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VOLUME XXXIV.---NO. 46. ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 14, 1878. WHOLE NO. 1763.

THE VACANT PLACES.

How much soever in this life's mutations
We seek our shattered idols to replace,
Not one in all the myriads of the nations
Can ever fill another's vacant place.

Each has his own, the smallest and most humble,
As well as he, revered the wide world through;
With every death some loves and hopes must crumb',
Which never strive to build themselves anew.

If the fair race of violets should perish
Before another Spring time had its birth,
Could all the costly blooms which florist cherish,
Bring back its April beauty to the earth?

Not the most gorgeous flower that uncloses
Could give the olden grace to vale and plain,
Not even Persia's gardens full of roses,
Could ever make the world so fair again.

And so with souls we love, they pass and leave us—
Time teaches patience at a bitter cost;
Yet all the new loves, which the years may give us
Fill not the heart-place aching for the lost.

New friends may come, with spirits even rarer,
And kindle once again the tear-drowned flame,
But yet we sigh, "This love is stronger, fairer,
And better—it may be—but not the same!"

—*Anonymous.*

MISSIONARY SOCIETY.

Thirty-sixth Annual Report of the Executive Board.

Brethren of the Society,—For whatever measure of success we have been permitted to win in our endeavor to fulfill the object for which this Society exists; for the good our missionaries have been able to do by preaching the gospel of the kingdom; and for the confidence, co-operation, and prayers of the friends of the cause, we express our gratitude to all who are our fellow-laborers, and to Him whose great commission should always be the ever-present and all-controlling inspiration of all missionary work, and, indeed, of every Christian endeavor. If worldly principles have ever prevailed in our counsels, we ask the forgiveness of Him to whom alone belongs the right to pardon the errors of men. For our mistakes, and for opinions as to what were always the wisest things to do, which may have differed from your own, we ask a thoughtful, Christian forbearance, assuring you that we have tried to realize the magnitude of our responsibilities, and have sought help in prayer to our Great Head.

The China Mission.

A full account of the condition of our cause in Shanghai was given in our last report; and no material changes, except the death of one member of the Church, have taken place since the last Anniversary. The following extracts from letters received by Bro. S. Carpenter will have a deep interest for every friend of our little Church in China:

"Le Erlo, servant of Jesus Christ, wishes peace, and sends salutations to Mr. and Mrs. Carpenter, and to all the brethren and sisters in the foreign land."

After speaking of the depredations of thieves during his illness, he refers to the great famine:

"First the locusts, now grasshoppers have devoured the cotton crops in all places. Such is the desolation, it seems as if the judgment day of our Lord had come. We are distressed that the emperor, mandarins, and people, refuse to repent, and refuse to believe in God our Father, and in our Lord Jesus Christ. Mindful of these things, I have gone forth in hot weather and cold, preaching the good tidings everywhere, greatly desirous that the kingdom of God may be advanced; hence my illness. . . . I pray the heavenly Father to protect me, and give me health."

Rebecca sends word that she is in extreme distress because of the famine; and Bro. Carpenter adds:

"It will be remembered that Rebecca was the wife of Keang Kwang, one of the laborers in the gospel field, who died July 6th, 1873, in the eighteenth year of his Christian pilgrimage, aged 45 years. Rebecca has maintained her integrity all these four years and a half, so far as I know, and now in her distress appeals to us for help. I think $25 at least, sent to her, would do honor to the Society, and be pleasing to God as well as to the poor widow. Brethren, we can not afford to turn a deaf ear to her appeal."

In response to this appeal, and Bro. Carpenter's suggestion, that Erlo, on account of his misfortunes, should also be helped, the Board voted, at its quarterly meeting in January, "that Bro. Solomon Carpenter and the Treasurer be authorized to direct our agent in Shanghai to make a moderate appropriation to members of our Church there who are known to be absolutely needy."

At a later date, Le Erlo writes:

"By the mercy of God, I am well again. God has preserved us as a family and the brethren and sisters of the Church. Having received your letter, I know you do not forget us, nor the Church in China. Relying on the name of Christ, I do not forget you in my prayers. . . . Always when I go out to preach, I am thronged by the poor people wanting aid. Therefore I have sold property to satisfy their necessities. There are also many poor children who want me to teach them to read, and to read the Holy Book."

Erlo wants a teacher to come and tell his countrymen, who are suffering from famine and pestilence, of God and the great day of reckoning, and to help establish for the children a school, and sends this touching message:

"We hope that you, teacher Carpenter, with other brethren and sisters together, will aid us, a small church, in this work, that we may speedily grow and prosper; that in reliance upon the mercy of God and the merits of our Lord, we may spread abroad the gospel message to all places. This is my heart's desire and joy."

Sah Ching San, the blind deacon, sends, by the hand of another, his compliments to all the brethren and sisters in the foreign country; expresses his gratitude to the friend who sent him $10, a gift that brought him a blessing and peace; and adds: "I hope God will send down the Holy Spirit to stir men's hearts, that the kingdom of God may be established." He, too, thinks the day of judgment for poor China is at hand, and longs for the speedy coming of a teacher to build up the kingdom of God in that stricken land. Rev. J. W. Lambreth, a friend of Bro. Carpenter's, writing about our brethren in China, says:

"I have as much affection for them as I have for any of our native Christians, and would like to see them encouraged. The help rendered the blind man by the dear Christian friends at home has been in a time of need, and the whole family feel truly grateful for this Christian kindness. Sah Ching San came all the way to my house, led by his little adopted son, to ask me to send his thanks and the thanks of all his family."

In a letter of a recent date, our returned missionary says:

"I do not think of anything new to state in regard to the China mission. You doubtless recollect that Anna, a mother in Israel, departed this life on the 25th of December last. Something like $200 are judged to be needed to put the mission house outside the city in good repair. Last and not least of what they want—well, you know what—is, that a good missionary should appear among them."

A missionary of another denomination recently expressed the hope that we would not fail to follow up our work in this foreign field, where such a good beginning had been made. And during the year, our strong desire to re-enforce this mission has been, as we thought, almost at the point of being accomplished; but the brother whom we had invited to enter this field was threatened with a loss of eyesight that would unfit him for the fulfillment of its duties, and our call could not, therefore, be accepted. And our disappointment was all the greater because we believed that the cordial support of the friends of this mission would vindicate the wisdom of our choice.

There are those who appear to believe that our denomination, so small and weak, is under no obligation to engage in foreign missionary work, at least no further than to stand by the little band of faithful disciples in Shanghai. But is not the idea of foreign missions a Christian idea? Let Christ himself give the answer: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." And that this prophetic declaration might be fulfilled, he commanded his followers to disciple, baptize, and teach the people of every land. The idea of foreign missions is then essential to a complete idea of Christian work. We profess to be a Christian people, and therefore we are bound to recognize the obligation, which must of course be measured by our ability to help spread abroad the light and truth of God. And is it too much to say, in the light of Christian doctrine, and of our own, and the history of other denominations, that our unity and growth, if not our very life, depend on our fidelity to the great commission as we seek to do our part in evangelizing the world?

Home Missions.

SOUTH-EASTERN ASSOCIATION.

An appropriation of $50 has been made to the Ritchie (W. Va.) Church for the year 1878; and, at their request, $20 have been promised to the West Fork Church to help sustain a series of meetings, during the coming Winter. Bro. Jacob Davis, who preaches for the Ritchie Church, writes as follows:

"For more than four years, I have been visiting this church, most of the time monthly, holding three services generally, sometimes four. About seven or eight miles from here are three or four families of Sabbath-keepers, where I occasionally preach on my return homeward, though a little out of my way. . . . I would gladly spend more Sabbaths with the church, in fact would prefer to do so, were it not for the distance between us. To ride about thirty miles on horseback, crossing four or five mountains or hills, is not a very easy day's work, for me at least."

Opposing influences appear to be rapidly losing power; there is a flourishing Sabbath-school here, and the outlook seems promising.

EASTERN ASSOCIATION.

Bro. Horace Stillman has continued his labors on this field during the year, with Woodville, R. I., as the center of his missionary efforts. From his quarterly reports, taken in their order, we gather the following:

Oct. 14th, 1877. The Woodville Church was increased by the addition of one new member; Sabbath services were attended by a congregation averaging about thirty, and the weekly prayer meeting, though small, was of much interest. Bro. Stillman also co-operated with others in the preaching of the Word at Niantic, during a series of meetings.

Jan. 13th, 1878. During this quarter, Bro. Stillman preached at Niantic nearly every week, and there was an increase of interest among the unconverted and backsliders. In a previous quarterly report mention had been made of the promulgation of materialistic views in this community, and he had said that the Adventists had come in to take the spoils, because of dissensions in the church; but he had been informed since that Advent preachers never came there unless invited by some one on the part of the church. The Woodville Church commenced this quarter to take regular monthly collections for the Missionary Society.

April 7th. Increased attendance upon Sabbath and evening services at Woodville was a source of encouragement. The church were grateful for the help received, and asked to be remembered in our prayers.

July 7th. There was a still further increase of religious interest at Woodville; and the church was growing in numbers and in spiritual strength. One person started in the Christian way, and seven joined the church by letter. At Niantic, Bro. Stillman visited from house to house, talking and praying with the people, and was assured that his labor was not in vain. Meetings were also held in a school district south of Niantic, where one young man professed to have found the Savior.

CENTRAL ASSOCIATION.

The Board voted to aid the 2d Verona (N. Y.) Church to the amount of $100 for the year; but that and the 1st Verona Church have since united, and wisely we think, in the support of one man as pastor of both. We also tried, but unsuccessfully, to secure the missionary labor of Bro. C. M. Lewis for other parts of this Association.

WESTERN ASSOCIATION.

The Board appropriated $50 each to the Honeoye and Bell's Run Churches to aid in the support of preaching by Bro. James Summerbell for one year, with the understanding that, with the approval of these churches, he could extend his field so as to include Knight's Creek. Bro. Summerbell only preached in the latter place at irregular intervals, and his report, embracing six months, has reference only to work performed at Honeoye and Bell's Run. From this report, we take the following:

Honeoye. With one exception, caused by an unusually severe storm, there has been preaching here once in two weeks, on the afternoon or evening of the Sabbath. "The little church is strong in principle, earnest in work, and full of hope." The Sabbath-school is a power for good in the community, and a source of strength to the church. A quarterly meeting was held here in January which gave a new impulse to Christian work, strengthened the brethren, and awakened a fresh interest in the question of baptism and the Sabbath. Four persons were baptized in March. The church expresses its grateful appreciation of the timely help afforded them, and feel encouraged to maintain the public ministration of the Word.

Bell's Run. There has been regular preaching here since the beginning of February. Bro. Summerbell reaches this place by a ride of about seventeen miles, seven or eight being over bad Pennsylvania roads. But he finds some faithful, working families, who love the cause of God, and receives a hearty welcome. "When I have seen," he writes, "as I often have, men bringing over such loads of women and children, to go home, perhaps miles, through the darkness and rain, in lumber-wagons or on buckboards, I have felt ashamed of even the thought of repining. Their example has served me as a wholesome tonic." The Sabbath-school work is well sustained by the members of the church. A quarterly meeting was held here in April of great interest; and the church is hopeful, and anxious for aggressive work.

Bro. C. A. Burdick has also done missionary work in this Association, on what is know as the Clarence field, the Board having appropriated $125 for six months, and pledged the same amount for another six months, provided the friends on the field will raise an equal sum. From his letters, we gather the following:

RAPIDS, N. Y., Feb. 18th.

"Never did I more earnestly desire, and constantly pray for divine aid in my work than when on my way here; and never have I felt more the need of divine help than when I reached the field."

At Alden, on his way to Rapids, Bro. Burdick visited several Sabbath-keepers, and urged them to meet together on the Sabbath for Bible study, prayer, and conference, and to watch for opportunites to do good. Arriving at Rapids, he found a little church of twelve members, one of whom has since died; and these are quite widely scattered. With their families are connected twenty or twenty-five unconverted adults, some of whom are nominal Sabbath-keepers, and there are also a few Sabbath-keeping professors who are not members of this church.

May 8th. Finding protracted meetings in progress at Rapids and in two adjacent neighborhoods, Bro. Burdick commenced his work by visiting the families, preaching at Rapids regularly on the Sabbath, and at other points as opportunities offered. After two or three weeks, he held a series of evening meetings for one week, closing them on account of very bad roads, but not until four persons had confessed Christ. In April another short series of meetings was held, in which our missionary was assisted by Bro. Judson G. Burdick, and five more were led to confess faith in their Savior. The minister of the United Brethren, and members of his church attended and encouraged the good work. One of three baptized on the same Sabbath had not previously kept the seventh day, and obedience to conscience cost him one day's employment each week. On his way from Rapids to Alfred, Bro. Burdick visited Sabbath-keepers at Akron, Clarence Hollow, Darien, and again at Alden, where he preached in a Presbyterian Church Sabbath-day and Sunday evening. During the first three months of labor on this field, sixty-three families were visited for religious conversation, fifty-one sermons were preached, nine persons for the first time professed faith in Christ, and the interest of the people and hopefulness of the missionary seem to have steadily increased from the very first.

Sept. 3d. Since coming to Rapids with his family in June, Bro. Burdick has preached regularly on the Sabbath, and conducted a Sabbath-school, recently organized; several sermons have also been preached Seventh-day evenings to congregations composed almost entirely of Sunday people; and he has lately commenced a course of Sunday afternoon temperance sermons. It is his purpose to enter upon a vigorous Fall campaign, hoping that there may be a temperance revival, to be followed in due time by a revival of religion.

