reformers, in the person of "S. S. Griswold," pleading for the "rotten borough" system of representation.

"S. S. Griswold" deprecates this continued agitation of this question and cries, "peace, peace," but as a reformer he very well knows the necessity of continued agitation in carrying forward any great and beneficent reform. Has he kept quiet on the subject of slavery, temperance, and all that, because quiet was desired by the non-reformers? So in this much-needed reform in our denominational enterprises, he need not expect immobility to always hold sway with the quietude of the eternal slumber.

LITTLE RHODA.

TRUE MEASURE.—Christians will never correct their errors, and come to unity of faith, until they cut loose from all human authorities, and come to the word of God. This is a great thing to do. Most Protestants think they take the Bible as their only rule of faith and practice, yet very few of them do it fully. Most of them are hampered by creeds, denominational belief and usages, the opinions of men, precedents, customs of the fathers, and scarcely know it. It is necessary to appeal to the Word of God, with new emphasis; test everything by that infallable standard; unsettle, and resettle beliefs. A mechanic cutting first by his pattern, then by the article cut, then by the second, the third, the fourth, will soon get far away from the standard, and be unconscious of his fault. In just that method, Christians depart more and more from the Scriptures. A general suspicion of existing errors, and renewed study of the inspired word, is the great want of our day.

The above is taken from the *Baptist Union* of May 4th, to every word of which we offer in response a hearty AMEN. We wish this sentiment might prevail in all the churches; and we are specially glad to see it put forth in the *Union*, which is laboring earnestly to bring about a greater oneness among the churches, a thing greatly to be desired, but which we think can never be permanently accomplished save in so far as men come to the truth.

"BLESSED ARE THE DEAD WHO DIE IN THE LORD."

15 MILL YARD, Goodman's Fields, LONDON, E. ENG., April 20th, 1875.

One of our converts to the Sabbath has been called to his rest. Brother Harry Courtenay died at 2 P. M., on Sabbath, the 2d instant. It was in January that he returned home ill of consumption, and soon after became a great sufferer till nearly the last. Distress of body did not hinder him from seeking to know "the way of the Lord more perfectly;" his heart was prepared and ready to receive Sabbath truth as soon as it was fairly placed before him, simply through letters and publications, some of the latter of which he sent to Manchester, where, let us pray and hope, they may produce an abundant harvest. I mentioned him and this effort in behalf of the Sabbath in my letter of the 26th of March. This young brother's Sabbath and Christian experience will certainly encourage the hearts and strengthen the hands of the supporters of our Sabbath publications. May their faith in prayer and works be greatly increased in behalf of true Sabbath Reform. Though dead he yet speaketh. The sister writes: "Never were my religious feelings so deeply impressed as since my brother's death. I have been taught a lesson. Oh, how our lives should be guarded against all wickedness and all extravagant pleasures; . . . our sorrow is turned into joy when we follow him by faith beyond the things seen, and see him with Christ, with harp and crown amid the spirits of the glorified." Miss C.'s letter sent herewith will be read with deep interest. If any have grown cold in the Sabbath cause may their hearts be touched and they aroused to action, to gird on the armor afresh, and to fight with courage to the last. Work while it is day, for the night cometh in which no man can work.

W. M. JONES.

10 BROADWAY, BELFAST, April, 14th, 1875.

REV. W. M. JONES:

Dear Friend,—Your kind letter came in due course, and we sincerely hope your prayers may be answered for our good. My dear brother's life in this world was but short, just twenty-two years of age when he died. It was very young to be cut off from amongst us, but not too soon for God to call, nor to be an angel in heaven. Dear Harry traveled for an English firm, and I think it was in doing so that he lost health, and the loss of himself is very much felt by us all. Mamma says, from childhood a most marked feature of his character was *conscientiousness*, and this with increasing age and knowledge ripened into high, consistent, holy principle; he was never known in a single instance to depart from strict truthfulness, while his very nature seemed to shrink with utter aversion from every from of immorality and vice; deceit and pretense were foreign to his nature; he was loving, kind to all alike, and was much esteemed. None regret his death more than the Good Templars. In him they found an earnest and staunch advocate. He entered a lodge in Belfast at an early age, where he won the confidence of many. He succeeded in obtaining a chart for a lodge of his own, was elected its chief, introduced new systems, had the art of enchaining the attention, and led captive the hearts and intellects of all the members. His talents, his voice and manner assured success in all he undertook. He had a rich and fruitful imagination, his eloquence was fascinating, his qualities might be equaled but not surpassed.

His religious character can be referred to with delight. No one could fail to discern that the flower was too rich in hue for this desert world, and that the youthful saint was ready for his translation to a brighter clime. He was susceptible of that refined delight which nature inspires in the bosoms of those who can call the God of nature their Father; his demeanor was chastened, his movements calm and decided, which gave token to the spirituality of his mind. Nothing but the religion which has the love of Christ for its constraining motive, could have borne him on from day to day in the severity of his illness. Until he came home ill he never heard of this Sabbath truth. I brought your letters to him and read them for him; when able he read your tracts and at once believed and determined from that day forward to observe the seventh day, and if he lived, to preach in its behalf. But God did not will that he should live longer, and poor Harry kept the true Sabbath as best he could through all his pain and suffering. On the eve of Friday he would say, "Now don't talk to me of aught that is worldly from this until to-morrow same hour." At his request I read to him the holy Word of God and sang hymns; he continued thus until the last evening—Friday eve—his words were: "This is the dawn of my Sabbath, let me keep it." Friday evening, the 2d of April, and all through the night he was quiet, and his manner was unusually strange;

denominational belief and usages, the opinions of men, precedents, customs of the fathers, and scarcely know it. It is necessary to appeal to the Word of God, with new emphasis; test everything by that infallable standard; unsettle, and resettle beliefs. A mechanic cutting first by his pattern, then by the article cut, then by the second, the third, the fourth, will soon get far away from the standard, and be unconscious of his fault. In just that method, Christians depart more and more from the Scriptures. A general suspicion of existing errors, and renewed study of the inspired word, is the great want of our day.

The above is taken from the *Baptist Union* of May 4th, to every word of which we offer in response a hearty AMEN. We wish this sentiment might prevail in all the churches; and we are specially glad to see it put forth in the *Union*, which is laboring earnestly to bring about a greater oneness among the churches, a thing greatly to be desired, but which we think can never be permanently accomplished save in so far as men come to the truth.

"BLESSED ARE THE DEAD WHO DIE IN THE LORD."

15 MILL YARD, Goodman's Fields,
LONDON, E. Eng., April 20th, 1875.

One of our converts to the Sabbath has been called to his rest. Brother Harry Courtenay died at 2 P. M., on Sabbath, the 2d instant. It was in January that he returned home ill of consumption, and soon after became a great sufferer till nearly the last. Distress of body did not hinder him from seeking to know "the way of the Lord more perfectly;" his heart was prepared and ready to receive Sabbath truth as soon as it was fairly placed before him, simply through letters and publications, some of the latter of which he sent to Manchester, where, let us pray and hope, they may produce an abundant harvest. I mentioned him and this effort in behalf of the Sabbath in my letter of the 26th of March. This young brother's Sabbath and Christian experience will certainly encourage the hearts and strengthen the hands of the supporters of our Sabbath publications. May their faith in prayer and works be greatly increased in behalf of true Sabbath Reform. Though dead he yet speaketh. The sister writes: "Never were my religious feelings so deeply impressed as since my brother's death. I have been taught a lesson. Oh, how our lives should be guarded against all wickedness and all extravagant pleasures; . . . our sorrow is turned into joy when we follow him by faith beyond the things seen, and see him with Christ, with harp and crown amid the spirits of the glorified." Miss C.'s letter sent herewith will be read with deep interest. If any have grown cold in the Sabbath cause may their hearts be touched and they aroused to action, to gird on the armor afresh, and to fight with courage to the last. Work while it is day, for the night cometh in which no man can work.

W. M. JONES.

10 BROADWAY, BELFAST,
April, 14th, 1875.

REV. W. M. JONES:

Dear Friend,—Your kind letter came in due course, and we sincerely hope your prayers may be answered for our good. My dear brother's life in this world was but short, just twenty-two years of age when he died. It was very young to be cut off from amongst us, but not too soon for God to call, nor to be an angel in heaven. Dear Harry traveled for an English firm, and I think it was in doing so that he lost health, and the loss of himself is very much felt by us all. Mamma says, from childhood a most marked feature of his character was *conscientiousness*, and this with increasing age and knowledge ripened into high, consistent, holy principle; he was never known in a single instance to depart from strict truthfulness, while his very nature seemed to shrink with utter aversion from every from of immorality and vice; deceit and pretense were foreign to his nature; he was loving, kind to all alike, and was much esteemed. None regret his death more than the Good Templars. In him they found an earnest and staunch advocate. He entered a lodge in Belfast at an early age, where he won the confidence of many. He succeeded in obtaining a chart for a lodge of his own, was elected its chief, introduced new systems, had the art of enchaining the attention, and led captive the hearts and intellects of all the members. His talents, his voice and manner assured success in all he undertook. He had a rich and fruitful imagination, his eloquence was fascinating, his qualities might be equaled but not surpassed.

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I am yours respectfully,
SARAH S. M. COURTENAY.

HOME NEWS.

Revival Efforts in Alfred and Hartsville.

Soon after Elder H. P. Burdick's return from the West, arrangements were made to hold meetings in the Second Alfred and Hartsville churches on alternate evenings. During January, the weather was exceedingly cold, and yet there was a good interest, and under the circumstances a good attendance. At our Quarterly Meeting, the second week of February, there was an increased interest, and many were revived and encouraged to take up the cross and live a Christirn life. As a result, six have been added to the Second Alfred Church by letter and four by baptism.

In the Hartsville Church, the meetings were interrupted by sickness and severe weather, but were again commenced and resulted in the baptism and addition to the church of thirteen of the youth, and all but one of them from the Sabbath School.