Aid to Churches. An appropriation of $100 has been made for the Hornellsville Church, for one year, from July 1st; and help has been promised the Scio, Scio Branch, and Stannard's Corners Churches, when the Board shall have been notified that they have engaged a pastor.

To be continued.

THE BIBLE IN HISTORY.

This book has a remarkable history, which is thoroughly interwoven with that of the English-speaking race. Eleven hundred and forty-three years ago, the Venerable Bede, dying in his cell in a Northumbrian monastry, dictated the last verses of his translation of the Gospel of St. John into the Anglo-Saxon; and when told that it was finished, he repeated the words and replied, "Thou sayest well; it is finished!" Then he sang the doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost;" and as the last words fell from his lips, his spirit took its flight to sing the new song in heaven. Six hundred and forty-five years later, in 1380, John Wickliffe, whom Merle D'Aubigne calls "the greatest English reformer, and in truth, the first reformer of Christendom," and in many respects "the Luther of England," published a complete translation of the Bible in the English language. It was made from the Latin Vulgate, and was copied and largely circulated in manuscript before the invention of printing. Indeed, it was never printed at all until 1731, or nearly 350 years after his death, and then only the New Testament. The Old Testament in Wickliffe's version was not printed until about thirty years ago. A hundred and forty-four years more elapsed before William Tyndale printed the Gospels of Matthew and Mark at Hamburg, in Germany, which were the first issues from that immortal translation out of the original Hebrew and Greek which is the basis of our Common Version, and is substantially the Bible of the English-speaking race in all the world. If this work had only fixed the standard of pure and noble English, as it has done, it would be the glory of our literature. But it has done infinitely more for the character, civilization, and religion of that race. The eloquent author of "The History of the English People," Mr. Green, says: "England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home; and everywhere its words, as they fell on ears which custom had not deadened to their force and beauty, kindled a startling enthusiasm." And after a splendid description of its literary influences in the Elizabethan age, this writer adds: "But far greater was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits, but it was impossible for her to silence or tune the great preachers of justice and mercy and truth, who spoke from the book which she had again opened to the people. The whole moral effect which is produced now a-days by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone. And its effect in this way, however dispassionately we examine it, was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class. Literature reflected the general tendency of the time. 'Theology rules there,' said Grotius, of England only ten years after Elizabeth's death. The whole nation, in fact, became a church." These graphic utterances of England's latest, and in some respects her best historian, attest the intellectual, moral and religious power which this book of God swayed over a great nation in the golden age of its intellect, learning, and literature, and when its government was beginning to assume imperial proportions.

We hazard nothing in asserting that the Bible is as great a factor in American as it is in English history. It is here, by the fiat of Divine Providence, as an original and formative force in our national life. No church, no other organization or agency, has had such universal influence upon the public mind, and upon the education and moral character of the nation. It were as reasonable to ignore the historical influences of Plymouth Rock, and Jamestown, and the Colonies, of the Declaration of Independence, of George Washington, and the Constitution, as of this book, without which all these could never have been. But we can not live in nor upon the past. It only furnishes a standpoint of observation into the future.—*Rev. Dr. J. R. Taylor.*

A BALLAD OF HEROES.

"Now all your victories are in vain."
Because you passed, and now are not—
Because in some remoter day
Your sacred dust in doubtful spot
Was blown of ancient sirs away—
Because you perished—must men say
Your deeds were naught, and so profane
Your lives with that cold burden? Nay,
The deeds you wrought are not in vain!

Though it may be above the plot
That hid your once imperial clay,
No greener than o'er men forgot
The unregarding grasses sway—
Though there no sweeter is the lay
Of careless bird—though you remain
Without distinction of decay—
The deeds you wrought are not in vain!

No. For while yet in tower or cot
Your story stirs the pulses' play;
And men forget the sordid lot—
The sordid cares—of cities gray;
While yet they grow, for homelier fray,
More strong from you, as reading plain
That life may go, if honor stay—
The deeds you wrought are not in vain!

ENVOY.

Heroes of old, I humbly lay
The laurel on your graves again;
Whatsoever men have done, men may—
The deeds you wrought are not in vain.

—*Austin Dobson, in Belgravia.*

THE TWO SURPRISES.

BY THEODORE L. CUYLER, D. D.

This world is full of surprises. Some of them are very pleasant, as when those who were "last" in point of opportunities and advantages become "first" in usefulness and eminence. Some of them are very painful, as when those from whom we had expected great things turn out to be worthless. We pastors are often subjected to both these kinds of disappointments, agreeable and disagreeable.

Our divine Master had two such surprises during his sojourn in the flesh. They are the only two instances in which the Bible tells us that he "marveled." In the first instance "he marveled, and said to them that followed: Verily I say unto you I have not found so great faith, no, not in Israel." This was a pleasant surprise. The man who excited the wonder of Jesus was a man of small opportunities. He was a military officer, the captain of one of the companies in a Roman legion. This centurion had a favorite servant who was lying dangerously sick and "grievously tormented." Although himself a Gentile, he goes after Jesus of Nazareth, and presents to him one of the finest illustrations of faith and humility that is recorded in the New Testament. His faith came fully up to the inspired definition, for it was "the confidence of things hoped for and the evidence of things not seen." When Jesus offered to come and heal the suffering servant, the centurion—drawing on his own experience as a military officer—informs him that he need not humble himself by going under his roof. All that was necessary was for Christ just to speak the word, and the sick man would be well. Here was a trust that was both simple and sublime. What an acknowledgment of a divine power was this, that a simple command would reach a case several rods away and bring instant recovery! This downright, implicit trust was accompanied with the most beautiful display of humility: "I am not worthy that thou shouldest come under my roof." We do not wonder that Jesus wondered at such a striking exhibition of right feeling on the part of this foreign officer. Here was a man who gave Jesus a lodging in his *heart*, although he would not ask him to stoop so low as to come into his *house*. Here, too, was a man about whose after history we would love to know something more; for he seems to us to be one of the most attractive characters in the whole Bible.

Sometimes people puzzle themselves as to the nature of faith, and profess that they can not understand it. Surely, they can understand this simple and perfectly intelligible act of this Roman centurion. He puts together these two things: that Jesus is perfectly able to cure that sick slave, even at a distance, and that he is entirely willing to do the favor. Jesus, on his part, responds with the expected words: "As thou hast believed, so be it done for thee." The confidence within the centurion's mind *fits into* the omnipotent love in the mind of Christ as a ball fits into its socket, and the joint is complete. That was genuine faith. It put the case implicitly into Christ's hands, without a question or a doubt. Precisely this every sinner must do with his own soul. Precisely this every Christian is bound to do with every favor he asks in prayer. When the case is fairly lodged with Christ, faith can do no more than go its way and patiently wait.

The efficacy of the centurion's faith depended on the fact that the person he trusted was a divine healer, and not a lying quack. The efficacy of Christian faith depends on the infinite strength and love of that Savior who invites our trust. His atonement is sufficient; his merit is infinite; his power is without limit; he is able to save unto the uttermost. A drowning man sees something floating on the water near him, and grasps it. It proves to be only a scrap of discolored froth, and his hand shuts through the deception. He sees another dark object, and, grasping it, finds it a stout rope flung out to save him. Thousands seize upon a floating error or upon the froth of self-righteousness, and go down into the depths. The joy and glory of preaching Christ to sinners is that it reveals to them not the delusive froth, but the "everlasting arm." Faith is cleaving to Christ. The value of it is not in the mere act of cleaving, but in the glorious sufficiency of the One to whom we cling.

2. Our loving Master had another surprise, and a very sad one it was. He visited the home of his youth and early manhood, and there unfolded his teachings and offered to his old neighbors the benefit of his healing power. Those besotted Nazarenes had seen the beauty of his blameless life and heard his words of wisdom. But they refused to bring their suffering wives or children to him, or even to let him do for them what he longed to do. All that these blinded creatures would allow him to perform was to lay his hand on a few sick folk and cure them. He wrought there "no mighty work." And "he marveled because of their unbelief." Truly, the last are often first, and the first as often doom themselves to be last.

Stop, my reader, before you cast the condemning stone at these infatuated rejecters of the single personage who has thrown an immortal halo around the name of Nazareth. They only did what you may have done again and again, or may be doing now. They only practiced the stupid sin which our churches are often guilty of. They refused the very blessing which came to their doors. "Ye would not come to me that ye might have life," will be the epitaph of many a lost sinner. "I did no mighty work among you because of your unbelief" is the terrible indictment which Christ is now pronouncing against many a sluggish, worldly church. They cut themselves off from God by unbelief, and wonder that they are so "cold" and lifeless. They insult Jesus Christ by expelling him from their hearts and daily lives, and then "wonder why it is that nobody is converted."

The simple fact is that wherever an individual or a church treat Jesus Christ as the centurion treated him, they taste the same blessings which came to his humble home. The presence of Christ can be traced in a church exactly as the presence of a stream of water can be traced in California during the Summer. Where the irrigating stream is carried there is a belt of emerald. Those congregations which so value the gospel of salvation that they are not hypercritical about the "earthen vessel" through whom it is conveyed to them or about the luxuries of God's house are sure to have a belt of blessings that is green and fruitful all the year.

The life of a soul is union with Jesus. The life of a church is the presence of Jesus in the honest lives and the hard Christian work of the members. No evangelist, with all the gifts of a Moody, no pulpit eloquence, no profitable pew-roll can save a congregation which divorces itself from Christ. And it must be the amazement of all heaven that the progress of the kingdom of light and love and life is so frequently blocked by human unbelief.—*Independent.*

HOW TO STUDY DIVINITY.

The *London Quarterly* gives us a most readable account of Dr. Routh, late President of Magdalen College. The aged saint, in an interview towards the close of his long life, gives to a young friend the following counsels, worthy of being written in letters of gold:

"I explained that I desired a few words of counsel, if he would condescend to give me them—some directions as to the best way of pursuing the study which he had himself cultivated with such signal success. Aware that my request was almost as vague as the subject was vast, and full of genuine consideration for the aged oracle, I enlarged for a minute on the matter, chiefly in order to give him time to adjust his thoughts before making reply. He inquired what I had read. 'Pearson and Eusebius, carefully.' The gravity which by this time his features had assumed was very striking. He lay back in his chair. His head sank forward on his chest, and he looked like one absorbed in thought. 'Yes, I think, sir,' said he after a long pause, which, besides raising my curiosity, rather alarmed me by the contrast it presented to his recent animated manner, 'I think, sir, were I you, sir—that I would—first of all—read the—the Gospel according to St. Matthew.' Here he paused. 'And after I had read the Gospel according to St. Matthew—I would, were I you, sir, go on to read—the Gospel according to St.—Mark.' I looked at him anxiously to see whether he was serious. One glance was enough. He was giving me (but at a very slow rate) the outline of my future course. 'I think, sir, when I had read the Gospel according to St. Mark, I would go on, sir—yes! go on to—to the—the Gospel—according to—St. Luke, sir.' (Another pause, as if the reverend speaker were reconsidering the matter.) 'Well, sir, and when I had read those three Gospels, sir, were I in your place, I would go on—yes, I would certainly go on to read the Gospel according to St. John.'

"For an instant I had felt an inclination to laugh. But by this time a very different set of feelings came over me. Here was a theologian of ninety-one, who, after surveying the entire field of sacred science, had come back to the point he had started from; and had nothing better to advise me to read than the Gospel! I believe I was attempting to thank him, but he did not give me time. He recommended me, with much emphasis, to read a portion of the Gospel every day. 'And after the Gospel according to St. John,' he proceeded (*now* for it, thought I—we are coming to the point at last); 'I would in the next place, sir—I think,' he paused for an instant, and then resumed, 'yes, sir, I think I would certainly go on to read the—the Acts of the Holy Apostles; a book, sir, which I have not the least doubt—no, it certainly does not admit of a doubt—was the work of St. Luke.' I assented. 'But what is quite evident, sir, it must needs be a book of altogether apostolic antiquity, indeed of the age it professes to be. For you may have observed that the sacred writer ends by saying that St. Paul dwelt at Rome "two whole years in his own hired house." Now, sir,' here he tapped by fingers in the way which was customary with him when he desired to enforce attention, 'no one but a contemporary would have ended his narrative in *that* way. We should have had all about St. Paul's martyrdom,' he looked archly at me, and slightly waved his hand; 'all about his martyrdom, sir, if the narrative had been subsequent in date to St. Paul's death.' I said the remark was new to me, but I saw its truth. He only wanted me to nod. He was already going on; and, not to presume on the reader's patience (for it can not be a hundredth part as amusing to read the story as it was to witness the scene), after mentioning the seven catholic epistles, he advised me to read those of St. Paul in the order of Pearson's 'Annales Paulini.' He spoke of the Revelation, and remarked that Rome is certainly there, whether Imperial or Papal. Then he referred to Eusebius; to Scalliger's shrewdness about his 'Chronicon;' and remarked that, there is no Arianism apparent in his Ecclesiastical History.

"'Mr. President, give me leave to ask you a question I have sometimes asked of aged persons, but never of any so aged or so learned as yourself.' He looked so kindly at me that I thought I might go on. 'Every studious man, in the course of a long and thoughtful life, has had occasion to experience the special value of some one axiom or precept. Would you mind giving me the benefit of such a word of advice?' He bade me explain, evidently to gain time. I quoted an instance. He nodded and looked thoughtful. Presently he brightened up and said, 'I think, sir, since you care for the advice of an old man, sir, you will find it a very good practice,' here he looked me in the face, 'always to verify your references, sir!'"

CHRISTIAN FRANKNESS.

Frankness or candor in anybody is commendable, but among Christians should be found its highest exemplification. It is no stretch of meaning, nor is it a misinterpretation of language, to say that lack of candor is falseness of speech. Talleyrand's notion that language was meant to conceal as well as express ideas, is infamous in conception and false in fact. Christian diplomacy is a solecism in terms, and the thought is insulting to Christianity and its Author. The Great Head of the Church used plainness and directness of speech; and dealing in parables was one of the methods he adopted for the purpose. The lack of frankness has been the source of more heart-burning and alienation among God's people than any other cause, or, if the comparison be too strong, than can be easily estimated.

There is, for example, real or imaginary cause of grievance between certain brethren. What does frankness require? That they stand aloof from one another, or, if they speak, use insinuating language? Take a specific case; and it is a type of what is constantly occurring. One brother believes that another has done him injustice. Seemingly there is slight ground for the belief. He suddenly changes his attitude towards that brother; and the change is so marked as to arrest his attention, and he divines the probable cause. But he knows in his heart not only that he has intended no injustice, but also, as matter of fact, that none on his part has been done. On the contrary, he has sought to avert the injustice suspected, and been embarrassed thereby, and suffers the double injury of being an object of suspicion.

Now what does Christian candor or frankness in this case demand? For the present we say nothing of the brother suspected, except that whether it is his duty frankly to inquire into the cause of coldness, or patiently await the development of time and circumstances, is an open question. But frankness requires of the brother aggrieved that he promptly bring his complaint before the brother suspected, learn, if he may, what are the real facts, and if his suspicions are well founded, take the course plainly marked out in the eighteenth chapter of Matthew; or, if otherwise, if he finds that his suspicions are groundless, that he offer such apology for his unworthy suspicions, and his equally unworthy conduct, as the case may seem to require.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," is a Scripture the extent of whose meaning can only be expressed by the term manifold. Children are not diplomatists. They deal frankly. We refer to the average child at an early age. What the child says he means, and what he means he says. This is the natural course—not natural, however, in the theological sense as opposed to grace. Candor is naturally expected of children, or there is no significance in the text, and it is wholly misleading. If we would enter heaven, then, we must exhibit the spirit of candor or frankness; or, placing the matter on a lower plane, if we would be in a comfortable state of mind and not be the cause of discomfort to others, we should carefully avoid suspicion and distrust without adequate cause, and both in manner and speech deal openly and frankly with all with whom we have to do, but especially with Christian brethren. This is not only the part of wisdom—a matter of principle—but also of policy. Not only is it becoming the Christian, but it belongs to true manhood. In another and different sense from that of the text, to indulge suspicion and pursue the course which distrust, founded on mere suspicion, engenders, is childish—is belittling—and if habitually indulged, whatever one's gifts, is degrading, and finally lands the subject in general contempt.—*Christian Union.*

A MODEL PASTOR.—The *Religious Herald* thus describes a model pastor: "The model pastor is studious. He knows that his business is to teach; that he can not teach what he does not understand; that he can not understand what he has not studied; and that he can not study without time and earnest attention. Therefore, he studies to show himself approved unto God, a workman not needing to be ashamed, rightly dividing the word of truth. He reads many books, and studies many subjects; but aims to make all his studies subservient to the understanding of the Scriptures and the success of his ministry. He may be able to speak *extempore*, but he would not venture, without necessity, to appear before his congregation without a fresh and carefully prepared sermon, adapted to their necessiities and circumstances.

SHRINKAGE IN CHARACTER.

"How is it?" said he; "I don't know of anything in which there is not shrinkage in these times, unless it is religion. Take a chair. Unless it is in religion," he added, with an emphasis on "unless." Whether the unless implied a doubt, or whether it was simply his way of pointing a moral and preparing a thrust for himself, or as a compliment to his serious, agreeable, but not shaky friend, one may not know.

He had been at the head of that banking-house for years, and had seen shrinkage in banks, this one and that; in presidents, one and many; in these directors and in those; a vast shrinkage in claims and securities, in paper, and in real estate. How about the character? He said "religion." "Unless it was in religion." He evidently intended to discriminate between the ideal, and the abstract religion, and the professor, the church member.

It would have been a joy to know who was that serene and radiant lover of our Lord and of his Christ, that shone full-orbed upon his vision, the example of unquest

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Nov. 14.

REV. N. V. HULL, D.D. - - - EDITOR.

☞ All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

THANKSGIVING PROCLAMATION.

By the President of the United States.

A recurrence of that season at which it is the habit of our people to make devout and public confession of their constant dependence upon Divine favor, for all the good gifts of life and happiness, and of public peace and prosperity, the exhibits in the record of the year show abundant reasons for our gratitude and thanksgiving. Exuberant harvests, productive mines, ample crops of staples, of trade and manufactures, have enriched the country. The resources thus furnished to our reviving industry and expanding commerce, are hastening the day when discords and distresses through the length and breadth of the land, will, under continued favor of Providence, have given way to confidence and energy, and assured prosperity. Peace with all nations remains unbroken. Domestic tranquillity has prevailed, and institutions of liberty and justice, which the wisdom and virtue of our fathers established, remain the glory and defense of their children. The general prevalence of the blessings of health through our wide land, has made more conspicuous the sufferings and sorrows which the dark shadow of pestilence has cast upon a portion of our people. This heavy affliction, even the Divine Ruler has tempered to the suffering communities, in the universal aid and succor which have flowed to their relief, and the whole nation may rejoice in the unity of spirit in our people, by which they cheerfully share one another's burdens.

Now, therefore, I, RUTHERFORD B. HAYES, President of the United States, do appoint Thursday, the 28th day of November next, as a day of national thanksgiving and prayer; and I earnestly recommend that, withdrawing themselves from their secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to the Almighty God, for his mercies, and to devoutly beseech their continuance.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this 30th day of October, in the year of Our Lord, one thousand, eight hundred and seventy-eight, and of the independence of the United States the one hundred and third. R. B. HAYES.

By the President:
WM. M. EVARTS, Secretary of State.

A QUESTION.

"Why do people persist in saying Sabbath when they mean Sunday?"

We thank the *Elmira Advertiser* for raising the above question. It certainly is in order. That Sabbath and Sunday do not mean the same thing, is certain. They have not the same origin, nor were they instituted for the same purpose. The Sabbath was appointed by God, in honor of the work of creation; but Sunday is a heathen festival, in honor of the sun. When it was brought into the church, it came as the rival of the Sabbath, and not as the Sabbath. It came in from the heathen, and not from the Jewish side of the church. It originated in a strife between the Jewish and Gentile Christians. From the beginning it was seemingly impossible to make these parties assimilate; and as time passed on, the strife became more intense and bitter. That the church was corrupted by both parties is certain, one bringing into it Judaism, and the other heathenism. With the heathen, whatever the Jew did was Jewish. His religious doctrines and practices, as well as his political polity, were alike put under the ban. But in the practice of the Jew, nothing brought him into contrast with the Gentile more than the Sabbath he observed. It was natural, therefore, that the Gentile, feeling as he did, should seek to avoid conforming to the habits of the Jew in that which should make him appear like a Jew. And how could he so well do this as by supplanting the Sabbath with his own day? Sunday was already a heathen festival, and therefore the Gentile was attached to it. That the Sunday was a heathen institution, is known to all who have given their attention to it. Webster says Sunday was "so called because this day was anciently dedicated to the sun, or its worship." The American Encyclopedia says, "Sunday (Sax. *Sunnandag*), the first day of the week, identical with the Roman *dies solis* (day of the sun)." It was natural, then, that these Gentile Christians should follow their own habits, and, instead of observing the day kept by the Jews, continue their Sunday observance, only incorporating into it a new religious element, and thus Christianize it. This was done by making it a festival of the resurrection of Christ, which they said occurred on this day. They did not pretend that Christ or his apostles had done this, or had ordered it. The employment of this day in this manner was upon their part simply what they would call an act of Christian liberty.

The difference, then, between the Sunday and the Sabbath is great, whether as regards the authority on which they rest or their aims as institutions. There is really no agreement between them. To call, then, the Sunday the Sabbath is to confound things that differ, and thus mislead the mind. It is a fraud. It also degrades the Sabbath by an attempt to exalt a heathen human institution by giving the name of the Sabbath to it. It also dishonors God, in order to dignify a human institution named after a rival deity, by taking the name given by himself to his own institution and giving it to it. It does not help the matter to say the church adopted this institution for a pious reason (in the truth of which statement we have no faith), because it arrays Christ against the Father in making him the Father's rival when, instead of being rivals they were one. Nor is this all, for Christ was always careful of the Father's honor, and could never have set himself against the Father in this way. This was not done by Christ, but by the church; and this raises the question whether the church has this authority. If so, how did she come by it? Is it inherent or delegated? If inherent, then she is the author of herself, and is her own governor. If delegated, by whom? It could not be delegated by any power below her. That would be an impossibility. If from a power above her, what power? It could not be the angels, as they are ministering spirits, and therefore servants, and not lawgivers.

This brings us to Christ, the head of the church; but this headship he received of the Father, and in this he was therefore the servant of the Father. Nothing is clearer than that Christ was the servant of the Father in all that he did in the world's redemption. If, then, Christ put in "the place of the Sabbath the day we now call Sunday," he did it under the direction of the Father. We know it is said that when Christ said he was Lord of the Sabbath he intimated he had power to change it or abolish it, but this is a mistake, as that was not the subject under consideration. The question was concerning the manner of its observance, and to this extent, and to this only, was the intimation. To say that Christ gave an intimation concerning something foreign to the matter under consideration, is to charge him with irrelevancy and looseness in his conversation, a thing that can not be done in justice.

But what reason would there be in God's giving his Son power to put the heathen Sunday in the place of his Sabbath? Was it the more honorable of the two? The supposition is simply monstrous. One might as well talk of the Almighty's abdicating his throne in favor of Jupiter. The very last thing supposable is that Christ would organize his church in any way so as to justify or honor heathenism.

In the Bible, the Sabbath is highly exalted. Of no other day of the week does God speak as of this. He calls it his day—his holy day. Not only did he bless the day, but blessed those who honored it. It was made a distinguishing mark between God's chosen people and the heathen, from whom he separated them, and between him and Israel, showing that he who sanctified the day also sanctified them. On the other hand, Sunday is not known in the Scriptures. No reference is made to it. The making it the memorial of Christ's resurrection is a thing unknown there. It came into the church in an after age. It is in all its parts a thoroughly human institution. It is something added to the religion of Christ, but is not an outgrowth of it. His religion with its ordinances is fully described in the New Testament, and Sunday is no part of it.

ITALIAN CITIES.

NO. III.

Works of Art in Rome and Florence.

The Vatican, which contains so many choice works of art, was built by Lymmachus, and beautified and enlarged by subsequent popes, until it is now the largest palace in the world. It contains eleven thousand rooms, the greater part of which is occupied by works of art. The Sistine Chapel first occupies our attention. The name was derived from Sixtus V., by whose order it was built. The ceiling was painted by Michael Angelo. The central idea of these paintings seems the preparation of the world for the advent of Christ. In the center of the ceiling are six pictures of the creation, then the fall and banishment from Eden, next the deluge. Around these are arranged figures of prophets and sibyls who predicted the coming of a Messiah. Thirty years later, Michael Angelo painted on the altar wall "The Last Judgment." In this picture we have a mixture of the Christian and pagan conception of the judgment. At the right hand of Christ are the righteous; at the left, the lost are vainly striving to ascend. Below, the dead are coming forth from their graves. Still lower is the boatman, Charon, conveying the lost across the river Styx. This painting has been blackened by the smoke of the altar candles, and the coloring rendered inharmonious by later painters, who, by the order of subsequent popes, painted drapery for the figures.

Leaving the Sistine Chapel, we enter three rooms frescoed by Raphael. The subjects of these frescoes are scriptural or mythological. From these rooms, we enter the picture gallery founded by Pius VII., by collecting the pictures restored to Rome in 1815, which Napoleon I. had taken to Paris. These pictures are few in number, but all of great merit. The gems of the collection, three in number, are in a small room by themselves. On the wall, at the entrance, is Domenichino's "Communion of St. Jerome." It represents St. Jerome at the point of death receiving the last sacrament. It was painted for the monks of a certain monastery; but was not appreciated by them, and was thrown into a lumber room. It was subsequently brought out to have another picture painted over it; but the artist, recognizing its merits, refused to do it. On the opposite wall is Raphael's last great work and masterpiece, "The Transfiguration." It is conceded to be unsurpassed by any other picture. It represents Christ above Mt. Tabor, from whom emanates a radiance which surrounds Moses and Elias, the one on the right hand of Jesus, the other on the left hand. On the summit of Mt. Tabor, immediately below are the three prostrate forms of the accompanying disciples, unable to gaze at the radiance. At the foot of the mountain stand the remaining disciples with the demoniac boy, and those who brought him that he might be restored. The disciples, unable to cast out the demon, are pointing in the direction which Jesus went. We next examine a few of the most celebrated statutes and busts of antiquity. These ancient statues have been found principally among the ruins of Rome. The colossal group of the Nile represents the river as an immense being, in a reclining posture, surrounded by sixteen children, arranged in groups of fours, representing the sixteen yards which the Nile rises. This statue was found in the time of Leo X. Another group of great merit is the "Laocoon," with his two sons, entwined by snakes. It formerly adorned the palace of Titus.

A very fine collection of ancient works of art may also be found in the Capitoline Museum. "The Dying Gladiator" represents a mortally wounded Gaul in the agonies of death. We watch him almost as we would one in whom the slowly ebbing tide of life has nearly receded. The "Capitoline Venus" is another Greek work. Of the various ancient statues of this goddess, this takes third rank, the "Venus De Milo," at the Louvre, standing the highest, and the "Venus De Medici," at Florence, the second.