In all of these meetings it was a matter of remark how well the people turned out during the stormy and cold weather, and if we had had sheds for our teams at the Second Church, I have no doubt that the correctness of Elder Burdick's remark that "our nightly attendance would have been at least sixty more," would have been verified. And in regard to both churches I think I may safely say that God has blessed us spiritually, in a deeper conviction of our duty as Christians, and a greater desire to take a higher stand in Christian life. L. R. S.

Scott, N. Y.

There is a very interesting state of revival in the M. E. Church of this place under the labors of Mr. John Walker, of Ithaca. Some eight or ten have been hopefully led to Jesus. Mr. Walker is not a minister, but has been successfully engaged in revival efforts for some two years. Before his conversion, he was known by the title, *Notorious* John Walker. Surely the grace of God can melt the hardest heart.

We had a very agreeable surprise on Thursday evening, April 29th. While on our way to church, we were invited to return to our home, where we found many smiling faces assembled. In course of the evening we were presented with money and valuables to the amount of some $41, accompanied with appropriate remarks by one of the citizens. After expressing our thanks to God and the kind hearted donors, we led them in prayer for the blessing of our Heavenly Father to rest upon them, when we united in singing, "All hail the power of Jesus' name," and "Nearer my God to thee," after which the friends gave us a warm shaking of hands and dispersed. We shall long remember those kind neighbors with gratitude and pleasure, and may God's blessing rest upon them. A. W. C.

THE INDIANS.

Hungry Indians can hardly be expected to stand upon the manner of their getting something wherewith to supply the claims of nature. The following report to the War Department is suggestive:

HEADQUARTERS, FORT SILL, I. T.,
April 10th, 1875.

Assistant Adjutant General, Headquarters Department of Missouri:

Sir,—Frequent complaints having been made by Indians camped near this post that they are suffering from hunger, I have made an investigation and find the complaints well founded. The following is the ration allowed by the Indian Department: Beef, three lbs., gross, on the hoof; one day in fifteen, ¾ of a pound of bacon is issued in lieu of beef; flour or bread, ½ pound. To a hundred rations, 4 pounds of coffee, 8 pounds of sugar, 1 pound of salt, 1 pound of soap, ½ pound of tobacco. This ration was established when the Indian could partly support himself by hunting. With no other help it is barely enough to prevent hunger. It is not however, all issued. There is at the agency no flour and not over one-third of the authorized amount has been issued during the present fiscal year. There is no sugar and not over two-thirds the regular issue has been made during the same time. The beef lately issued has been shamefully bad. It is so poor that the gross is altogether out of proportion to the net weight. Howard, the acting Indian Agent, acknowledges that the beef recently issued was unfit for food, but states it was all be had to issue. The condition of affairs at the Wachita Agency is worse than here. There has been no flour there for a long time. The agent is absent and the Indians are killing and eating their horses.

I am, sir, respectfully, your obedient servant, JNO. P. HATCH.
Lt. Col. 4th U. S. Cavalry, Commanding Post.

In his endorsement of the report, Gen. Pope, Commander of the Department of the Missouri, says:

It is idle to expect that these Indians will remain peaceably upon their reservations with the prospect of starvation in doing so. So long as this mal-administration of affairs with these Indians exists, the military authorities cannot be and will not consent to be held accountable for any outbreak which may occur on their part.

TERRIBLE SHIPWRECK.

London dispatches of May 8th and 9th, which we condense from the Elmira *Advertiser*, report the loss of the Eagle Line steamship Schiller, Capt. Thomas, which sailed from New York, April 28th, for Hamburg, by way of Plymouth and Cherbourg, which was wrecked off the Scilly Isles, a group of 140 islets or rocks, situated about thirty miles West-South-West of Cornwall, England, and included in that county, and are three hundred miles from Cherbourg. The course of the steamer lay to the south of the islands. The loss of life has probably not been fully ascertained, but some idea of the extent of the calamity may be formed by comparing the number on board with the report of those known to have been saved. The list includes 147 cabin and 82 steerage passengers, and the crew consisted of 124 men, including officers. From this number only forty-three are known to have been saved.

The cargo consisted of general merchandise, including 600 bales of cotton, 2,513 barrels of rosin, 4,000 bushels of corn, and a large consignment of leaf tobacco. She carried six kegs containing $300,000 gold, shipped by E. S. Ballin & Co., of London, to E. S. Ballin & Co., of Paris. The following is the account given of the disaster:

A heavy fog had prevented observations on board the Schiller since Tuesday. In consequence of the fog, the engines were put at half speed and sail was reduced at 9 o'clock Friday night. At ten o'clock the same night the ship struck the ledge. A great panic prevailed. Captain Thomas is highly praised for his conduct during the terrible scenes which followed. Two boats were filled with men, who refused to come out. The captain fired his revolver over their heads to drive them out, and then fired at them, but without effect. Afterwards the ship was washed with her broad side to sea, and all on board these boats perished. The tackle at the stern was released too soon, leaving the boats suspended by the bows. Three boats then got away. One of them, a life boat, was so badly injured that she sunk, and eleven of the people on board of her were rescued by other boats. The fog lifted an hour after the steamer struck, and lights were plainly visible. Two of the boats on the steamer were crushed by the falling of the funnel. Rockets and guns were fired from the steamer until the powder became wet. The deck house crowded with people was swept away at 2 A. M. The Captain gathered some of the survivors on the bridge; all were gradually swept away by the flood tide, which took the Doctor and Captain last. The rigging, which remained above water, was crowded with passengers and crew all night. The main mast fell at 7.30 A. M., and being iron sunk with all who had taken refuge on it. The foremast gave away soon afterward. Life boats and wreck stuff saved the lives of some who drifted miles away. One man was rescued after being in the water ten hours. Two boats from St. Agnes arrived a short time before the masts fell. They were unable to approach the steamer on account of the shoals, but picked up stragglers in the water. Passengers say Capt. Thomas left the bridge at 3 A. M., to assist those on deck, and when he reached the deck was swept away by a heavy sea. All concur in saying that he exercised the greatest care, and was not abed for five nights previous to the disaster. The sea began to break over the vessel half an hour after she struck, and the tide rose twenty-five feet by daybreak. Only one woman was saved. The survivors, who were landed at Trescow, escaped in the Schiller's own boats. All accounts agree that the panic which took place when the steamer struck the shoal was heart rending and terrible.

The London agents say the Schiller was one of the finest ships coming to this port, and classed at Lloyds 100 A1.

The macninery was powerful, and had the inestimable advantage of working so smoothly as to hardly impart any vibration whatsoever to the ship; the motion of the screw was actually not felt at all, a feature which calls for special notice. The Schiller was full brig-rigged, had eight large lifeboats and three iron decks. The engine was of the compound vertical direct acting principle, had two cilinders of 104 inches diameter, with 4 feet 6 inches stroke of piston, and could run the vessefrom 14 to 15 miles an hour.

The steamer had surface condensers, and was in fact furnished with all the latest mechanical improvements. The boilers were four in number, with six furnaces to each; the shafts were all of steel, and 18 inches in diameter; her screw had four blades, was 19 feet in diameter and had 29 feet pitch.

The appliances were superior in a great many particulars to anything heretofore introduced, having thirteen steam engines, independent of the working engines of the ship; there was a starting and stopping engine, a steering apparatus in the middle of the steamer below the captain's bridge, both of which put the vessel under the immediate control of the captain. This is an entirely new introduction in steamships, adding to the safety and protection of all on board.

The steamers of the Eagle Line are built according to the requirements of Lloyd Marine Insurance Company, and therefore possess every known appliance for safety.

THE Board of Commissioners of Excise for the town of Wellsville, of which Eld. Charles Rowley was elected chairman, at a meeting held May 3d, unanimously adopted a resolution to grant no license for any purpose this year.

THE MINERS' STRIKE.

On the night of May 4th, about eleven o'clock, a breaker at the Ben. Franklin colliery, at Doutyville, near Shamokin, was burned. It was owned and worked by Douty & Bomgardner. As this colliery has been working during the strike, the fire is supposed to have been the work of an incendiary. Loss $100,000. Two hundred men and boys are thrown out of employment, which will be severely felt by them, as it was one of the few collieries in that region giving employment, and no work is had elsewhere. This is the first instance of a colliery being burned during the strike. At Girardville, a special engine with Superintendent Alhousen of the Mahonoy Branch railroad, on board, was stoned. The engineer had a narrow escape.

A Pottsville dispatch of May 6th gives the following items:

Where miners have shown a disposition to resume work threats and coffin notices have again been posted about the mines as a warning. A large 2½ inch wire rope used for drawing coal has been cut in five places, compelling temporary suspension of coal shipments from Shamokin and points above. A large number of special policemen from Reading pass over the plains daily, and it is thought the intention was to kill them by the rope giving away. A watchman on duty at Locust Dale colliery was attacked by miners, sustained injuries and was robbed of his watch. An attempt was made to wreck the Pottsville passenger train on a heavy curve at Big Mine run last evening, by placing an iron railroad chair on the track. The engineer made the discovery in time to slacken speed and the cow-catcher then threw the impediment off the track. At a late hour last night the railroad telegraph office at Locust Summit was burned to the ground and is a total loss.

A Wilkesbarre dispatch of the same date says:

To-day was the time set for the miners at Sugar Notch to resume work. The miners however refused to go in, and the pumps and other machinery will be removed at once. There is no prospect of the strike ending soon. The miners are every day receiving aid from other sections. Last night the house of Bernard McDade, a miner living in Kingston, was attacked by a gang of men, women and boys, and McDade was beaten until his life is despaired of. His house was nearly demolished. He had been working throughout the suspension. When the gang left they told him that he would be killed if he went to work again without a consent of the Miners' National Union. A warrant was to-day sworn out for the arrest of the gang. Miners who occupy houses at Kingston have been ordered to vacate by the 14th. More trouble is anticipated.