Having taken a hasty glance at a few of the many works of art in Rome, we will proceed to Florence. This city is called the Athens of Italy, because it has been the cradle of the fine arts. It has the honor of being the birth-place of Dante, Petrarch, Galileo, Michael Angelo, and others celebrated in art, science, or literature. The finest edifice in Florence is the Cathedral. The outside, excepting the front, which is not yet completed, is covered with black, red, and green marble. The dome is larger and higher than St. Peter's, and was used by Michael Angelo as a model for constructing the latter. The floor is composed of small blocks of white, red, and blue marble. The stained glass windows are the highest perfection of the art. The Campanile or bell tower is next the Cathedral. It is covered with marble of every variety of color. Adjoining the bell tower is the Baptistary, an octagonal edifice, constructed in the seventh century from the materials of an ancient pagan temple. Here are the three famous bronze gates. The bas-reliefs on the northern represent the life of St. John. The door at the north the work of Ghiberti, which he completed after twenty years' labor, represents the life of Christ. The most famous of these doors, also the work of Ghiberti, faces the Cathedral. This door was held in such high estimation by Michael Angelo that he said, "It is worthy to be the gate of Paradise." The designs on this door are also scriptural, commencing with the creation of the world, and embracing the expulsion of Adam and Eve from Eden, Abraham's sacrifice, Esau selling his birthright, the law from Mt. Sinai, the walls of Jericho, and the Queen of Sheba in the palace of Solomon. The church of Santa Croce, sometimes styled the Westminster Abbey of Italy, on account of the illustrious dead interred within, contains many fine monuments. The first tomb that attracts our attention is that of Michael Angelo. The monument contains the statue of Michael Angelo, and statues personifying architecture, sculpture, and painting. The monuments of Dante and Alfieri, and many illustrious poets and artists of Italy, are in this church.

The Medicean Chapel was begun in 1604, and is not yet completed. The walls are covered with the rarest marbles, so highly polished that they reflect the pictures on the ceiling with exact precision. The new sacristy was designed and erected by Michael Angelo. The tombs of Julian and Laurence Medicis, which it contains, are the work of the same great artist. The monument of Julian contains the symbolical statues of day and night, with the statue of Julian placed above them. The monument of Laurence is similar to that of Julian, substituting morning and evening for day and night, and the statue of Laurence for Julian.

The Ufizzi Gallery contains the choicest, although not the most extensive, collection of works of art in the world. In a little octagonal saloon called the Tribune are the rarest works of the collection, both in paintings and statuary. The finest of the statues is "The Venus De Medicis," found in Hadrian's Villa. The right and the left arms have been restored. It has been said that the sight of this fine piece of sculpture would alone repay a visit to Florence. "The Wrestlers" is also an excellent piece of ancient Greek workmanship. Michael Angelo restored the arms and head. The "Dancing Faun" is another celebrated work of antiquity. Among the finest of the paintings may be mentioned: "St. John in the Desert," "The Virgin at the Well," and "Fornarina," by Raphael; "The Holy Family," by Michael Angelo; "Hercules between Vice and Virtue," and "The Holy Virgin adoring her Child," by Correggio; "John of Montfort," by Titian; "Charles V.," by Van Dyck. Passing from this room, we enter rooms of paintings of the different schools. In the corridor are ten thousand engravings followed by drawings of the ancient masters, which are selected from thirty-three thousand belonging to the gallery. Of these drawings, thirty-seven of the most remarkable are by Raphael, and twenty-one by Michael Angelo. Next we come to the tapestries from designs of celebrated artists. Besides this gallery are the Academy of Fine Arts, containing a school in which drawing, painting, sculpture, and architecture are taught; the Pitti Palace Gallery, containing five hundred choice pictures; the Etruscan and Egyptian Museum, the National Museum, and the Gallery of works in Mosaic.

P. A. S.

CANDIDATES FOR THE MINISTRY.

The article of the Rev. A. H. Lewis, published in the RECORDER some weeks ago, on the above subject, interested me very much, and I have waited very patiently for more of them. The subject seems to me deserving of careful discussion; for we find not only that there are few candidates for the ministry, but also that some who have entered upon the work are becoming disheartened, and are thinking of engaging in other work.

It may be that candidates are scarce for the reason that there is not much demand for them; but there are certain faults in our management, which might have much influence in producing the scarcity. One of these faults seems to me to exist in our manner of paying ministers' salaries. We promise our ministers a certain salary, and leave a considerable portion of it long unpaid, while the minister is cramped for means, or is paying interest on debts which his overdue salary would cancel. Such a course is most disheartening to any minister, and especially to a young one who has run in debt for an education. It says (practically) to the young man, "Don't spend time and money in seeking a thorough culture with a view to greater efficiency in the ministry, for we shall take care that you shall never be able to repay the outlay."

I am not claiming that we should promise our ministers higher salaries than we now promise them, but that a bargain should be sacredly kept. This is due not only to the minister, but is due our positions as Christians. We can not tell how many sinners we are harming by such inconsistent conduct. A young man said to me, recently, that he was long a doubter concerning Christianity because its followers were so dishonest in their pecuniary relations to the church. It seemed to him that there could be no truth in a system which professed the highest honor, and was not honest within its own organization; and even now he would leave us and join any body of Christians whom he knew to meet all their pecuniary obligations to the church with perfect honesty. I judge that this is not a solitary case by any means. Not only should we pay our church debts when due, but we should pay them as if they were obligatory. The minister's part, at least, should be paid as if it were actually earned.

The lawyer, doctor, mechanic, or day laborer, receives his pay as something earned and really due him. The minister receives his pay often as a gift, and is made to feel that he ought to be overwhelmingly grateful for the kindness and generosity shown him. Everything which makes the minister feel that he is a mere pensioner on our charity, destroys, in a measure, his manhood, and anything that destroys manhood in minister or church, is most destructive to true religion. There is room for us to reform in this particular.

We ought, also, as a people, to provide for the payment, in part, of the salaries of the ministers in our small and poor churches. I know that something has been done; but, instead of stopping that work, it ought to be systematized and enlarged. One of our young ministers writes me that he is preaching for $200 per year, and preaching at two places remote from each other; is obliged to keep a horse at an expense of about $100 per year, leaving $100 for the support of his family. I learn from others that he thinks of teaching next year. Can any one wonder if he should? Another young minister holding a position of considerable importance as a missionary outpost, mentions to me incidentally in a letter, that he does not know how he is to get along, and that if a good chance to teach should be presented, he should feel impelled to accept it. Now, it is folly to talk of sending out missionaries here and there, until these mission stations are strengthened either by the people on the ground, or, when they are too poor, by others, until they can keep their standards boldly flying, and even carry the war into the enemy's territory.

We also put too much of the religious work of the church upon the minister. He is the leader, the general, and not the whole army. As well expect an efficient army consisting of a single general, as to look for a powerful church consisting of the minister alone. There has never been an effective church in which the members shirked all responsibilities, and there never will be; and keeping the Sabbath strictly will not go very far to counterbalance such a neglect of duty on behalf of the members. We expect too much of the minister in the sermon. He must amuse us, and entertain us, and must be very attractive to strangers. He must combine the attractions of theatre, weekly newspaper, and comic almanac. If he fails in all this we make disparaging remarks about the sermon and the minister, even before the young and the unconverted.

Our churches ought to be places for the worship of God, and not for the admiration of fine oratory; and if a deep sense of the presence of God were on us all, we should have something else to do than to philosophize about eloquence, and to complain if our notions were not fully met in the sermon. Without doubt there is a radical defect in the form of worship in most Protestant churches; but as long as we use that form, we need to exercise especial care to make it as effective as possible; and sitting merely as literary critics of the sermon, is not making the service of the highest efficiency as a service of worship.

We have a fault—some of us—of making contemptuous remarks about ministers as a class. We call them lazy, and cowardly, and self-indulgent, and silly, and pets of women, and numberless other things worse than these; and if we get hold of a story that puts a minister in a ridiculous or despicable light, we give the vilest currency to it. One can hear any amount of such talk anywhere among us, and from many men that are professedly respectable. I have heard considerable of such talk under the very shadow of our theological seminary, and not unfrequently from men who made most of their living out of the school. There may be, doubtless are, ministers who are unworthy their calling, and should be despised, but all abuse of the ministerial profession, as a profession, should be frowned down forthwith. Such talk is not the mark of respectibility, and all retailers of it ought to be made to feel that it subjects them to the contempt of all respectable and right-thinking men and women.

On the other hand, our ministers need to improve most decidedly in their methods (or lack of methods) of bringing out and setting at work the people, and especially the young. A minister might and ought to be the active leader of the people, old and young. He should be known as a friend by the young, and should lead, encourage, inspire, and criticise as each person or circumstance demands, and should have them all engaged in actual work. That is often done. I recall a church now where the minister is regarded as an own brother, as we might say, by the young, and where young ladies and gentlemen visit the poor and converse with them, visit and care for and read to the sick and friendless, distribute Bibles to those destitute of them, and hold mission Sunday-schools and prayer meetings. It was no sham either, in the spirit or quality of the work. There is too much of another relation between our ministers and people, too much of the North Pole temperature in their associations. I say this, of course, subject to certain limitations in many cases. There is a power in brotherhood that can hardly be overestimated in its influence upon our hearts. I remember, for instance, dropping into a Presbyterian church one evening—a strange church, in a strange city, with strangers everywhere about me—and listening to the sermon. After the services, the minister came to me and took me kindly by the hand, inquired about me, and gave me such feeling of his complete recognition of the brotherhood of man that I shall never forget the pleasure of that moment. I could have gone under his lead anywhere and have done anything after that. Now we all feel that influence alike when it is manifested. The young especially are moved by it. Our ministers need to feel it first, and then, impressing others with the conviction that they feel it, they can lead them into active co-operation with them.

There is often a certain lack of courtesy in our ministers toward one another. I could illustrate this statement, which else may not be accepted as true, with many examples were it proper to bring in examples. It is painful to even mention such a thing, and I will not dwell upon the thought.

Can I find nothing better to do than to find fault about these things? I am not finding fault, good brother or sister. I do not overlook the noble and true when I suggest that we can have more of nobility and truth. Christ's church ought to grow with an infinite expansion. Without doubt, it was meant so to grow, and will so grow, and the people who are not ever active in seeking and following the best, will be left behind in the progress, will be stranded as drift-wood along the shores of the stream. May that lot never be ours.

W. F. P.

WARMTH AND HEALTH.—It is usually advised to sleep in cold rooms with plenty of ventilation, which is understood to imply direct communication with out-door air. That there should be plenty of pure air is not to be doubted, but that it must be obtained directly from out of doors is not as certain. For cold weather it would seem that large rooms are much more to be desired. On the subject, "Heat is Life—Cold is Death," the *Scientific American* says:

"We take cold because our vitality is too low to ward off the effects of the reduced temperature around us. As a matter of first importance, then, to resist cold and the various derangements of the system consequent, it is necessary by proper nutrition to maintain our natural animal heat; second, to retain this heat by a sufficient quantity of clothing; third, to regulate with care the temperature of the air we breathe. Contrary to the opinion current among lovers of cold weather, a fire in a bedroom in the Winter is cheaper and better than a doctor's bill; for, owing to our inactive condition during sleep, the circulation of the vitalizing blood is both slow and imperfect, and hence the danger of taking cold by breathing cold air is greatly increased. A cold is the beginning of everything that is bad. If any one is conscious of having caught one, feels cold chills creeping up the back, let him apply a mustard plaster to the bottom of the spine and lower part of the back, at once; and by so doing he may avert a dangerous illness before it is too late, and medical advice can be procured. It should never be forgotten that 'heat is life—cold is death.'"

OUR PARIS LETTER.

(From a Regular Correspondent.)

The death of Bishop Dupanloup—Something about the Legion of Honor—The opening of a new museum—Successful salesmen at the Exposition—A stroll among the collections of pottery and ceramics—The famous Portland Vase and other wonders—Wedgwood and Sevres-ware, etc., etc.

HOTEL DU LOUVRE, PARIS,
Oct. 23d, 1878.

The Catholic Church in France has just lost the only man of great intellectual eminence that she still possessed. Felix Dupanloup, Bishop of Orleans, died on Friday, Oct. 11th. He was a native of Savoy, and was born at Saint Felix in 1802. After filling various ecclesiastical offices at Paris, and attaining to that of *grand vicaire*, he was appointed in 1841 Professor in the Faculty of Theology; but his violent language gave rise to tumultuous scenes which caused the abrupt termination of his course of lectures. In 1849 he became Bishop of Orleans, and held that see till his death, displaying indefatigable activity and devotion. Under his superintendence the little Seminary of Orleans attained a remarkable development, and became a formidable competitor to secular institutions of the kind. Although he was opposed, to his dying day, by the Ultramontane party, which prevented his elevation to the Cardinalate, his loss will be regretted by all Catholics, for the French clergy has not a single man to compare with him as a writer, as an orator, or even as a man of action, and the French Academy will be greatly embarrassed to find a priest worthy to succeed him.