A dispatch from Wilkesbarre of May 7th, thus continues the narrative:

Last night was an exciting one in the mining region around Kingston. A procession from fifty to one hundred miners with torches and armed with guns, revolvers and clubs, marched to the dwellings of men who are working in Hutchinson's and Payne's mines, and gave them notice to quit work or the penalty would be death. The gang were very noisy and threatening, but did not damage any buildings or maltreat any persons. They carried with them the effigy of a blackleg which they took to a grove, where it was hanged by the neck to a tree, and the crowd emptied their fire-arms at it. The result has been that Payne's men refused to return to work this morning. Three of Hutchinson's men, while on their way to the shaft, were followed by a gang of women and children and pelted with stones until they were forced to flee. The constable, into whose hands warrants for the arrest of persons who beat McDode, were placed, was unable to serve them to-day. To-morrow a posse will accompany him and serious trouble is expected. A miner from that section named Thomas, who had been a ringleader in the intimidations, was arrested to-day and is now in jail. Mr. Parrish is carrying out his word in regard to the Sugar Notch mines. The pumps and machinery from numbers 9 and 10 were removed to-day. It has no effect upon the men. They laugh at the idea of being forced to yield as long as assistance comes as easily as it has so far. The men of the upper Wyoming region are anxious to have the strike continue here for two reasons: it makes more work there, and if the Lehigh and Wilkesbarre companies are compelled to advance prices all others will also. The works of the Delaware and Hudson, the Delaware, Lackawana and Western, and the Pennsylvania coal companies are now run at their full capacity.

In sixty days more these three companies will stock the market. The miners of this section will hold a consultation to-morrow to consider the situation.

PORTAGE BRIDGE BURNED.—On Thursday morning, May 6th, at about one o'clock, the Portage Bridge was discovered to be on fire. Train 4 passed over the bridge about half-past twelve, and soon afterward the watchman discovered that the bridge was on fire. He went at once to the hydrant only to find the machine out of order and utterly useless. The flames spread rapidly and in about two hours the bridge was consumed. Travel is interrupted temporarily, but prompt arrangements are being taken to make the interruption as little as may be. Train 6, the way mail from Attica to Hornellsville, transferred passengers, baggage, and mail at Portage, on Thursday, and only occupied a half-hour in the work. With a little practice this transfer will be reduced to the minimum in point of time. The Erie Railway Company have for some time been considering the matter of building an iron bridge at Portage, and we learn have had the plans for such a structure drawn. This destruction of the present bridge will bring matters to a crisis, and an iron bridge will probably be built very soon. The bridge was built over the Genesee River at Portage in 1851-2, and was the largest wooden bridge in the world. Its original cost was $175,000. It was constructed upon thirteen immense stone piers, above which rose the trestle work 234 feet. Its length was 800 feet, and it contained 1,600,000 feet of lumber and 106,820 pounds of iron, and was so constructed that any one timber could be removed or replaced at pleasure. At the time it was built, it took all of the available timber on 205 acres of heavy timbered land.

STEAMER LOST.—The steamer St. Luke, from Leavenworth, Kan., to St. Louis, struck pier No 3 of St. Charles bridge, twenty-five miles from St. Louis, about ten o'clock on the night of May 2d, and sunk in fifteen feet of water. Captain Keith reports that the night was very dark and the lights on the bridge very dim. About thirty feet of the larboard side of the boat was crushed in by the collision with the pier, and part of her machinery was torn away. She made water very rapidly, but floated down about two miles when she struck a bar in the middle of the river and sunk to her hurrican deck. Passengers rushed from their berths in great terror and ran hither and thither, but all those who were not lost in the collision were finally gathered on the hurricane roof, where they remained till daylight, clad only in their night clothes, when the ferry boat came down and took them ashore. Nine persons are known to have been lost. There were about one hundred souls on board most of whom outside of the officers and crew were deck passengers, no list of whose names was kept by the clerk. The boat had about one hundred tons of freight, which, with the boat, will be a total loss.

MEXICAN ANARCHY.—A dispatch of April 30th, from the City of Mexico, by way of Havana, says: "The revolution which commenced in Miahoacan, in consequence of the publication of church reforms and expulsion of Sisters of Charity, is extending and gaining ground in other States. Miahoacan is suffering greatly. All business is paralyzed and inhabitants are leaving. The village of Jucuba has been pillaged and burned. The legislature of Miahoacan, alarmed at the progress of the revolution, has been convened in extra session, which commences on the 23d May. It will discuss measures for the extermination of the rebels. The rebels at Fueretaro attacked a convoy on the 20th April, and took a quantity of arms and merchandise. At Arroyo Seco, they attacked a diligence, when the passengers fired upon them and killed one bandit. The whole body then opened a terrible fire on the passengers, and made them disperse from the diligence. They assassinated Louis A. Chavez, a deputy, Miguel Cano, a Spanish merchant, and Luis Flores. Among the passengers were three ladies and a Sister of Charity."

WHAT FOLLOWED A MONEY-MADE MATCH.—Judge McCue granted an absolute divorce to Mary Ann Yates of Marcy avenue, Brooklyn, from Thomas G. Yates, a decorator, who was married to her August 16, 1871, in Boston, by the Rev. Philip Brooks, an Episcopal minister. Mrs. Yates was the daughter of Elizabeth Hales, a widow, who owned a row of Brooklyn houses, and Yates confessed to William Way, his friend, that he married his wife to get her mother's money. Not long after the marriage, Mrs. Yates opened two letters post marked London, and addressed to her husband. They were signed by "your wife Mary." She confronted her husband with them, and as he could not explain, she left him. Yates went to California. Some time ago he received a notice of pending divorce, and wrote to his wife that he was making money, and would be glad to support her. She did not reply. On Way's testimony before a referree of his friend's immorality, a recommendation for divorce was given. The previous marriage was not legally proved, and did not enter into the decree.

EXPLANATION.—On account of the increase of interesting and important matter for the columns of the RECORDER, we have recently been forced to decline the publication of several articles written on the death of children or dear friends, of so great length as to make their insertion inconsistent with other claims of a more general character on our space. It is a grief to us to do this, but those who write for a paper of so wide a circulation as the RECORDER should remember that matter of local or personal interest can reasonably only occupy a small space in our columns. Special attention is called to notices of the death of infants or young children, that, when these are accompanied by several poetic stanzas, unless the poetry has special merit, it is scarcely reasonable to give it an insertion. A moment's reflection will convince any one that it would be improper to occupy much space in this way.

INDIAN PRISONERS.—Seventy Indians, prisoners from Fort Sill, passed through Kansas City, May 8th, on their way to Fort Leavenworth, in charge of two companies of troops, under command of Lieut. Kyle. Among them were Medicine Water, who led the party that assisted in the Germaine massacre; Lone Wolf, the celebrated Kiowa chief, who has been a leader in the war for several years, and who was once captured by General Sherman; Famine Hurrahuee, murderer of Osborn at Wichita agency; Woman's Heart, Heap O'Birds, and many others equally notorious. The party is comprised of the principal chiefs who have caused all the trouble for the past five years, and their capture is considered as a finale of the Indian outrages. Kicking Bird, who delivered them to the troops, was poisoned by a squaw, and died at Fort Sill, May 3d.

BANK ROBBERY.—A correspondent of the Elmira *Advertiser* under date of May 7th, says the Banking House of A. G. Dow, at Randolph, N. Y., was entered by burglars that morning about one o'clock, the watchman bound and gagged, safe blown open and about $700 together with papers, etc., taken. There were four persons wearing white masks engaged in the raid. An alarm was given and they left precipitately without opening the inner safe, where the bulk of the money is kept. A full set of tools was left behind. The burglars were traced to within two miles of Salamanca. The country is so thoroughly aroused that it is hardly possible they can escape.

JEWELER ROBBED.—L. A. Benton, a jeweler, of Cleveland, went to his store about 9 o'clock on the morning of May 9th, to wind watches, etc. He opened the safe, when he was confronted by a masked man, who demanded his surrender. Benton seized a hatchet to fight, when he was struck on the head by a second thief from behind, and knocked senseless. The thieves then rifled the safe, taking diamonds and watches, also a diamond breast-pin valued at six hundred dollars, from Benton's shirt. The thieves escaped. Benton came to his senses in about two hours and crawled to the door, where he attracted the attention of passers by. His injuries are severe, but not dangerous.

IMPORTANT SUIT DECIDED.—The Supreme Court has decided the case of the State of Maryland against the Baltimore & Ohio Railroad Company. The State claimed a deferred payment of $500,000 as due for a period between 1860 and 1870, being one-fifth of the amount of passenger fare over the Washington & Baltimore branch of the road. The Company refused to pay the amount to the State, on the plea that the tax was unconstitutional. The Court of Appeals of Maryland overruled, affirming the right of the state to the money in question. The Supreme Court affirmed the decision of the Court of Appeals.

THE BEST WAY.—Benevolent bequests, says the *Christian Union*, being considered by worldly heirs as fair objects to fight against at law, a Massachusetts gentleman has removed the temptation in his case by striking the legacy from his will and paying the sum down when he could do it himself. By this thoughtful testamentary attention he makes four societies happy: the American Board, the Home Missionary Society, the College Society, and the American Missionary Association; the former receiving six thousand dollars, and the three latter two thousand dollars apiece.

MUTINY AT SEA.—The schooner Jefferson Borden, Patterson master, sailed from New Orleans March 5th, for London. When eighteen days from the former port, a mutiny broke out. Capt. Patterson and his officers fought the men with revolvers and knives. After a terrible struggle, in which the first and second mates were killed, the captain succeeded in disabling and securing all the men who resisted. He hailed passing vessels, obtained sufficient hands to work the ship, and proceeded on his voyage to London.