In view of the fact that not a few of the American exhibitors have received the cross of the Legion of Honor, the following facts, which I find in to-day's *Figaro*, will be of interest. In 1851, after the London Exhibition, fifty-two decorations were distributed, and at the Paris Exhibition of 1855, the number was increased to one hundred and seventy-four; after the second London Exhibition, one hundred and twenty-seven crosses were awarded, and there were two hundred and thirty elections at the subsequent Exhibition of Paris in 1867. After Vienna and Philadelphia the numbers were respectively sixty five and twenty eight. The concourse of exhibitors now assembled on the Champ de Mars is considerably greater than that of any antecedent Exhibition, and the Government, with characteristic generosity and good sense, has fixed the number of elections to be made at three hundred. There are more than thirty thousand aspirants to the distinction. The following decree has been issued by the Government: "On the occasion of the Universal Exhibition opened at Paris in 1878, the Government is authorized to confer three grand officer's crosses, twelve commander's crosses, sixty officer's crosses, and two hundred and twenty-eight chevalier's crosses of the *Legion d' Honneur*."

An interesting lecture was given at the Trocadero last week by the eminent French architect, M. Paul Sedille, on the subject of the employment of polychrome in architecture. The lecturer urged that although the climate of Northern Europe was injurious to fresco, as seen in the disastrous attempts at Munich, there was no reason why terra-cotta and mosaic decorations should not be employed, and he strongly recommended the use of these materials to his audience, which was composed for the most part of architects and other artists.

Some magnificent work in that line has been done in the ancient chapel of the *Ecole des Beaux Arts*, which, having of late been magnificently restored and converted into a historical museum, was opened yesterday by the Minister of Public Instruction, and M. Guillaume, the new Director General of Fine Arts. The principal treasure in this ancient chapel is a very fine copy, in oils, of Michael Angelo's "Last Judgment," painted by Sigalon, of almost the same size as the original. Besides this there are a number of casts taken from the finest statues and other sculptures executed by the great masters of Renaissance; indeed, the new museum is chiefly one of casts.

Down at the Exposition on the Champ de Mars, the Japanese appear to be selling off their wares with great rapidity. Already half of the costly bronzes and porcelains in that department are ticketed "sold," and that in spite of the fact that the prices are terrific, from one to two thousand dollars being asked for the choicer pieces. Unlike many of the other departments, where one looks in vain for a person to give information as to prices, or to take an order, the Japanese have a man always at hand to answer questions and to inscribe the name of a purchaser. This business-like arrangement, combined with the fact that Chinese and Japanese wares, especially the latter, are very fashionable now, has had much to do with the readiness with which their articles have been sold. The Japanese commissioners and salesmen, black-coated, chimney-pot hatted, and in all respects having the aspect of Europeans, are hot half so interesting to look at as are the Chinese in their blue petticoats, baggy, green plush trousers, clumsy shoes, and long pig-tails. The French workmen at the Exhibition delight in chattering to their Chinese comrades, who laugh and talk back again with monkey-like gayety and vehemence. The Chinese department is certainly one of the most brilliant in the whole Exhibition; the show cases themselves are a mass of carving and a blaze of gold.

But of far more interest to the lovers of fine arts are the sections of porcelains, glassware, and ceramics, which, however, would be much more admired if visitors were not so fresh from the English shore, where Minton and Wedgwood almost defy all foreign competitors except France. Mr. Wedgwood presents a copy of the famous cream-colored service made by his ancestor, Josiah, in 1770, for Queen Charlotte, whence its name, "Queensware." The reproduction now at the Champ de Mars is of a pale canary tint, ornamented with brilliant hued butterflies and leaves. No one would look twice at such a thing if it were a modern conception, whereas, as a pseudo rococo, it excites raptures. There are several toilet services of Egyptian and Tuscan patterns here; but the most effective piece is the Barberini vase, whose original, now in the British Museum, was purchased by the Duchess of Portland for 47,000 francs. Broken by some accident, it was repaired by a skillful workman, so that no traces of fracture remain visible. At the sale of this magnificent relic, Josiah Wedgwood, who was a rival bidder to her Grace, agreed to stop his competition on condition that he should be allowed to make fifty copies. These were sold at fifty guineas apiece, and lost money to the factory; but the Wedgwoods had attained their chief object, which was to prove that English ceramists could produce a work of art equal to that masterpiece of antique pottery, the so called Portland vase. Besides these, there is a buffet, whose glass doors are ornamented with jasper bas reliefs representing scenes from the plays and poems of Shakespeare, Chaucer, and Milton; also, two swan shaped vases of painted porcelain, illustrated by a triumph of Flora, and a group wherein Samson and Delilah are the principal figures. The Mintons, like the Elkingtons, have to thank French artists for their best pieces. They have recruited them from Sevres, and naturally profit by the secrets—so far as the workmen have them—of this greatest of all porcelain establishments.

LOUIS.

REVIEW

Of articles on the Sabbath, recently published in the *Free Methodist*, at Sycamore, DeKalb Co., Ill.

NO. VII.

Levi Wood, Dear Brother,—I begin this number by copying the last paragraph of your third article. It reads as follows:

"The resurrection day of Christ found his disciples assembled for religious purposes. And he met with them and blessed them. They had their first Sabbath meeting on 'the Lord's day,' *i. e.*, the day on which he rose from the dead. He confirmed that day as the day for the Christians to meet and get blessed. He met them, and blessed them, by breathing on them and conferring on them the Holy Ghost. He never did this on the seventh day, neither before nor after his resurrection. Of the next seventh day we have no mention in the Scriptures; but the next first day his disciples met again, and again Jesus was with them (John 20: 26–30), confirming their faith and giving them instruction. And he has been meeting with his people on the first day, ever since. That is the true day for worship which Jesus honors with his presence and blessing. We might submit the whole question on this argument."

In reply I will say, that this argument, as you call it, is about as conclusive as any which you have presented, and no more so, as to establishing your First-day Sabbath. But I will attempt to analyze it, and see what it amounts to.

1. You assume that the mere fact that Christ met with his disciples on a certain day, and blessed *them* instead of blessing the *day*, therefore, that certain day must be holy and sacred. Now, if he had blessed the *day* instead of the disciples, and said that henceforth they must keep it as the Sabbath, it would have saved you the study and labor of writing your lengthy essay to establish a practice for which there is not the shadow of a command in the Bible. How can it affect a day of time, in any way, good or bad, to merely meet with a company of men and to bless them, and not a word said about the day, only as the time on which the occurrence took place. When God blesses a day and sanctifies it, the act makes that particular day a holy day; so when he blesses his people and sanctifies them, by giving them his holy Spirit, by which this work is done, the act makes *them* holy, and not the day on which it is done; for then every day would be holy, for he does these things for his people on any and every day, as you very well know.

But there is recorded by John a third meeting of Christ with his disciples, or at least seven of them, "at the Sea of Tiberias," and he blessed them at this meeting, by working a miracle for them, giving them a wonderful draught of fishes, and providing them with a good, warm breakfast. Now, you certainly would not call this day a Sabbath, for they were at work at their old occupation; yet the meeting and a blessing was here as much as in the first instance. Was it therefore the Sabbath?

2. But you say the meeting of the disciples, on the day that Christ arose, was "for religious purposes." Let me ask what there is in the record of any one of the evangelists to show this? Mark says that Christ "appeared unto," or met, "the eleven as they sat at meat," which I suppose means they were eating their supper, or evening meal. And John, in speaking of the same event, says: "The doors were shut where the disciples were assembled, *for fear of the Jews*." And from what Luke says about it, taken in connection with what Mark and John say, as above, I do not see how anybody can make anything more of it than that they were in their own home, or rooms which they occupied during their stay in Jerusalem, at the feast of the Passover. From what Luke says about it, it is plain they had food there, for Christ asked them: "Have ye here any meat? And they gave him a piece of a broiled fish and a honey comb." Now, this being the case, there is just the place where we should expect the disciples to be altogether to stay through the night, at home, just where all good, honest people always are, when they have a home, and it is the most natural thing in the world to suppose that Jesus would be with them just as soon as he knew they would be there; for it is probable that through the day they were not together anywhere. And there is nothing said about any exercises of worship, or anything of a more religious nature than occurred on any day when Christ was with them. Matthew speaks about a meeting away up in Galilee, "into a mountain where Jesus had appointed them;" and here it is said "they worshiped him, when they saw him," but no day is mentioned on which it was done. And I suppose that all the reason for mentioning "the first day of the week," at all, is because that was the "third day" from the crucifixion; and it was necessary to state this fact to show that his prediction about rising on "the third day," was fulfilled; and necessary also for him to show himself to them on that day, that they might *know* it was so fulfilled.

Your assertion that "the next first day his disciples met again, and again Jesus met with them," quoting John 20: 26–30 to prove it, is without foundation; for the words "after eight days" do not mean the next eighth day, or specify any particular day; but it means some day *after* the whole eight days had expired, and may mean the ninth or tenth. But I suppose that they were in that very room every night during the interval of the two evenings specified; and the only reason that this one is mentioned now is, that Thomas was with them—a circumstance which had not happened before, as this was the first opportunity he had of having his doubts removed respecting the resurrection of his Lord.

3. But admitting that this first meeting after the resurrection was all that you claim for it, "for religious purposes," &c., one little circumstance, as to the particular time of the day when it occurred, seems to have escaped your notice; for it completely annihilates your argument as to the first day, for the meeting was on the second day of the week, according to the Bible mode of beginning and ending days; and that, I suppose, is the correct method, for it was established by God himself, when he first set our earth revolving on its axis, thus making "the evening and the morning the first day;" therefore, when the sun went down, or "was set," on this resurrection day, the first day of the week came to an end, and the second day of the week began; and as this meeting of the disciples, when Christ first met them, after he arose, was in the evening after sunset, therefore, it was on the second day of the week; consequently, "this argument" on which you seem so willing to "submit the whole question," is completly overthrown.

J. T. HAMILTON.

HOME NEWS.

Watson, N. Y.
Nov. 6th, 1878.

Bro. Huffman has been making us a visit of a few days, and in the time holding evening meetings, the blessing of God attending the Word preached. The Church is refreshed, and we have received additions in membership. He goes from here to Cortland county, according to previous appointment.

The ground is white with snow, and it is unusually cold for this time of year, and many think we will have a cold Winter. Of this we shall know better after it is passed.

THOMAS R. REED.

DOWLING'S ROMANISM.—We are glad to see that E. Walker's Sons, 14 Dey Street, New York, have issued a new edition of Rev. Dr. John Dowling's "History of Romanism." We read this work when the first edition was issued from the press, and found ourself amply rewarded for the money spent in its purchase and the time employed in giving it a careful reading. To any who have not read the book, and are interested in the study of this question, we can confidently recommend this work.

WASHINGTON CORRESPONDENCE.

Nov. 8th, 1878.

The elections are over, and we trust the country is again safe. When wily, ambitious, and somewhat unscrupulous men, like Ben. Butler, are candidates for high office, and go into the contest to win at all hazards, we do not always feel assured of our national safety until after the election.

It is all very well to pooh, pooh, at Kearneyism, fraudulent votes and registrations, yet the difference between many of the elections now held in our great cities and the selections of rulers in ancient Rome, by resort to arms, is only one of degree, and time and courage only are needed to develop continuous and persistent ballot box stuffing, into the force given by an armed mob under the guidance of a Kearney or a Cohen, or, may we say, a Ben. Butler? To be sure, Mr. Butler is a man of peace; but to gain his ends, his means set a precedent that will never, under the retrograding tendencies of politics, lessen in their influence for evil. Milton tells us that "Devils with devils damned firm concord hold" and the man is not far distant, who, possessing Ben. Butler's wonderful executive and intellectual ability, will unite with it a desire to break down all law and order, and by drawing around him the fiendish elements of society, will give the nation untold trouble.

Our only hope lies in putting down at once, all tendency of the turbulent to rise, and as we understand the Massachusetts canvass, we are glad that the peace-loving citizens have decided that Mr. Butler must not occupy their Gubernatorial mansion.

One thing seems apparent from the fall elections: those members of Congress who have most strenuously resisted appropriations, have been left at home, and new men substituted, and though we suppose the fact of opposing expenditures of public moneys did not really enter into the canvass against these "constitutional objectors," yet it is strange that all, with hardly an exception, have been kept at home by their constituents.

It is to be regretted that such is the case, though several of these gentlemen incurred much enmity by objecting to everything in the shape of an appropriation, without the slightest regard to the merits involved.

So long as we lack a constitutional provision, compelling a vote by ayes and noes on all bills involving expenditure of public moneys, we have imperative need for a "constitutional objector"—one who will by "objection," compel a vote on the numerous steals which every session springs upon Congress, and yet *will draw the proper distinctions* between the appropriation for a worthy national object and one for the improvement of a river which has no existence, etc.

Our city has been visited by another bank failure. The German National Bank suspended because of inability to convert its assets, and took with it the German Savings Bank which was attached to it. There being no crookedness, defalcation, or embezzlement, connected with this failure, no one doubts eventual payment in full to all depositors, in both banks. The assets seem abundant for the purpose, and though much inconvenience and distress must necessarily result from the locking up of the capital of business men and needy depositors, yet the fact that dollar for dollar will sooner or later be paid, has sufficed to keep down all excitement, and the suspension made hardly a ripple on our society current. Jay Cooke's First National Bank paid out in full, and that, too, with a transfer of deposits after the smash that seemingly partook of slight-of-hand transactions.

The Celestials—the Chinese embassy—are quietly taking notes of our political and society matters. We saw the whole delegation at the English opera, and they watched the play as intently as if deeply interested in it. Their small tight-fitting skull caps, ornamented only with the red button, denoting rank, their peculiar silk blouses, and strongly marked Mongolian features brought them in strong contrast with the "outside barbarians" sitting around them. They, of course, are perfectly dignified in their manners and demeanor when in public, which is more than we can say for some of the attaches of European Legations. Recently they visited the American Institute Fair, in Baltimore, and spent the afternoon in looking at the exhibition. We doubt not that every valuable invention seen there will be noted, as it is one of their objects to note the improvements of our country, for the benefit of their own. FELIX.