PORT AU PRINCE, Hayti, was the theatre of a native revolt on Sunday, the 2d of March. General Brice was dragged from church and shot. Forty foreigners have been killed. Among the victims is a servant of the British Consul General. Buildings were fired and every species of disorder prevailed. A state of siege has been proclaimed. A British gunboat is there and another will be sent there immediately. Steamers were not permitted to enter the port and have landed their cargoes at Kingston, Jamaica.

SUMMARY OF NEWS.

As is well known, the German government is very hostile to popery, and, of late, the papists have fared hard at its hands. But it is very friendly to the old Catholic movement because it rejects the authority and infallibility of the pope. The German Old Catholics ask from their government to have a share in the regular Catholic church property. This they are likely to get. Reinkens, their bishop, moreover, is a loyal German, and has recently shown the utter fallacy of the pope's claim to temporal power.

Pope Pius, in a letter to a professor at the Louvain University, strongly censures the wickedness of those persons "boastfully styling themselves Catholics who obstinately adhere to the liberty of conscience, liberty of creed, the freedom of the press, and similar kinds of liberty which the church has always condemned." And yet there are popular Roman Catholic orators who would have us believe that their church is the great friend and promoter of liberty.

The Honolulu *Gazette* says a violent snow storm visited Hawaii on the 2d of March, covering the three stately summits of the three mountains of the island. On the low lands it rained very hard, and the lightning played brilliantly over the island, followed by incessant and terrific claps of thunder. The next morning a grand and beautiful sight was presented—the most beautiful ever seen in that region—three mountains capped with snow in the tropics.

There are one hundred and six Unitarian churches in Hungary, or more properly Transylvania. Being poor they are helped quite largely by their American brethren. A considerable sum has already been contributed to assist the endowment of the university supported by these foreign churches, and the American Unitarians have also borne the expense of the translation of Channing's works into the Magyar language.

Telegraph operators are said to suffer from a peculiar kind of palsy. When very busily and constantly employed, they find after some years they are unable to signal certain signs distinctly. They change their fingers and get rid of the trouble for a time; but these fingers fail, and if the labor is persisted in, the whole arm gives out and the brain becomes affected.

A large field of cryolite has lately been discovered in Nevada. This valuable mineral, which has become an important source of its sodium compounds, and metalic aluminum, has heretofore only been found, in considerable quantities, in Greenland.

A woman in Wilks county, N. C., has given birth to triplets five times in succession. The children of each birth have been raised, and the whole number are now alive. No two of the children resemble each other in any marked degree, except the color of the hair. In sex, the female predominates largely. The children are all well developed, and without the least malformation.

Omaha reports of a late date, state that on account of the backwardness of the season, the recent frosts have done but little damage, and the prospects for wheat, oats and fruit is believed to be the finest ever known in this vicinity. Orchard and fruit tree planting has been very extensive this season. It is thought the late frosts have destroyed the embryo grasshoppers.

Bishop Alfred Lee, of Delaware, has been to Mexico. He found three Protestant congregations in the City of Mexico, to which about three thousand persons are regularly attached, with three thousand more in occasional attendance. He ordained seven ministers, and confirmed one hundred and thirty members of the church.

The Customs officers have seized upwards of $7,000 worth of smuggled goods on the bark Osceo, from Halifax. The goods were concealed in the captain's cabin, where the captain was lying sick, and embrace thirty rolls of broadcloth, ten barrels of ale, one hundred dozen of woolen shirts, and a general assortment of other goods.

The steamer City of Hartford, when passing through the East River, on the morning of May 3d, ran into the scow Chas. McManus, No. 5, on which were Capt. Costa, wife and four children, the eldest 17 years old. The scow was capsized and the four children were drowned in the cabin. The wife was saved by the crew of a passing pilot boat.

A dispatch from Muskogee, Indian Territory, says a waterspout burst near Honey Spring, April 30th, which was followed by the severest rain storm for many years. Bridges and culverts were washed away, and the track of the Missouri, Kansas and Texas Railroad, near Elk Creek, was submerged and undermined. No lives were lost.

The schooner Consuello, Capt. Housser, of Cleveland, with building stone from Vermillion for Chicago, was lost in a gale off Marblehead near Sandusky, on the evening of May 1st. The Captain and three other persons were washed ashore and drowned. Two others took to the rigging and were rescued.

A dispatch from Portland, Oregon, says the boiler of the steamer Senator exploded, May 7th, just after leaving the dock. The forward portion of the boat was blown to pieces. Captain McGill, purser Lacy, and a number of the crew were killed, and many injured.

It is stated that the Jesuits are making great efforts to widen their sphere of action in Asia Minor, by founding new establishments, schools and churches. At Beyrout alone the order has acquired no less than twenty sites, which are about to be built upon.

John W. Garland, cigar dealer of Boston, set a spring gun on his premises, and Andrew McCauliff, a lad of seventeen years, was fatally wounded by it while attempting to break into the store. Garland was arrested.

It is reported that the Prussian police have redoubled their vigilance, having received alarming notices of plots against Prince Bismarck and Minister Falk. A special staff of fourteen detectives has been formed for their protection.

The Sisters of Charity, recently expelled from Mexico, are scattered throughout the South and most of the United States. There are a number in California and Utah, and a company has arrived in New Orleans.

Petitions from mothers, including hundreds of prominent ladies, have been presented to the Governor and Council of Massachusetts, asking that the sentence of Pomeroy, the boy-fiend, be executed as a safeguard to children.

The *Atlantic Monthly* asserts that the Roman Catholic parochial schools in New York have already secured, for building purposes, $15 of public money to every $1 that has been given to other denominations.

A large Chinese idol, weighing several hundred pounds, has been sent on to Union College, New York, from China, by one of the alumni. It has had an idol existence of several hundred years in the Celestial empire.

Gen. Sheridan's marriage is again reported, this time to Miss Irene Rucker, daughter of Gen. Rucker, of the Quartermaster's Department. Miss Irene was first bridesmaid at Col. Fred Grant's wedding. The event happens in June.

Information received at the Black Hills Transportation Office in Sioux City, shows that, since April 7th, over three hundred men, forty wagons and thirteen pack-animals have departed and are now on their way to the hills.

Postmaster Jewell has issued orders that no employees of the department shall hereafter exhibit records to, or hold communication with any contractor, or his agent or attorney, except in pursuance of orders.

The steamer Alhambra went ashore at Cape Sable Sunday afternoon, May 2d, at five o'clock, during a thick fog. The passengers and mails were landed safely on the island.

EUREKA MACHINE SILK.—
You may journey o'er the raging main,
A better thread to find,
But for a sewing silk, you'll see
Eureka's not behind.

MOODY AND SANKEY creating such a revival furor in Great Britain, doubtless owe much of their success to the popularity of their hymn tunes. Sankey's best efforts are in the "Gospel Singer," Philip Phillips' new books for Sunday Schools. Sample copy by mail 35 cents. LEE & WALKER, Publishers, Philadelphia, Pa.

SPECIAL NOTICES.

☞ THE next session of the Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota is to be held with the Church at Carlston, commencing on Sixth-day before the second Sabbath in June, at 2 o'clock P. M. Eld. H. E. Babcock was reappointed to preach the opening sermon. Eld. Z. Campbell was appointed as alternate. The churches are requested to send in written reports.

C. R. LEWIS, *Clerk*.
Transit, May 2d, 1875.

☞ THE SOUTH-WESTERN YEARLY MEETING will convene with the Church at Long Branch, Neb., on Sixth-day before the fourth Sabbath in May (21st), at 10½ o'clock A. M. Introductory Sermon by Eld. S. R. Wheeler. Eld. Jas. C. Rogers of Wisconsin will be in attendance.

J. H. TITSWORTH, *Rec. Sec.*

☞ QUARTERLY MEETING.—The Quarterly Meeting composed of the Seventh day Baptist Churches of Hartsville, Second Alfred, Andover, and Independence, will hold its next meeting with the Church of Independence, commencing May 28th, at 7½ P. M., with prayer and conference; Sabbath morning, preaching by T. R. Williams; 3 P. M., preaching by H. P. Burdick; First-day, 10½ A. M., preaching by L. R. Swinney. We invite all. We hope that our brethren and sisters will remember that our Quarterly Meetings as well as our Ministerial Meetings will not run alone. J. K.

☞ MEMORIAL SERVICE.—In view of Bro. Wardner's departure on his mission in Scotland, it has been arranged to hold a Memorial Service on Sabbath, May 15th, with the First Church in Alfred. A general and earnest invitation is given to the churches and brethren about us to join in this service, and although it may be inconvenient for pastors to leave their churches on this occasion, yet it is hoped they will find opportunity to do so.

☞ NOTICE!—To persons wishing to attend the South-Eastern Association to be held at Jackson, Ohio, commencing on Fifth-day before the last Sabbath in May, 1875: Those coming from the East by way of Cleveland, or from the West by way of Indianapolis, will take the Cleveland, Columbus, Cincinnati and Indianapolis Railroad at those places, and stop off at Sidney, Ohio; and those coming from the Southeast or Southwest, by way of Cincinnati or from the Northwest by way of Toledo or Lima, Ohio, will take the Cincinnati, Hamilton and Dayton, and Dayton and Michigan Railroad, at those places, and stop off at Anna Station. Teams will meet delegates at Sidney and Anna on Fourth-day and Fifth-day (May 26th and 27th), and convey them to this place.

S. H. BABCOCK.
Jackson Centre, O., April 27th, 1875.

☞ A PLEASANT SURPISE.—April 26th, at 3 P. M., we were invited over to Dea. Forbes'. On our return home we found our house well lighted up, and a very large and apparently happy family in full and undisputed possession. Their donation in money, edibles, and useables amounted to seventy dollars and fifty cents; for which the Hartsville Church have our most earnest thanks.

H. P. BURDICK AND FAMILY.

☞ RESOLUTIONS.—The following is the final action of the First Seventh-day Baptist Church of Hopkinton, R. I., in the case of Eld. A. B. Burdick.

First S. D. B. Church of Hopkinton,
ASHAWAY, R. I., April 18th, 1875.

WHEREAS, this Church entered into an investigation of the reports in circulation derogatory to the Christian character of Alfred B. Burdick, with the hope and expectation that the labors would be rewarded by the complete vindication of his character, and in their efforts to this end have been wholly unable to obtain any aid from A. B. Burdick, and have therefore been compelled to obtain their evidence from the parties having knowledge therein; and having been fully convinced by the evidence obtained through a special committee, and now in our possession, that Eld. A. B. Burdick is guilty of the sin of adultery; therefore,

Resolved, That we withdraw from him the hand of Church and Christian fellowship, and he is hereby excluded from the Church.

Resolved, That this, our final action in this matter, be published in the SABBATH RECORDER.

A. B. BURDICK, 2D, *Church Clerk*.

☞ CANCER

Cured by Dr. Bond's Discovery. Remedies, with full directions, sent to any part of the world. Send for pamphlets and particulars. Address, H. T. BOND, M.D., Penna. Cancer Institute, 1838 Columbia Avenue, Philadelphia, Pa.

☞ TO THE DONORS OF THE SEVENTH-DAY BAPTIST MEMORIAL FUND.—The Treasurer of the Board is ready to receive principal or interest on notes or pledges given for the benefit of the different Institutions and Societies. Also, to receive new subscriptions for the same. Please be prompt in paying, as the funds are needed. Any information cheerfully given.

E. R. POPE, *Treasurer*.
Plainfield, Union Co., N. J.

MARRIED.

At Alfred Centre, N. Y., March 27th, 1875, by Rev. T. R. Williams, Mr. WALTER I. SHAW and Mrs. ENCY C. SHAW.

At the residence of Amos Phillips, in Leonardsville, N. Y., March 24th, 1875, by Rev. S. Burdick, Mr. NELSON PHILLIPS, of Sangerfield, and Miss MARY HIGLITZ, of Rome.

In Shiloh, N. J., May 2d, 1875, by Rev. L. F. Randolph, of Marlboro, Mr. LEWIS H. MOORE, of Shiloh, and Mrs. SALLIE HUMMEL, formerly of Philadelphia, Pa.

At Ashaway, R. I., May 1st, 1875, by Rev. A. E. Main, Mr. HARVEY C. BURDICK and Miss SARAH P. PALMER, both of Ashaway.

In Utica, Wis., May 3d, 1875, at the residence of Mr. Geo. W. Buten, by Rev. R. G. Burdick, FRED W. COON, of the *Local*, Oconomowoc, and Miss CLARA McDOUGAL, of Utica.

DIED.

At West Edmeston, N. Y., April 4th, 1875, Mrs. MARTHA COON, widow of the late Daniel Coon, in the 70th year of her age. She was a steadfast and consistent believer in Christ, and a worthy member of the 1st Seventh-day Baptist Church of Brookfield. She survived the death of her husband but a few months, and in death her memory will be cherished by children, relatives, and friends, as a kind and devoted mother, a steadfast friend, and an esteemed neighbor and member of society. S. B.

In Brookfield, N. Y., April 30th, 1875, Dr. CHARLES CLARKE, aged 65 years. Dr. Clarke has been for many years a resident of Brookfield, and had won for himself the general esteem and confidence of his neighbors and fellow-citizens. Two sons and three daughters survive him, and will cherish in memory the many excellencies of heart and life which characterized him in the relations of parent and friend. S. B.

In West Edmeston, N. Y., April 3d, 1875, Mrs. AMMARILLA STERNBURG, wife of Joseph Sternburg, aged 75 years. J. B. C.

In West Edmeston, N. Y., April 29th, 1875, suddenly, of paralysis, Mrs. CLARA P. BENNETT, wife of J. E. Bennett, aged 58 years. Though a resident of the place for a short time, she was regarded as a worthy Christian, and was beloved by all who made her acquaintance. J. B. C.

In West Edmeston, N. Y., April 30th, 1875, after a protracted illness, Miss MARIA J. HOLT, aged 51 years. For many years a sufferer from disease, and deprived of the worship of God's house, her greatest interest centered there. Deeming herself the least of all, she delighted in the society of such as reflected most the image of Christ. Beloved by all who knew her, she will be mourned by the dear ones especially who so kindly ministered to her through all her affliction. J. B. C.

In Spafford, N. Y., April 24th, 1875, Widow EUNICE MAXSON, in the 81st year of her age. She was born in Hoosic, Rensselaer county. Her maiden name was Brown. She was sister of Hon. Judge Brown, now living in Scott, in the 91st year of his age. She came to this country some sixty years ago. When thirty-five or thirty-six years of age, she made a profession of religion, and was baptized, but never united with any church. She has for many years been an earnest and consistent Sabbath keeper, and her life has been that of a peace-maker; and in a good old age she has gone to her rest. Her remains were brought to Scott for interment, where her funeral was largely attended by relatives and friends, and a sermon delivered on the occasion from Micah 2: 10, "Arise ye, and depart; for this is not your rest." A. W. C.

In Hebron, Pa., April 29th, 1875, from the effects of a wound received at the battle of Gettysburg, SILAS S. GREENMAN, in the 39th year of his age. At about the age of twenty-three years, the deceased made a public profession of religion and joined the Hebron Seventh-day Baptist Church, of which he remained a faithful member for a number of years. He responded to the first call of President Lincoln for troops to suppress the great Rebellion; served nearly four years, was wounded and discharged. The wound received, being aggrivated by a scrofulous humor, finally terminated his life. After his discharge from the army, he engaged in the business of the law at Coudersport, Pa., left the Sabbath, and his church connection was severed. For about a year and a half previous to his death, he lived in the family of his brother-in-law, George W. Stillman, where he was kindly cared for until his sufferings were relieved by death. As he approached the tomb, his thoughts of the future seemed to center more and more on himself; and departing, left with his friends the comforting assurance that it was well with him. B. F. R.

In Plainfield, N. J., May 1st, 1875, of pneumonia, Mrs. EXPERIENCE ROGERS, wife of Nathan Rogers, aged 60 years. Sister Rogers, from early years, has been a devoted follower of Christ, and as years advanced, the Christ-life and spirit grew in her, till, when called to go up higher, she spirit of wife and mother, she has been an example of devotedness, while her ministries of love in a wide circle of usefulness has left for her many very precious memories. In the Sabbath service, in the prayer meeting, in the Sabbath School, and in all places of Christian work, she was an example of faithfulness. Such examples will live long after dust crumbles to dust, for "Happy are the dead who die in the Lord, from henceforth; . . . and their works do follow them." The funeral was attended by a large number of people of all denominations. Services conducted by pastors of the Plainfield, New Market, and New York Seventh-day Baptist Churches. Sermon by D. E. Maxson. D. E. M.

In Farina, Ill., April 29th, 1875, of bilious intermittent fever, Mrs. ANGELINE DAVIS PLATTS, wife of David R. Platts, in the 58th year of her age. The deceased was born in Clark county, Ohio; was converted in early youth, and joined the Seventh day Baptist Church at Northampton, Ohio. She was married to her bereaved companion in December, 1838, and they spent most of their wedded life in Berlin and Milton, Wis. A year ago they came from Welton, Iowa, to Farina, and two weeks ago last Sabbath they joined the church here by letter. On that occasion, Sister Platts expressed herself as having spent many happy hours of late in spiritual meditation, and in communion with her Saviour. An earnest, consistent, and faithful Christian has gone to her reward. O. U. W.

In Nortonville, Jefferson Co., Kansas, April 4th, 1875, A. W. CALKINS, aged 24 years and 9 months. This young man experienced religion at the age of seventeen, and died in hope of eternal life through Jesus Christ our Lord. His sickness continued through some three months, and yet he dropped off so suddenly that his parents, seven miles distant, did not reach him to say farewell. He leaves a wife and one child. A sermon on the occasion was preached at Pardee from Matt. 24: 44, "Therefore be ye also ready."

"Tis religion does supply
Solid comfort when we die."
S. R. W.

At Dodge Centre, Dodge Co., Minn., March 12th, 1875, FRANK BURDICK, son of C. E. and S. A. Burdick, aged 6 years, 5 months, and 10 days. N. M. B.

LETTERS.

M. B. Kelly, Lois Townsend, E. L. Burdick, A. C. Stannard, Henry Hoyt, J. B. Clarke, M. K. Saunders, Mary E. Olin, Wm. B. Maxson, J. S. Green, A. W. Coon, F. J. Baker, C. W. Threlkeld, J. M. Thomas, B. D. Townsend, D. D. Rogers, A. H. Lewis, Mrs. Seth Curtis, H. T. Simms, J. B. Whitford, S. Burdick, C. Potter, Jr. & Co., Jennie Hewitt, Jepthah F. Randolph, Herman D. Clarke (all right), S. P. Stillman, W. M. Jones, A. E. Main, L. F. Randolph, B. F. Rogers, D. E. Maxson, O. U. Whitford, H. P. Burdick, N. M. Burdick, J. H. Titsworth, W. H. H. Russell, J. Kenyon, C. R. Lewis, L. R. Swinney, H. M. Stout, S. R. Wheeler, Silas Burdick.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. No receipt under this head hereafter, will be understood to extend back of Vol. 28, No. 27.