A FIRE AT CAPE MAY on the 9th of November, which broke out in the Ocean House, destroyed seven hotels, a large number of cottages, and over a thousand bathing houses. The burned district covers about forty acres, and the total loss is estimated at $400,000, of which about one half was covered by insurance.

UNSEASONABLE.—On the morning of Nov. 5th, Mr. J. Kemp, of this town, brought us a handful of ripe strawberries, gathered the day before in the open field, which were eaten on the 6th to the music of the sleigh-bells of passing teams, the snow lying four or five inches deep.

Alexander Smith was elected to Congress in the 12th district in this State, and died on election evening.

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A CHRISTIAN.

What are the characteristics of a Christian?

1. He must believe the Lord Jesus Christ to be the Son of God and the Savior of men from sin. That person who believes that Jesus was simply a very good man, endowed, it may be, with extraordinary, divine power, is not a Christian; for he lacks the fundamental principle of Christian faith and Christian character. Christ taught that he was the Son of God; and if he was not, he was either self-deceived or very wicked. If self deceived, by what power did he succeed in deceiving others to the extent that he did? For example, were those who stood around the bier of the young man carried forth from the city of Nain deceived, when he "who was dead sat up and began to speak?" Were those who stood about the tomb of Lazarus, who helped to put him there four days before, deceived when they saw him come forth from the tomb, bound in grave clothes? Were the ten lepers deceived when "on the way to show themselves to the priests" they felt the poison, weakness, and slowly approaching death give place to health and life? If he supposed he possessed this power, when he did not, how did he make those persons believe that they were not dead or diseased, when they were? And if he was wicked and meant to deceive men, by what means did he accomplish such a deception? How could it be that one teaching and practicing such pure and holy morals in other respects could be guilty of such intended deception? For one to profess to be a Christian, a follower of Christ, and then to believe that he was either a deceiver or self-deceived, involves a contradiction. Therefore, all who do not believe the Lord Jesus Christ to be the Son of God and the Savior of men, can not consistently take to themselves, or have the Christian name applied to them.

2. To be a Christian is to be obedient to Christ. Belief is always expressed in action. A man with a long bank account is informed that the bank is about to fail. If he believes, or even fears that the report may be true, he immediately takes measures to secure his property; so, the man to whom the announcement is made that he has an eternal existence, either of pleasure or of suffering indescribable, before him, and its pleasure or misery is dependent on his acceptance or rejection of the Lord Jesus Christ as the Savior from sin, will immediately inquire what he is to do; and when he is told what to do, his belief is seen in the doing. As long as one makes excuses or stands aloof from the doing, he does not believe. The same is true with those who are in our churches, professing to believe in the Sabbath, and neglecting its observance either in their own persons or that of their servants; also those who neglect the family altar, the prayer meeting, the covenant meeting, the church meeting, the interests of the Tract Society, the Missionary Society, the educational movements of our people; all these show the want of faith—a lack of devotion to the principles of religion which our profession demands.

3. To be a Christian is to possess the spirit of Christ. Christ's spirit was essentially self-sacrificing; love, the motive-power which found expression in the life, death, and resurrection of the Savior. The love of God is active toward man, because of his origin, and because God comprehends the value of the human soul, and the terrible ruin which sin has wrought. When a man is regenerated, begotten by the divine Spirit, thus possessed of the divine nature, he has this same love as a motive-power to awaken sympathy with, and lead to action in behalf of the sinner. The renewed man apprehends, in some sense, the value of the soul and the terror of the lost condition from whence he has escaped. This knowledge, and the divine love for men that is in his soul, make him an earnest worker for the salvation of his fellow-men. The Christian's heart grows tender toward the sinner; and the greater his vileness, the greater the Christian's sorrow for his misery. As the Master's feelings grew intense toward the close of his earthly ministry, and his zeal led him to do all in his power to reveal to the Pharisees their real condition, so the spirit, manner, and words of earnest Christians will grow intense the more they apprehend the real condition of those they seek to save.

The spirit of Christ led him to bring every feeling of his heart to be tested by the Father's will, and he taught his disciples to pray, "Thy will be done on earth as it is in heaven;" hence the Christian man seeks in all his business affairs to accomplish the will of God. He would not knowingly or willingly defraud his fellow-man in trade, or of his good name, or of the results which he sought to accomplish in any good work. The Christian rejoices in good, wherever or by whomsoever accomplished; and if he can do anything, directly or indirectly, to add to its triumph, it gives him great pleasure. It is the delight of the Christian also to use the means which God has lent to him for the advancement of his kingdom in the earth. When he prays 'Thy kingdom come," it fills his soul with happiness to deny himself the new coat, or to forego the pleasures of the nicely furnished house, that he may help his fellow Christians to fill up the treasury of the Missionary Society, or the Tract Society, that the living teacher may go into the dark corners of the earth and proclaim the gospel of peace. It is a joy to the Christian heart, also, to give to our schools and colleges, that the children and young people may be trained for life's duties, that infidelity and skepticism may be overcome by the truth.

Christ strove to make men better. It matters not what a man's calling in life may be, if he is possessed by the spirit of Christ his entire life, upon his family, upon his neighbors, upon his church, and upon the world at large, will be a blessing; and his own soul will grow purer, sweeter, nobler, grander, till he is bidden by the Master to dwell in the abode of the blessed. G. J. C.

MISSIONS.

I believe it to be a self-evident truth that our success as a branch of the visible church depends upon the interest we take in the work of missions. Wherever that has been wanting among a people they have remained strangers to prosperity, both at home and abroad. While we as a people are limited in our numbers and resources, I am glad that others are successfully engaged in carrying the gospel to the destitute.

I was very much interested in reading an account of the meeting of the American Board of Foreign Missions, recently held in Milwaukee. About 1,500 visitors were present; the number of the Board present was sixty-six. They are a corporation that is self-perpetuating. They are elected for life; the electing of a member is a matter of great interest; it is considered a position of honor, and they are conscientious in the discharge of the duties of the office. The business is done by the Board, though the meetings are open, and they feel the influence of public opinion upon all their doings. They are sustained mostly by the Congregational Church, and are amenable to that body for all that they do. They have expended the past year in the work of missions $438,737 04. The legacies for the year reached the sum of $104,360. There is a Woman's Board whose receipts ($81,235) are included in the above, which supports about ninety female missionaries. They use annually about half a million of dollars in the work. This denomination is by far the most numerous and wealthy in New England, and nine-tenths of the churches contribute to this work, averaging about one dollar to each member annually; and no denomination takes better care of its pastors. They have missions in Europe, Asia, Africa, and on the islands of the sea, and may they long live and prosper—a blessing to the world and an honor to the church of God. They have four colleges in active operation in foreign lands—one at Beirut, one at Constantinople, one at Aintab, and one at Harpoot—with an average attendance of five hundred students. The translation of the Bible into the Osmanli or Western Turkish language was completed in May last. They have prosperous missions among the Western Indians, and their report shows that they are not dying out, as some have supposed. Their missionaries report that in their opinion they are actually increasing in numbers. They believe that placing them on reservations is not for the best. They think they should be made citizens, and be brought under the domination of law. At present, the have neither protection nor redress from the outrages of the whites. They demand, and ought to have, honest dealing, for they are outraged and abused by unprincipled government officials. It is supposed that they are the descendents of the Mound Builders, and are now more numerous than when our forefathers landed on Plymouth Rock. In two hundred years, the Dakotas have increased three-fold. Let our government deal honestly with the Indian, and he will deal honestly with us; but with such measures as we mete, it is measured to us again.

The African mission is now regarded as of the highest importance, there being 192,000,000 of people there, in the darkness of heathenism. Parts of that country are healthy and very productive, and the inhabitants are a noble race of people. Why can not we, though few and feeble, have a missionary in that country? Surely, we are indebted to them, and they are a part of the human race. An effort should be put forth by American Christians to redeem and save that greatly abused people.

The Congregational Church nobly support the work in which they are engaged, and may it not be an admonition to us? I believe that our success and prosperity, both at home and abroad, depend much upon the interest we take in missions and in missionary work. When pastors and churches shall feel the responsibility that rests upon them, and come up to this work with a becoming zeal for God and souls, success will attend their efforts. It was suggested by the worthy President of the Missionary Board, at our meeting in Plainfield, that we contribute ten cents a month for each church member. That would amount to one dollar and twenty cents a year for each church member. I believe we have churches that will report that amount at the next meeting of the Society. I hope many may thus report. W. B. GILLETTE.

THE ELECTIONS in the several States passed off peaceably, so far as we have received reports. The result, however, has been rather unexpected. In Delaware, Nevada, South Carolina, Tennessee, and Texas, Democratic Governors were elected; and Republicans in Kansas, Massachusetts, Michigan, Nebraska, New Hampshire, and Pennsylvania. The Democratic majority in Congress is considerably reduced, and both branches of the New York State Legislature are strongly Republican, insuring the return of Roscoe Conkling to the United States Senate.

THE PROPHETIC CONFERENCE.

A meeting of great interest has recently been held in the city of New York, concerning the second coming of Christ. The meeting was largely attended by intelligent Christian men of various denominations. Those leading in the matter had given the subject under discussion all the thought it was possible for them to bestow upon it. We should be glad to give our readers a full account of the meeting, including the speeches made, but the want of space forbids this, and we do not see that we can do any better than to select the editorial of the *Independent* on it. It gives enough of the matter considered by the Convention, with its own comments, to set the matter before our readers:

"The meeting held in this city last week of those who believe in the premillenarian advent of our Lord will have one important result. It has already proved that those who hold this belief are not crazy fanatics; but that many of them are Christian scholars of high rank, who have and should have a considerable influence on our interpretation of the Word of God. This Conference was not run by those that have inherited the traditions of Millerism. Indeed, the so-called Second Adventists seem to have had almost no part in it. It was held in an Episcopal church. The speakers were chiefly Episcopalians and Presbyterians. They were theological professors, pastors, and scholars of eminence, and some who did not take part were by their absence conspicuously present in spirit—we mean such men as Mr. Moody and Mr. Pentecost, who remained away simply because their presence might affect their work as evangelists. The meetings were largely attended and produced, for the most part, a favorable impression.

"It will be necessary to have clearly in mind what premillenarianism means. There are considerable differences of belief as to details among those who would be classed under this term; but perhaps their general doctrine is this. They hold that every condition precedent to the second coming of the Lord has been fulfilled. The gospel has been preached 'for a witness' to every nation. There has been the 'falling away' and the revelation of 'the man of sin.' It is now to be expected that at any moment the Lord may come in great glory, and that he will come before many years. When he comes, it will be with a sudden brightness of glory as unmistakable as the flash of 'lightning, that lighteneth out of one part under heaven' and 'shineth unto another part under heaven.' Christ will first raise the dead, and 'then we which are alive and remain shall be caught up together with him in the clouds to meet the Lord in the air.' Christ will then set up his personal and visible reign, the 'Kingdom of God,' so often foretold, here on the earth in the city of Jerusalem, where will be his special seat and whence will go forth his political as well as spiritual government over the provinces of the earth which shall be under the government of the risen or living saints whom he shall appoint to sit on thrones judging the earth. The Jews will be impressed by this fulfillment of prophecy and the glory of Jerusalem, and will return thither from every nation, to go forth again to preach the gospel to all the heathen. It will be gladly accepted at their mouth, and Christ's reign will be actual for a thousand years over all nations, during which time Satan will be bound. At the end of that period there will be a great defection, wars of Gog and Magog, their destruction by fire from God, the final judgment of the world, and the new heavens and the new earth, in which shall dwell righteousness. There is difference as to some points—as, for example, the amount of bloodshed and turbulence to follow the reappearance of Christ on the earth, and the 'rapture' of his saints in the sky; but the general features of the doctrine are as above described.

"It is our opinion that prophecy was not given us to be studied so as to make out a scheme of future events, but to comfort or to warn. Its fulfillment is its interpreter. We would not peer curiously into those closed leaves into which the favorite angel dares not pry. But if others think that large thought and instruction is to be got from the prophecies, we would not seem to treat them with disrespect. We would only ask what profit is to be gained from this theory.

"One profit, its adherents all say—namely, an incentive to watchfulness. If the Lord may be coming at any moment, then how necessary to watch. But this theory is not the only one which impresses this duty. We know already that death is imminent at any moment, and that this is a sufficient, and we believe a greater, incentive to watchfulness. Either death or the Lord's coming will bring a conclusion of our earthly probation. They are equally final. If a man is more influenced by the expectation of the Lord's coming, it must be because he expects it more than he expects death. We suppose that premillenarians will admit this. At the age of fifty, which is about the average age of the speakers at the Conference, there is twenty-five per cent. of chance that they will die within the next ten years. We presume that they would generally say that the probability is somewhat greater than this that Christ will appear within that time. There is eighty-five per cent. of probability that they will die within the next thirty years. Perhaps they will admit that there is less probability than this that the Lord will appear within that time. It will be impossible to make the incentive to watchfulness greater by one motive than by the other, except as the percentage of probability is supposed to be increased. It is only, then, as we approach bald Millerism, and hold that we have certainly reached the last days, and that a period of days or months only, or at best of a year or two, can elapse before our Lord's coming, that we can gain any advantage from this incentive to watchfulness. And it is only, be it understood, as a superior incentive to watchfulness that the doctrine has any value at all.