		Pays to Vol.	No.
J. G. Burdick, Alfred Cen.,	$2 50	31	26
F. West, "	2 50	32	11
Mrs. W. Saunders, Belmont,	1 75	32	19
A. W. Coon, Scott,	25	32	7
Marcia Bassett, Leonardsville,	1 75	32	19
Mrs. S. Bassett, "	1 75	32	19
D. D. Sheppard, Shiloh, N. J.,	2 50	31	47
R. J. Ayars, "	2 50	30	52
J. D. Randolph, "	2 50	31	52
P. B. Davis, "	2 50	31	52
T. Tomlinson, "	63	31	13
J. B. Keene, "	2 50	32	18
Wm. A. Rogers, Westerly, R. I.,	2 25	31	19
Weeden Clarke, "	3 75	30	52
E. C. Clarke, "	5 00	31	52
S. Greenman, "	2 50	31	52
N. Babcock, "	2 50	31	52
C. B. Cottrell, "	2 50	31	52
C. A. Stillman, "	2 50	31	52
A. M. Babcock, "	2 25	31	42
S. L. Edwards, "	3 75	31	26
I. M. Langworthy, "	2 50	31	52
T. W. Boss, "	2 50	31	52
G. W. Vaughn, "	3 15	31	52
B. F. Kenyon, "	2 50	32	19
David Briggs, "	2 50	32	19
J. M. Clarke, "	1 20	31	52
G. C. Stillman, "	2 50	31	52
J. D. Saunders, "	2 50	31	52
N. H. Langworthy, "	2 50	31	52
James Stillman, "	2 50	31	52
H. N. Crandall, "	2 50	31	52
S. A. Champlin, "	2 50	31	52
W. C. Stanton, "	2 50	31	52
H. S. Berry, "	2 50	31	52
G. P. Barber, "	2 50	31	52
J. Maxson, "	2 50	31	52
G. Maxson, "	2 50	31	52
J. H. Potter, "	2 50	31	38
B. W. Bentley, "	2 25	31	47
E. B. Clarke, "	2 50	31	52
L. T. Clawson, "	2 50	31	52
M. K. Saunders, Wickford,	2 50	32	26
Mrs. P. C. Wells, Ashaway,	2 50	32	19
G. W. Potter, Albion, Wis.,	2 50	31	26
C. G. Crandall, "	2 75	31	52
Wm. Threlkeld, Carrsville, Ky.,	2 85	31	12
C. W. Threlkeld, Harrisb'g, Ill.,	1 15	30	49
H. T. Simms, Albert Lea, Minn.,	1 38	31	20
Moses Forbes, Newton, Ia.,	1 75	33	19
S. L. M. Courtney, Belfast, Ire.,	1 25	32	18

FOR LESSON LEAVES.

Mary E. Olin, Freeborn, Minn,	$ 50
J. B. Whitford, Berlin, N. Y.,	50

NEW YORK MARKETS—MAY 10, 1875.

ASHES.	
Pots	@6 00
Pearls	@8 00
COTTON.	
Ordinary	13¼@ 15¼
Low to good middlings	15¾@ 17
FLOUR AND MEAL.	
Flour, superfine	4 90 @5 10
State, extra	5 25 @5 50
" fancy	5 60 @5 80
Western shipping	5 25 @5 50
" choice	5 60 @6 95
St. Louis extras	6 25 @8 50
Minn., com. to best	5 60@10 75
Southern, choice to best extra	5 45 @8 50
Rye Flour, Western	4 20 @4 60
State and Penn.	4 25 @5 50
Corn Meal, Jersey	4 20 @4 30
Western	4 00 @4 50
GRAIN.	
Wheat, No. 2 Spring	1 19 @1 23½
Winter, red Western	1 35 @1 36
" Amber	1 40 @1 42
White Western	1 40 @1 43
Barley	1 45 @1 50
Barley Malt	@1 40
Oats, Western Mixed, new	73½@ 76
White, new	76 @ 78
Rye	1 03 @1 05
Corn, Western mixed new	88½@ 89½
yellow	89½@ 90
white	90 @ 91
HAY.	
Shipping	60 @ 70
New, retail	85 @1 00
clover	55 @ 60
Rye straw, long	70 @ 75
short	@ 60
oat	50 @ 60
HOPS.	
Crop of 1874	28 @ 40
" " 1873	15 @ 25
Old	8 @ 15
SUNDRIES.	
Live Geese Feathers	50 @ 65
Cider Vinegar ℔ gallon	20 @ 22
Honey, New Box	15 @ 30
Sirup	1 00 @1 15
Tallow	9 @ 9½
WOOL.	
Saxony Fleece	60 @ 70
Three-quarter and Full-blood Merino	48 @ 50
Half-blood Fleece	46 @ 56
Common Fleece	42 @ 46
Combing Fleece	57 @ 60
No. 1 Pulled	30 @ 40
Sup. "	45 @ 51

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese etc., for the week ending May 8th, 1875, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 14,561 pack. Exports 552 pack. The market for new is firm, (advanced dollar a hundred on sound lots,) and clean taken with a prospect of doing well until the receipt of grass-make Western, which probably may be later than usual on account of the backwardness of the season. Our extreme quotation of 30 cents for special reached, but belongs in the price list because such sales are made. The price now bids fair to become more general. After grass-made stock appears, white hay-made butter will decline about one-half. If buyers could find a perfect bodied, juicy, fine flavored old butter here now in May, a few packages of such would bring a good price, but the little old stock that is left is not of this quality, and sells mostly at 18 @ 20 cents. The fresh butter this spring has been an average of mighty poor white trash. We quote:

New milk make, finest selections	28 @ 30
" " " " high flavored in lines	27 @ 28
New milk make, good quality	24 @ 26
New spongy, white or flavorless, and poor	12 @ 18
Old State, choice selections	20 @ 25
" " common to choice	13 @ 20

CHEESE.—Receipts for the week were 18,950 boxes. Exports 18,605 boxes. New stock has arrived freely, and the price has dropped ½ @ ¾ cents on the week, and closes drooping at 15½ cents for the top. The remnants of old cheese left are being peddled off at 15½ @ 16 cents for the top. Skims, half skims, and second qualities generally take a wide range in price. We quote:

State Factory, fancy, new milk make	15 @15½
Western factory, good to fine	14 @15
Factory cheese, partly skimmed or off quality	8 @13½
Skimmed cheese	5 @ 8

EGGS.—On Wednesday, the market advanced to 17 cents, and has been sustained there since. We quote:

Near-by marks, fresh eggs, per doz.	16½@17
Western and Southern	16 @16½

LIVE POULTRY.—We quote:

Hen Turkeys, ℔ lb.	18 @ 21
Tom "	16 @ 18
Fowls	16 @ 18
Ducks, per pair	75 @ 85
Geese,	1 25@1 50

BEESWAX ℔ lb.	34 @ 35

BEANS.—We quote:

Choice marrows, ℔ bush. 62 lbs.	2 00 @ 2 20
" Mediums, ℔ bush.	1 65 @1 80

DRIED APPLES.—This market is lower and very dull, only the best are saleable mostly for home consumption. We quote:

New York State, sliced	8¾ @ 9
" " quarters	7¾@ 8¼

MAPLE SUGAR.—The price of new sugar ranges from 8 @ 12 cents as in quality, but 10 cents is the general price for finest lots entire. Sugar makers want to run the sugar off into moulds of uniform size in each package, say 1½ to 2 inches thick, and as near as may be of uniform weight in half pound, and one, two, three, and five pound cakes, so that retailers can sell it without waste and breakage. Where large lumps are broken to retail, buyers sampling frequently eat up the profits and sometimes part of the stock. Buyers prefer even 5 or 6 pound squares rather than any of the small irregular weights. We quote:

Fine, light colored	12 @ 13
Common, dark	8 @ 12

DAVID W. LEWIS & CO.,
85 & 87 Broad St., cor. South William,
NEW YORK.

Market your produce faithfully at market rates and promptly for cash.

For 25 years near our present location, and for the last 15 years engaged in the sale of

DAIRY PRODUCE ON COMMISSION.

DRAWING JURORS.

STATE OF NEW YORK, ALLEGANY COUNTY. } ss.

Notice is hereby given that the names of twenty-four persons will be publicly drawn at the office of the Clerk of said county on Saturday, the 29th of May, A. D. 1875, at 10 o'clock A. M., to serve as Grand Jurors at the next Circuit Court and Court of Oyer and Terminer, to be held at the Court House in the village of Angelica in said county, on Monday, the 21st day of June, A. D. 1875. Also the names of thirty-six persons will in like manner be drawn to serve as Petit Jurors at the said Court.

Given under my hand this 8th day of May, 1875.

W. H. H. RUSSEL, County Clerk.

A GREAT OFFER! HORACE WATERS & SONS, 481 Broadway, New York, will dispose of 100 Pianos & Organs of first class makers, including Waters, at extremely low prices for cash, during this month, or part cash and balance in small monthly payments. The same to let. WATERS' New Scale Pianos are the best made: The touch elastic, and a fine, singing tone, powerful, pure and even. Waters' Concerto Organs cannot be excelled in tone or beauty; they defy competition. The Concerto Stop is a fine imitation of the human voice. Agents Wanted. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. Special inducement to the trade. Illustrated Catalogues Mailed.

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INTERNATIONAL LESSONS, 1875.

SECOND QUARTER, — REV. A. E. MAIN.

LESSON XXI.—THE CHILD SAMUEL.

For Sabbath Day, May 22.

1 SAMUEL 3: 1-10.

1. And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days: *there was* no open vision.
2. And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;
3. And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;
4. That the LORD called Samuel: and he answered, Here *am* I.
5. And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.
6. And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.
7. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.
8. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.
9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.
10. And the LORD came, and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

DAILY READINGS.

1. With v. 1 read Luke 2: 12-40.
2. With v. 3. Ex. 37: 17-21.
3. With v. 4. Psalm 8.
4. With v. 8. Mark 10: 13-16.
5. With v. 10. Acts 22: 6-15.
6. With the whole lesson read 1 Sam. 3: 11-21.
7. 1 Sam. 4: 1-11.

CENTRAL THOUGHT.—For special work among men God calleth whom he will—it is theirs to obey.

GOLDEN TEXT.—"Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."—Luke 18: 17.

OUTLINE.

I. **Samuel at service in the tabernacle.** v. 1.
II. **The first "call."** v. 2-5.
III. **The second.** v. 6, 7.
IV. **The third.** v. 8, 9.
V. **The fourth.** v. 10.

QUESTIONS.

I. v. 1. How old is Samuel supposed to have been at this time? How many years since the events of the last lesson? How does *ministered* refer? Where was the tabernacle? What did Samuel wear? Why was he ministering unto the Lord? What does *before Eli* mean? What is meant here by the *word of the Lord*? Why is it said to have been *precious*? How many recorded instances of prophecy during the period of the Judges, and what are they? Why were there no more? What was Samuel? To what time does in *those days* refer? What was a *vision*? What is meant by *no open vision*?

II. v. 2. To what does *that time* mean? Where was Eli sleeping? Why were Eli's eyes growing dim? Why is his blindness mentioned?

v. 3. What was the *lamp*? What its value? Why called the *lamp of God*? What time of night is probably referred to here? Why is the *ark of God* spoken of? Where was Samuel sleeping?

v. 4. What was the call? Explain *Here am I.*

v. 5. Why did not Eli hear the voice too?

III. v. 6. How did Samuel probably pronounce the words *thou didst call me*? Explain the phrase *my son*.

v. 7. Explain this verse.

IV. v. 8. Why does Samuel still think it is Eli who is calling him? What led Eli to see that the voice was from God?

v. 9. To what does *therefore* refer? Explain the meaning of *speak, thy servant*, and *heareth*.

V. v. 10. What does Samuel now behold? What and why the difference between this and the other calls? What impression do you suppose it made on Samuel's mind? What would help prevent his being terrified? What was the Lord about to tell him?

How is God's sovereign power and grace shown in the case of Samuel? How was he rewarded for being willing to serve God in small things? How did he show his fitness to serve a heavenly Master? Where can we find *the word of the Lord*? How are we all called? How should we treat this call?

NOTES AND COMMENTS.

I. v. 1. **The child Samuel.** According to Josephus, the boy was now twelve years old; about eight years had therefore passed since the events of our last lesson. See reference. **Ministered.** He performed such duties about the tabernacle as he was able to do (*e. g.*, see v. 15). He wore an ephod, which formed part of the High Priest's dress; it was a linen garment reaching nearly to the knees, with a girdle around the waist. **Unto the Lord.** He was even then in Jehovah's service. **Before Eli.** Under the direction of the High Priest. **The word of the Lord.** Communications made through the prophets of God, in order to warn, instruct, or encourage the people. **Precious.** Because rare. Only a few instances are mentioned, in the history of a period extending over a few hundred years. See Judges 4: 4; 6: 8; 1 Sam. 2: 27. This was very likely on account of the prevalence of wickedness. Compare 2: 12-17, 22-25 with Amos 8: 11. Samuel was considered the first of a long *succession* of prophets. See Acts 3: 24. **In those days.** The time of Eli, or, with a more general reference, the whole period of the Judges. **Vision.** A revelation of the divine will made to the mind of a prophet. The meaning of these words here appears to be that prophetic utterances were not at that time well known or frequent.

II. v. 2. **And it came to pass at that time.** What is now to be related took place when Samuel was Eli's attendant. **When Eli was laid down in his place.** Rather, *And Eli was lying down* (to sleep) *in his place*; *i. q.*, in some room adjoining the tabernacle. **And his eyes began to wax dim,** &c. Eli was now a very old man (2: 22; 4: 15); and his dimness of sight is no doubt mentioned here to make it appear more natural that Samuel should have supposed himself called by Eli to perform some service for him.

v. 3. **The lamp of God.** The seven-branched, golden candelabrum of the tabernacle, estimated to have been worth about $25,000, in whose lamps there burned all night the purest olive oil. See reference. It was called the lamp *of God* because it belonged to his temple or palace, *i. e.*, the tabernacle. One naturally supposes that the hour referred to here was early morning while the sacred lights were still burning. **The ark of God.** Symbolizing the Divine presence, containing the ten commandments, occupying the holiest spot in the tabernacle, where it was only seen once a year by the High Priest, its mention here adds to the sacredness of the place where Jehovah now talks with man. **Samuel was laid down to sleep.** In a room near to that occupied by Eli.

v. 4. **Called.** Samuel appears to have heard his name pronounced. **Here am I.** The usual way of answering a call; it implied that one was present and ready to listen. See Gen 22: 1.

v. 5. **I called not.** Eli did not hear the heavenly voice either because it was very low, or because Jehovah intended it for Samuel's ear alone.

III. v. 6. **Thou didst call me.** He showed by the tone of his voice, no doubt, how sure he was that he had been called. **My son.** Words that express the kind feelings of the aged Eli toward the boy.

v. 7. Samuel did not possess such a knowledge of, or acquaintance with God as they had, to whom the Word of the Lord had been revealed in a supernatural way. See note on *word*, v. 1, and compare v. 11.

IV. v. 8. Samuel did not think of its being a voice from heaven; and verse 7 explains why. **And Eli perceived,** &c. The Lord would appear to have taken this way of calling Samuel, in order to convince Eli especially that the call was of God. Compare v. 9.

v. 9. **Eli said.** Because he now knows that the call must be divine. **Speak.** To make known thy will respecting me. **Thy servant.** A humble form of address to a superior person. Gen. 18; 3; 1 Sam. 17: 32. **Heareth.** Listens in order to obey.

V. v. 10. **And the Lord came.** Samuel beholds the Divine Presence which now appears, in the form of a man, it may be. Gen. 18: 1-3, and compare v. 15. **As at other times,** *i. e.*, as before, referring to verses 4, 6, and 8. **Samuel, Samuel.** The call is thus made more impressive. The Lord was about to tell him that Eli's family should be destroyed on account of its wickedness. The vision must have filled him with surprise and awe, though he was no doubt partly prepared for it by the words of Eli.

Lessons we may here learn: (*a.*) By sovereign power and grace the Lord raised up, called, and fitted Samuel for special work in the world. (*b.*) He who was willing to serve God in small things, was chosen for service in very great things. Verses 1, 15, 11, 19. (*c.*) By his willingness to serve his earthly master, Samuel showed a fitness to become the servant of his Divine Master. Verses 8–10. (*d.*) How grateful we ought to be that the "precious word of the Lord" has been kept for us in the Bible, for our warning, our instruction, and our comfort. (*e.*) We may not be called just as the holy prophets were, but God does just as surely call us; through the Bible, the Holy Spirit's influence, conscious fitness for certain kinds of work, opportunities for doing good, the death of our friends, the consequences of wrong doing, and by the good effects of doing right, He calls us to enter his service. (*f.*) Let us, like Eli, recognize the voice of the Lord, and like Samuel stand ready to obey.

[*To the teacher:* These notes are prepared with special reference to you, with the expectation that you will choose such facts and thoughts as you consider best for *your* class; and that you will present them, more fully developed and illustrated, in language that shall at once be your own, and level with the comprehension of your scholars.]

TEACHERS' CABINET.

TO PARENTS AND TEACHERS.—This lesson and the preceding one teach us the possibility and importance of the early conversion of children. Out of this possible and highly important fact, springs our duty as parents to consecrate our children from birth to the Lord. As teachers, we shall miss the grand object of our work if we lose sight of the fact that every child in our classes ought now to be a child of God, and as such, devoted to his service. The present lesson affords an excellent opportunity for impressing these thoughts upon the minds of the children themselves. Studied in connection with the subsequent history of Samuel, it shows the bearing of early piety upon the coming man. Prov. 22: 6. On the importance of this subject, read in connection with the lesson, besides the "Daily Readings," Deut. 31: 13; Ps. 24: 11; Prov. 8: 17; Eccl. 12: 1; Is. 40: 11; 54: 13; Matt. 11: 25; 18: 1-15; 21: 15, 16; Mark 9: 35-37; 2 Tim. 3: 15; Acts 2: 39.

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A letter bearing the direction of "My Son," arrived one day at the postoffice of a seaport town. The difficulty of postal officials was great as to whom they should deliver the letter, until the perplexity was solved by a sailor arriving and asking, "Is there a letter from my mother?"

All days are holy days when the Sabbath is kept as a holy day, and in the good time coming when "Holiness to the Lord" shall be written even on the bells of the horses, still shall the Sabbath day be the blossom of all the rest.

A Chicago drummer saw a young lady plowing in a field in Macoupin county, Ill., whom he asked, "When do you begin cradling?" "Not till heads are better filled than yours," was the sententious reply. The young man passed on.

No statue that the rich man places ostentatiously in his windows is to be compared to the little expectant face pressing against the window pane, watching for father, when his day's occupation is done.

Bishop Huntingdon, of Central New York, graphically describes a ritualist as "a modern Anglican sentimentalist making postures in the grave-clothes of a dead delusion."

Cullen whispered in his last moments: "I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die."

A dead man can drift down stream, but it takes a live man to pull up against it. That is the time that tries a man's soul—when the tide is against him.

A Danbury man who had bought a new pair of boots, says a ship may stand on one tack all night if she wants to, but he finds an hour and a half an elegant sufficiency.

"What's the use, in these days, trying to be honest?" exclaimed a grumbler. "Oh, you ought to try it once and see," replied one of his companions.

A mixture of oil and ink is a good thing to clean kid boots with; the first softens and the latter blackens them.

At a recent meeting of the Buffalo Presbytery, at Dunkirk, two Seneca Indians were ordained to the ministry.

The American Baptist Home Mission Society has about 700 young men in training for the ministry, among the freedmen of the South.

Adversity to a man is like training to a pugilist—it reduces him to fighting weight.