"That the thought that God sees us, that we are responsible to him, that he may at any time call us to give in our account to him, is great and serious enough to lead to a watchful, holy life, needs no saying. Those who hold this pre-millenarian view can not justly claim to be any holier, any more devoted servants of Christ than others who expect that the world will be converted before their Lord's advent by the blessing of the Spirit on the labors of the church. We will go even further, and express our opinion that, while on such serious men as Moody and Nicholson and Craven and Goodwin and Gordon, the doctrine may produce no ill effect, the history of the church is black with the story of its demoralizing effect when preached to the common people. It is a doctrine first of fanaticism, and next of infidelity. The reaction from it was disastrous at the end of the tenth century; and so it was in the more limited excitement within our own memory.

"Of course, no sufficient reply can be made to the arguments of the pre-millenarians, without a full and careful exegesis of the Scriptures on which they depend. This is the work of long essays, and not of newspaper articles. It is enough here to say, that they seem to us, in many cases, to wrest the meaning of Scripture, as where, in reply to the argument that Christ declared that his kingdom would come within the lifetime of persons standing within his hearing, they say that he did make that offer to the Jews; but that when they rejected his kingdom, *basileia*, the promise was revoked, not fulfilled. So, too, the statements that represent Christ's kingdom as spiritual, they seem to us to misinterpret unwarrantably. And this leads us to add, that their way of considering Christ's kingdom as visible, physical, and political, is intensely Jewish and non-Christian in its character. It proves somewhere a false exegesis that a doctrine is deduced from Scripture which is not in harmony with the spiritual nature of the Christian system. There is no deeper truth in the Bible than this: 'Flesh and blood can not inherit the kingdom of God.' Those who are now looking for such a glorious personal advent, with the succeeding political reign of Christ in Jerusalem, seem to us to dishonor the gospel dispensation. The kingdom of God is already here; and it is growing into more glorious power through the Spirit's work, which gave the promised 'power' at its first outpouring. The kingdom of God is salvation, here bugun and to be completed hereafter. It is called 'salvation,' 'life,' 'eternal life,' in the Scriptures. We have received it, and we expect and we labor and we watch for more of it. But we refuse to keep our ears strained for the arch angel's trumpet, any more than we do for that knock which strikes impartially at the hovel of the beggar and the palace of the king. When the Lord will come, and how, is no concern of ours. We will be found doing our duty. When the 'dark day' brought blackness over the session of the Legislature of the Connecticut Colony, and the members would adjourn because the Lord's day had come, Abraham Davenport called: 'Bring in the candles!' and the Speaker, though with trembling voice, yet proceeded to read 'An Act to Amend an Act to Regulate the Shad and Alewive Fisheries.' And thus they occupied till Christ should come. And so would we be ready, while we repeat the church's prayer: 'Even so, come quickly, Lord Jesus.' Amen."

BURIED ALIVE.

Louis Bechler, aged about thirty years, and residing at Newark, N. J., met with a terrible fate, on Tuesday, Nov. 5th. He is a well digger by occupation, and was digging a cesspool for Mr. August Buerman. He had got down a number of feet into the sandy-clayey soil, when he was advised to provide a brace box. He did not think it necessary, and went on digging, despite the warnings.

He got to the depth of eighteen feet, and was busy arranging to lay the foundation stones of the walls, when suddenly the embankment on one side caved in and buried him up to the shoulders. Shouting for assistance, several workmen about the house hurried to the spot and began digging him out, when suddenly a great mass of earth caved in on all hands. The rescuers had hard work to rescue themselves. Bechler was buried beneath two feet of heavy earth. The workmen continued their digging for several hours, when the head of the corpse was uncovered, the wife being present. Her agony was terrible, and impossible to depict. It being considered dangerous to dig further, and it being impossible to do anything for the corpse, it was left in the position described until the next day, when, about noon, it was recovered, and removed to the late residence of deceased. He leaves a wife and five small children.

THE SENSATION of the week has been the discovery on the morning of Nov. 7th, that the body of the deceased millionaire, Alexander T. Stewart, had been abstracted from the family vault, in St. Mark's churchyard, where it had lain since April 13th. At first the rumor was received with incredulity. Men could scarcely recognize the possibility of such a revolting crime, but the rumor proved to be only too well founded. When it was fully recognized that this outrage had been committed, the deepest indignation was manifested by the citizens, and considerable surprise was expressed that such a crime could have been committed under the very eyes of the police. By direction of Mrs. Stewart, Judge Hilton has offered a reward of $25,000 for the return of the body and information which will convict the parties who were engaged in the outrage, or a liberal reward for information which will lead to either of these results. The object of the criminals was, probably, to secure a large reward for the return of the body.

GOV. WADE HAMPTON, while out deer-hunting, Nov. 7th, fired at a passing deer, from the back of a mule, which, becoming frightened, broke his bridle, when the Governor jumped to the ground, breaking both bones of his leg just above the ankle, the bones protruding through the flesh. After the accident happened, the Governor fired his gun many times and blew his horn frequently to get the assistance of his friends, but none of the gentlemen supposed that there was anything serious, thinking it was some one not belonging to the party, as they were not aware of the Governor's presence in the woods. After an hour or so, one of his friends insisted on finding out what was the matter, and going in the direction of the firing, discovered the Governor prostrate on the ground, with his head against a tree, and his hat thrown over the bleeding wound. Serious results are feared on account of the Governor's age and recent sickness.

HOW IT LOOKS.—The result of an election in this country is not without interest to the British; neither is their view of the question a matter of indifference to us, especially when the question of our national finances are so largely involved as in the one just passed. As illustrative, we reproduce the following brief extracts from the New York *Herald*:

"The London *Times*, in a leader on the American elections, says that now, as often before, the good sense of the American people has come to the rescue. The elections show that the most potent forces in the Republic are on the side of financial honesty and social conservatism. The *Daily News*, in an article on the same subject, deplores the persistency in the old territorial division of political parties, and adds that the expected break up of existing organizations, by the rise of new questions, seems indefinitely postponed."

A SINGULAR CONFESSION.—A dispatch from Marshalltown (Iowa), of Nov. 9th, says: "A curious case has arisen in the criminal court, which promises to produce some interesting complications in law. A jury last night found a man named Dakin guilty of the murder of John K. Slough, last March, the punishment being imprisonment in the penitentiary for life. To-day, Frank Ross, an Italian, who formerly worked for Dakin, after the close of the trial, made affidavit that he (Ross) killed Slough. It is not yet decided what the course of the State's attorney will be."

ON Sabbath, Nov. 9th, the house of Mr. Phineas A. Shaw, of Almond, was burned, with all its contents. We understand he had just returned home, built a fire, and gone out to do up his farm chores for the night, and in his absence the house took fire.

SUMMARY OF NEWS.

The Methodist Episcopal Missionary Society made the following appropriations for domestic missions: Arizona, $5,000; New Mexico, $8,500; Scandinavian missions, California, $1,250; Minnesota, Norwegian, $2,400; New York, East Swedish, $1,400; New York, East Norwegian, $1,800; Wisconsin, $2,000; German missions, California, $2,500; Central German, $4,500; Chicago German, $3,000; Eastern German, $5,600; Louisiana, $2,200; N. W. German, $4,500; Southern German, $8,500; St. Louis German, $3,000; Chinese Mission, including Indians in California, $11,570; California, $500; Central New York, $500; Columbia River, $200; Detroit, $700; Genesee, $230; Michigan, $700; Northern New York, $350; Southern Kansas, $100; Wisconsin, $200.

Dean Stanley took passage for Europe on the Bothnia, Nov. 6th. He expressed himself as much pleased with his visit to America, and said that he had the satisfaction of knowing that he had completed, in detail, the tour he proposed to himself before leaving England, not having missed a single thing that he had made up his mind to see on his trip to this country. He went away, he said, delighted with the country, the climate, and the people. When the bell rang for visitors to leave the vessel, the usual handshakings were performed and the Dean was saluted with cheers and the waving of handkerchiefs as the vessel swung out into the stream.

The annual report of the operations of the postal money order system shows that the money order offices were increased 457 during the year. Domestic money orders amounting to $81,442,365 were issued. International orders were issued for $2,000,000. The fees for domestic orders amounted to $715,261, an increase of nearly fifteen per cent., yielding a net profit of $3,000. The increase is attributed mainly to the improvement in the commercial condition of the country.

The arrival at Jacksonville, Fla., Nov. 6th, of the steamer Western Texas, was an occasion of public rejoicing, it being the first ocean steamer that ever made that port on a regular voyage from New York. The vessel was met off the bar by members of the city government and a deputation of citizens, and on her arrival at the city, was received with a salute of one hundred guns. The inauguration of this line is the occasion of great rejoicing there.

Gen. Escobedo, of Mexico, has been liberated on parole, because of ill health. A proposition is being advanced to extend President Diaz two years, he having refused to serve a second term. Senor Zamacona is prominently spoken of as the next President of Mexico. The proposed international exhibition is being enthusiastically advocated.

A convention concluded in Paris, between the countries of the Latin Union, provides that the coinage of gold shall remain free, and that the coinage of silver, suspended indefinitely, can not be resumed without the consent of all the members of the union. The convention requires ratification by the chambers of the countries in the union.

Well executed bogus tickets of the Albany and Boston Railroad, for passage from Boston to St. Louis, have been sold to agents in New York, in large numbers.

By the upsetting of a candle into some varnish, Nov. 9th, Engel's brewery in Philadelphia caught fire, resulting in the burning of two large buildings, with ten thousand barrels of beer, valuable machinery, etc. Loss half a million. Two hundred hands are thrown out of employment.

Thomas Scott, the great railroad manager, had an attack of paralysis before leaving for Europe, but his physicians believe he will recover if he abstains from his laborious duties and remains abroad the six months they have prescribed.

A special dispatch from Winnipeg to the St. Paul (Minn.) *Pioneer Press*, says that war has broken out between the Sioux and the Blackfeet and the Assineboines. Several of the latter have been killed, and serious trouble is feared.

The failure is announced of Messrs. W. Wilson & Co., calico printers, of Alexandria, Dumbartonshire, with liabilities amounting to $400,000. Their failure throws out of employment several hundred persons.

The city of Philadelphia has determined that the telegraph companies shall place their wires under ground, and dispense with the poles, which are regarded as an obstruction and disfigurement in the streets.

A dispatch from Bimlipatam, Madras, dated Nov. 8th, reports that the British ship Fifeshire has been totally lost while on the passage from Madras to Liverpool. Twenty-two of the crew were drowned.

The Countess Marie, daughter of Prince Bismarck, has been married to Count Rantzau. The Crown Prince Frederick William and Princess Victoria were present at the ceremony.

A Norwegian whaler, which has returned from the Arctic Ocean, reports that off Nova Zembla she was boarded by two piratical Russian schooners, and robbed of everything portable.

"Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the joys that he hath prepared for those that love him."

The government bought between 500,000 and 600,000 ounces of silver in New York, Nov. 7th, mostly from New York bullion dealers.

The Atlantic and Great Western Railroad has placed tickets to New York from Cincinnati on sale at $7, and to Boston at $13.

The German papers announce the foundation of a free trade league to "combat the spread of protectionist tendencies."

A Lisbon dispatch announces that Portugal, France, and England will act in unison against the King of Dahomey.

The gross earnings of the Chicago and North-western Railroad, from June 1st to November 1st, were $6,518,000.

Governor Robinson of New York has issued his proclamation for Thanksgiving on the 28th of November.

John Gray & Co., iron founders, of Uddingston, the largest agricultural implement makers in Scotland, have failed.

Don't Forget.

If you are sick, "Parmelee's Blood Purifier" will aid nature in making you well again, where all else fails. If you are suffering from any of the numerous diseases of the stomach, bowels or liver, it is your own fault if you remain ill, when you have at hand "Parmelee's Blood Purifier," a sovereign remedy in all such ailments. If you feel just as bad as you can *possibly*, and don't know what to do with yourself *possibly*, fly to the nearest druggist for a bottle of "Parmelee's Blood Purifier," and forever bless the day you first heard of such a remedy.

Price $1 per bottle. Sample bottles 15 cents. For Sale by

G. W. ROSEBUSH, Alfred Centre.
GREEN & VINCENT, Alfred.

"IF YOU EVER MARRY," and have a family of children running about the house, making the time pass pleasantly both to parents and children, and should discover at any time that one of those bright eyed, rosy-cheeked children are troubled with a Cough, Cold, Hoarseness, Difficult Breathing, or any Affections of the Throat, Bronchial Tubes, and Lungs; leading to Consumption, our advice is, go immediately to some druggist and get a bottle of "Hale's Honey of Horehound and Tar," an article which we understand, was used for years in the private practice of Dr. Hale, a celebrated physician of Europe, to the entire satisfaction of his patients. The article, we understand, is now manufactured, according to the original recipe, by C. N. Crittenton, of No. 7 Sixth Avenue, New York, who is now the sole owner and proprietor, he having paid a very large amount of money for the right of same, and from what we hear, he is selling very large quantities. In fact, he has had to enlarge his laboratory and increase his help to supply the constantly increasing demand, which is good evidence of how the article is appreciated. Every mother is well aware of the medicinal qualities of Honey and Horehound in soothing and scattering all irritations and inflammations, and that the Tar Balm cleanses and heals the throat and air passages leading to the lungs. Five additional ingredients in this article keep the organs cool, moist, and in healthful action. Our advice is, let no prejudice keep you from trying this medicine of a famous doctor, who has saved thousands of lives with it in his large private practice. It is sold by all druggists at 50 cents and $1 per bottle. Great saving to buy large size. Sold by all druggists.

Pike's Toothache Drops cure in one minute.