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Plainfield—Ethan Lanphear.
Shiloh—Henry Hall.
PENNSYLVANIA.
Hebron—Geo W. Stillman.
Mosiertown—J. Greene.
Roulette—LeRoy Lyman.
WEST VIRGINIA.
Berea—Z. Bee.
Lost Creek—Wm. Kennedy.
New Milton—J. F. Randolph.
New Salem—Preston F. Randolph, Chas. A. Burdick.
Quiet Dell—D. H. Davis.
OHIO.
Jackson Centre—Jacob H. Babcock.
WISCONSIN.
Albion—E. L. Burdick.
Berlin—Datus E. Lewis.
Edgerton—Henry W. Stillman
Milton—Paul M. Green.
Milton Junction—L. T. Rogers.
Utica—L. Coon.
Walworth—Howell W. Randolph.
ILLINOIS.
Farina—O. U. Whitford.
Villa Ridge—M. B. Kelly.
West Hallock—Truman Saunders
IOWA.
Welton—L. A. Loofboro
Toledo—Maxson Babcock.
MINNESOTA.
Alden—David P. Curtis.
Transit—C. R. Lewis.
Trenton—J. W. Ayars.
Wasioja—Charles Hubbell.
KANSAS.
Pardee—Dennis Saunders.
NEBRASKA.
Long Branch—Joshua G. Babcock.
North Loup—Oscar Babcock.

ERIE RAILWAY.
ABSTRACT OF TIME TABLE.
Adopted November 16th, 1874.
Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run through without change, between Salamanca, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati, St. Louis, Chicago Detroit and New York.

EASTWARD.

STATIONS.	No. 12*	No. 4	No. 2	No. 8†
Leave				
Dunkirk	1.05PM		7.05A.M	3.55AM
Little Valley	2.17 "		8.48 "	5.05 "
Cincinnati	9.50 "			9.40 "
Cleveland	7.50AM			10.55PM
Salamanca	3.20PM		9.12 "	5.55AM
Olean	4.03 "		9.58 "	6.35 "
Cuba	4.30 "		10.25 "	6.45 "
Genesee	5.30 "		11.32 "	7.55 "
Andover			12.05PM	8.25 "
Alfred			12.27 "	8.53 "
Arrive at				
Buffalo	12.45AM		6.35 "	12.25PM
Niagara Falls	1.16 "		7.07 "	12.55 "
Leave				
Horn'llsville	6.35PM	1.25AM	1.50 "	5.50AM
Arrive at				
Elmira	8.28 "	3.20 "	4.46 "	10.28 "
Binghamton	10.33 "	5.42 "	7.20 "	12.05PM
Port Jervis	3.48AM	10.22 "	3.48AM	4.45 "
New York	7.40 "	2.40PM	7.40 "	7.55 "

ADDITIONAL LOCAL TRAINS EASTWARD.

4.50 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.15, Forestville 5.39, Smith's Mills 6.03, Perrysburg 6.42, Dayton 7.03, Cattaraugus 8.10, Little Valley 8.52, Salamanca 9.55, Great Valley 10.07, Carrollton 10.45, Vandalia 11.15 Allegany 11.47 A. M., Olean 12.15, Hinsdale 12.45, Cuba 1.22, Friendship 2.10, Belvidere 2.40, Phillipsville 2.05, Scio 3.32, Genesee 4.20, Andover 5.40, Alfred 6.20, Almond 6.55, and arriving at Hornellsville at 7.30 P. M.

9.50 A. M., daily, from Dunkirk, stopping at Sheriden 9.45, Forestville 9.50, Smith's Mills 10.08, Perrysburg 10.20, Dayton 10.40, Cattaraugus 11.10, Little Valley 11.33 A. M., Salamanca 12.10, Great Valley 12.20, Carrollton 12.25, Vandalia 12.55, Allegany 1.15, Olean 1.33, Hinsdale 1.57, Cuba 2.32, Friendship 3.07, Belvidere 3.26, Phillipsville 3.42, Scio 4.00, Genesee 4.17, Andover 4.51, Alfred 5.25, Almond 5.42, arriving at Hornellsville at 6.00 P. M.

9.15 P. M., daily, from Dunkirk, stopping at Sheriden 9.30, Forestville 9.42, Smith's Mills 9.54, Perrysburg 10.17, Dayton 10.25, Cattaraugus 10.55, Little Valley 11.20, and arriving at Salamanca at 11 48 P. M.

WESTWARD.

STATIONS.	No. 1	No. 5	No. 3*	No. 9†
Leave				
New York	9.00AM	10.45AM	7.00PM	7.00PM
Port Jervis	12.13PM	3.22PM	10.35 "	11.25 "
Hornellsville	8.35 "	7.40AM	6.25AM	12.30 "
Genesee	9.57 "	9.00 "	7.33 "	1.34 "
Cuba	10.48 "	9.55 "	10.07 "	2.20 "
Olean	11.15 "	5.20 "	10.30 "	3.05 "
Great Valley		5.57 "		3.41 "
Salamanca	11.50 "	6.02 "	11.25 "	3.47 "
Arrive at				
Cleveland	7.00AM	3.35PM	7.15PM	
Cincinnati	5.27PM		6.00AM.	5.20PM
Leave				
Little Valley	12.22AM	6.27AM	11.57PM	4.15 "
Arrive at				
Dunkirk	2.20 "	7.50 "	1.20 "	5.45 "

ADDITIONAL LOCAL TRAINS WESTWARD.

The 3.00 A. M., except Sundays, from Hornellsville, also stops at Belvidere 4.24, Friendship 4.34, Hinsdale 5.07, Allegany 5.37, Vandalia 5.59, Carrollton 6.48, Little Valley 6.27, Cattaraugus 6.42, Dayton 7.02, Perrysburg, 7.09, Smith's Mills 7.24, Forestville 7.32, Sheriden 7.40, arriving at Dunkirk at 7.50 A. M.

12.15 P. M., daily from Salamanca, stopping at Little Valley 12.57, Cattaraugus 1.30, Dayton 2.25, Perrysburg 2.40, Smith's Mills 3.15, Forestville 3.33, and arriving at Dunkirk at 4.15 P. M.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.25, Andover 6.10, Genesee 7.00, Scio 7.35, Phillipsville 8.05, Belvidere 8.27, Friendship 8.54, Cuba 9.50, Hinsdale 10.45, Olean 11.25, Allegany 11.47 A. M., Vandalia 12.11, Carrollton 1.07, Great Valley 1.27, Salamanca 1.55, Little Valley 2.47, Cattaraugus 3.30, Dayton 4.17, Perrysburg 4.37, Smith's Mills 5.20, Forestville 5.45, Sheriden 6.07, and arriving at Dunkirk at 6.30 P. M.

12.30 P. M., daily, from Hornellsville, stopping at Almond 12.43, Alfred 12.55, Andover 1.15, Genesee 1.34, Scio 1.42, Phillipsville 1.51, Belvidere 2.00, Friendship 2.10, Cuba 2.32, Hinsdale 2.47, Olean 3.02, Allegany 3.10, Vandalia 3.20, Carrollton 3.35, Great Valley 3.43, Salamanca 3.55, Little Valley 4.15, Cattaraugus 4.32, Dayton 4.53, Perrysburg 5., Smith's Mills 5.17, Forestville 5.25, Sheriden 5.35, and arriving at Dunkirk 5.45 P. M.

1.10 P. M., daily, except Sundays, from Hornellsville, stopping at Genesee 2.33, Belvidere 3.24, Olean 4.35, Carrollton 5.42, and arriving at Salamanca at 6.00 P. M.

4.00 P. M., daily, from Hornellsville, stopping at Almond 4.25, Alfred 4.45, Andover 5.33, Genesee 6.37, Scio 6.55, Phillipsville 7.15, Belvidere 7.33, Friendship 7.55, Cuba 8.37, Hinsdale 9.09, Olean 9.40, Allegany 9.58, Vandalia 10.28, Carrollton 10.48, Great Valley 11.05, arriving at Salamanca 11.55 P. M.

* Daily.
† Daily between Salamanca and New York.
‡ Daily between Port Jervis and Dunkirk.

Baggage will be checked only on Tickets purchased at the Company's office.
JNO. N. ABBOTT,
General Passenger Agent, N. Y.

UNION ACADEMY.—THE WINTER TERM of Union Academy will open December 16th. Students prepared for teaching, business, or college. Advantages best. Expenses least. For particulars address the Principal,
G. M. COTTRELL.
Shiloh, N. J., Nov 20th, 1874.

BLANK CERTIFICATES OF MEMBERSHIP, with return notice of the certificates having been used, suitable for any church, for sale at this office. Price by mail, postage paid, per dozen, 20 cents; per quire, 35 cents; per hundred, $1 25. Church Clerks will find them both convenient and economical.

Miscellaneous.

LEXINGTON—1775.

The following poem was written for the centennial celebration at Lexington, 1875:

BY JOHN G. WHITTIER.

No maddening thirst for blood had they,
No battle-joy was theirs who set
Against the alien bayonet
Their homespun breasts in that old day.

Their feet had trodden peaceful ways,
They loved not strife, they dreaded pain;
They sew not what to us is plain,
That God would make man's wrath his praise.

No seers were they, but simple men;
Its vast results the future hid;
The meaning of the work they did
Was strange and dark and doubtful then.

Swift as the summons came they left
The plow, mid-furrow, standing still,
The half-ground corn grist in the mill,
The spade in earth, the axe in cleft.

They went where duty seemed to call;
They scarcely asked the reason why;
They only knew they could but die,
And death was not the worst of all.

Of man for man the sacrifice,
Unstained by blood, save theirs, they gave.
The flowers that blossomed from their grave
Have sown themselves beneath all skies.

Their death-shot shook the feudal tower,
And shattered slavery's chain as well;
On the sky's dome, as on a bell,
Its echo struck the world's great hour.

The fateful echo is not dumb:
The nations, listening to its sound,
Wait, from a century's vantage ground,
The holier triumphs yet to come,—

The bridal time of Law and Love,
The gladness of the world's release,
When, war-sick, at the feet of Peace
The hawk shall nestle with the dove,—

The golden age of brotherhood,
Unknown to other rivalries
Than of the mild humanities,
And gracious interchange of good,

When closer strand shall lean to strand,
Till meet beneath saluting flags,
The eagle of our mountain crags,
The lion of our Mother-land.

THE WIFE'S RESOLUTION.

"Yes, it must be done, I am resolved upon it," said the young wife as she clasped her slender fingers. "I must be firm in carrying out my resol