SENT FREE TO ANY LADY.—The October number of that popular magazine, *The Housekeeper*, is bright and crisp, and brim full of practical, common-sense suggestions. The publishers offer to send it free for two months to any lady who will send the address of ten ladies, at five post offices, two at each office. Every lady reader of this paper ought to get *The Housekeeper*, on these terms.

Address,
BUCKEYE PUBLISHING CO.,
Minneapolis, Minn.

CANDID ADVICE.

Whenever a man comes into our room complaining of headache, bad breath, bad taste in the mouth, and feeling bad generally, we advise him to take Dr. Fenner's Blood and Liver Remedy and Nerve Tonic. His Golden Relief cures all pain. Cough Honey cures all coughs.

Sold by A. E. & W. H. CRANDALL, Alfred Centre.

CURES CONSUMPTION.—To all suffering from the following diseases a ray of hope is offered through the kindness of a missionary friend who has sent me the formula of a purely vegetable medicine, which has long been used by the native medicine men of Hindostan: for the positive and radical cure of consumption, bronchitis, asthma, catarrh, dyspepsia, throat and lung difficulty, general debility, loss of manhood, and all nervous affections, its power has been tested in hundreds of cases without a failure. I now feel it my sacred duty, as far as possible, to relieve human misery and will send the recipe, free of charge, to any person who may desire it, with directions for using. Sent by return mail by addressing with stamp, naming this paper, GRIFFIN ROBINSON, Box 76, Syracuse, N. Y.

SPECIAL NOTICES.

Denominational Directory.

GENERAL CONFERENCE.

President—Asa B. Prentice, Adams Centre, N. Y.
Recording Secretary—L. A. Platts, Westerly, R. I.
Corresponding Secretary—J. B. Clarke, West Edmeston, N. Y.
Treasurer—Asa C. Burdick, Alfred Centre, N. Y.

Will hold its Sixty-fifth Annual Session with the Second Church of Brookfield, N. Y., on Fourth-day, Sept. 24th, 1878, at 10 o'clock A. M. Essays—"Influences which draw our young people from the Sabbath, and the best means of counteracting them," A. E. Main; "True Spiritual freedom," T. L. Gardiner; "The History of the Bible," Burt Robertson.

SABBATH-SCHOOL BOARD.

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Will hold its Eighth Annual Session with the Church at New Salem, Fifth-day, May 29th, 1879, for which the following appointments have been made: To preach the Introductory Sermon, L. R. Swinney; to deliver an Essay on "What should we do to lead the rising generation in the way they should go?" Preston F. Randolph; on "What is Sabbath desecration?" Jepthah F. Randolph.

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Will hold its Forty-third Annual Session with the Church in Shiloh, N. J., on Fifth-day, June 5th, 1879. Introductory Sermon; A. E. Main. Doctrinal Sermon—"The Person and Work of the Holy Spirit"—L. E. Livermore. Essay—"What is the true basis, and the proper method of Scripture interpretation?"—B. F. Rogers. Ethical Sermon—"The duties of church members to each other"—L. A. Platts.

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Treasurer—C. V. Hibbard, Brookfield, N. Y.

Will hold its Forty-fourth Annual Session with the First Church of Brookfield, at Leonardsville, N. Y., Fifth-day, June 12th, 1879. Introductory Sermon by C. M. Lewis; A. B. Prentice, alternate. S. C. Maxson was appointed to present an essay on "How to make the Sabbath-school most efficient;" and J. Clarke, on the question, "Should the miracle-working faith of the apostolic age be perpetuated in the church?"

☞ QUARTERLY MEETING.—The Seventh-day Baptist Churches of Southern Wisconsin will hold their next Quarterly Meeting with the Church at Albion, commencing on the evening of Sixth-day, Nov. 29th. A full attendance from sister churches is hoped for, that the knowledge of the excellence of Christ Jesus our Lord may be increased in all our hearts.

In behalf of the Church,
BARTON EDWARDS, *Clerk*.

☞ THE Quarterly Meeting of the Independence, Andover, 2d Alfred, Hartsville, and Hornellsville Churches, will convene with the Church at Andover, on the evening before the third Sabbath in November, 1878. Services will be held that evening, and the following day, forenoon and afternoon. The pastors of the visiting churches will preach and conduct the services. General invitation extended. T. R. W.

MARRIED.

In the Seventh-day Baptist Portville Church, Nov. 2d, 1878, by Rev. W. H. Ernst, Mr. W. C. MEDDAUGH and Miss EFFIE BENNEHOFF, all of Portville.

At the Seventh-day Baptist Parsonage, Adams Centre, N. Y., Nov. 2d, 1878, by Rev. A. B. Prentice, Mr. LEWIS F. RICHMOND and Miss FLORA E. DAVIS, both of Rodman.

At the residence of Eli Wilcox, in New Milton, W. Va., Sept. 1st, 1878, by Rev. J. B. Davis, SILAS W. BLAND and SARAH E. WILSON.

At the residence of the bride's parents, in New Milton, W. Va., Sept. 5th, 1878, by Rev. J. B. Davis, Mr. ZACHARIAH TAYLOR and Miss MARTHA JANE LOWTHER, all of New Milton.

At the residence of the bride's parents, in Walworth, Wis., Oct. 20th, 1878, by Rev. O. U. Whitford, Mr. WILLIAM F. WOLFE and Miss SARAH CONVERSE, all of Walworth.

DIED.

In Greenwood, N. Y., Nov. 7th, 1878, SUSANNA COTTRELL, in the 57th year of her age. She had been for many years a worthy member of the Second Alfred Church, and went home in full assurance of rest in Jesus; the complete rest, where sin is not, and where full blessedness is in the presence of God. A. H. L.

In Watson, N. Y., Oct. 27th, 1878, Dea. JOSEPH STILLMAN, aged 83 years, 4 months, and 3 days. He was born in Westerly, R. I., June 24th, 1795. His parents, Joseph and Elizabeth Maxson Stillman, removed to Petersburgh, N. Y., when Joseph, the youngest of the family, was about one year old. Early in life, he embraced religion, and united with the Seventh-day Baptist Church in Berlin. On the organization of the Petersburgh Church, in 1829, Bro. Stillman was one of the constituent members, and was chosen to the office of deacon. In 1836, he removed to Adams, N. Y., and united with the church of that place, and served as deacon until 1841, when he moved to Watson. At the organization of the Watson Church, in that year, he was one of the constituent members, and was continued in office as deacon until his death. He devoted much time and labor to the spiritual and temporal good of the church, serving thirteen years as sexton, and giving much labor in the construction of our house of worship. He greatly loved the house of God and its services, taking an active part in the devotional exercises. As a Christian, he was exemplary; as a citizen, uniformly honorable. He raised a large family, of whom only three—Dea. Benjamin F., and Esther, of Watson, and Dr. Joseph F., of Wisconsin—remain. He died of the infirmities of age, suffering but little pain, passing away without a struggle. His funeral was attended Oct. 29th, by many of his old friends, who came to show their respect, and take a parting look on his calm face; and a sermon was preached by the pastor from Rev. 14: 13. T. R. R.

In Lebanon, N. Y., Oct. 26th, 1878, of a complication of disease, Mrs. ADELIA WARNER TALLETT, wife of R. Tallett, Esq., aged about 50 years. The deceased was an exemplary member of the Baptist Church of Lebanon. Her remains were removed to Plymouth, Chenango county, for interment, after impressive services. J. C.

In DeRuyter, N. Y., Nov. 1st, 1878, after five months' illness of consumption, EDDIE M. Babcock, only son of Loren H. and Lucy A. BABCOCK, aged about 18 years. The deceased made a profession of religion nearly one year ago, and united with the Seventh-day Baptist Church in DeRuyter. This year's experience has been above reproach, and the last five months, it has been characterized by patience and uncomplaining resignation. A glorious triumph of grace. Fond parents and loving sisters, and numerous kindred and friends are comforted with the hope not only that their loss is his infinite gain, but of reunion on the green hills of glory, not far distant. "Blessed are the pure in heart, for they shall see God." J. C.

LETTERS.

D. H. Davis, T. R. Reed, A. R. Henry, W. F. Place, Alfred Holland, Geo. A. Green, D. E. Maxson, M. C. Mudge, P. F. Randolph, A. B. Prentice, Geo. J. Crandall, J. T. Hamilton, J. B. Clarke, J. L. Huffman, N. Wardner, L. F. Randolph, J. A. Potter, R. Hoag, Sarah E. Prosser, W. H. Ernst, B. G. Stillman, L. T. Rogers, Mrs. Seth Curtis, O. Maxson, J. B. Davis, O. U. Whitford, J. Clarke, W. B. Gillette, L. A. Platts, Stephen Burdick, Barton Edwards.

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.

	Pays	to Vol.	No.
T. W. Williams, Alfred Cen,	$2 50	35	52
Milo Shaw, Alfred,	2 50	34	52
W. R. Barber, "	63	34	52
D. B. Satterlee, "	1 25	35	9
L. Green, Independence,	2 50	34	52
Mrs. R. Fuller, Richburgh,	3 00	35	52
Artemas Coon, DeRuyter,	2 50	34	52
M. J. Barber, Forestville,	44	35	4
J. D. Thompson, Castorland,	1 00	35	22
J. G. Green, Adams Centre,	2 50	34	52
Horace Green, "	2 50	34	52
J. H. Kenyon, "	2 50	34	52
N. W. Williams, Chelsea, Mass	44	35	5
E. R. Brooks, Waterford, Ct.	2 50	34	52
Ezekiel Brooks, "	2 50	34	52
R. Ford, Long Run, W. Va.,	5 00	34	85
E. Ogden, Milton Junction, Wis	2 50	32	52
Mrs. A. G. Burdick, "	2 50	34	52
W. H. Monroe, "	5 00	34	52
M. R. Coon, "	2 50	34	52
A. S. Crandall, "	2 50	34	52
D. Potter, West Hallock, Ill.,	5 00	34	52
R. Hoag, High Forest, Minn.,	2 00	34	52
A. R. Henry, Indianola, Iowa,	1 25	35	26

FOR LESSON LEAVES.

H. G. Pope, Hartsville, $2 10

WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Nov. 9th, 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 28,576 packages. Exports were 3,520 packages. Fall butter intended for immediate use should be light salted. There is good demand for finest, fresh, Fall-make butter at 23 @ 25 cents. It sells quick on arrival. We note sales of lines choice, fresh-make creamery butter at 25, 26, 27, and 28 cents, the latter price for fancy sour-cream butter, and sales of early butter from same creameries at 19, 20, and 21 cents, and good to fine firkin dairies at 17 @ 20 cents, with an occasional fancy one at 21 cents. Most of the arrivals of Welsh is poor and almost unsalable. We note sales of a few Oneida county dairies at 18 @ 20 cents, but most sales of Welsh were at 14, 15, and 16 cents for fair to good dairies. Choice western is scarce, and wanted. We quote:

Sour-cream creamery, fresh make	.26 @ 27
Sweet " " "	.23 @ 25
Finest Fall make private dairy	.22 @ 25
Fair to good " " "	.15 @ 20
Entire dairies, Southern and Middle Tier Counties	18 @ 20
Entire dairies, Northern and Welsh butter, fine	17 @ 20
Entire dairies, State butter, common to fair	12 @ 15
Creameries, June and July make	18 @ 20
Western, fresh dairy-packed	14 @ 18
" " ladle-packed	10 @ 14
" milled butter	7 @ 10
Grease	4 @ 6

CHEESE.—Receipts for the week were 52,671 boxes. Exports, 31,234 boxes. Market continues dull, only finest September and October make selling. We quote:

State factory, fancy Sept	9 @ 9½
" " prime late made	8 @ 9
" " fair to good	6 @ 8
" " skimmed	1 @ 5

EGGS.—Fresh in light supply, and prices are advanced to 25 @ 26 cents. Limed sell slowly at 16 @ 18 cents.

BEANS.—Prime mediums are in request. We quote:

Marrows, ℔ bush. 62 lbs	$1 75
Mediums " "	1 65 @ 1 70

BEESWAX sells readily at 26 @ 27 cents.

DRIED APPLES.—Evaporated stock sells well at 8 @ 9 cents for very choice; sliced fruit exceedingly dull, the evaporated taking its place. Prime Ohio and State coarse cut quarters would sell to a limited extent at 3 @ 4 cents, but quality must unexceptionable.

POULTRY AND GAME.—Only finest, well-fatted poultry sell at our outside quotations. We quote:

Turkeys	8 @ 13
Chickens, ℔ lb	8 @ 12
Ducks	10 @ 13
Fowls	8 @ 10
Venison, long saddles	12 @ 14
Venison, short "	15 @ 16
Grouse, per pair	.75 @ 90
Partridges	.75 @ 90
Quail, per dozen	$1 50

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The Bible Service.

Conducted by a Committee OF THE AMERICAN SABBATH TRACT SOCIETY.

INTERNATIONAL LESSONS, 1878.

FOURTH QUARTER

Oct. 5. Warning against Formalism. Luke 13: 22-30.
Oct. 12. The Gospel Feast. Luke 14: 15-24.
Oct. 19. The Prodigal Son. Luke 15: 11-24.
Oct. 26. The Rich Man and Lazarus. Luke 16: 19-31.
Nov. 2. The Ten Lepers. Luke 17: 11-19.
Nov. 9. Whom the Lord Receives. Luke 18: 9-17.
Nov. 16. Zaccheus, the Publican. Luke 19: 1-10.
Nov. 23. **Judaism Overthrown.** Luke 21: 8-21.
Nov. 30. The Lord's Supper. Luke 22: 10-20.
Dec. 7. The Cross. Luke 23: 33-46.
Dec. 14. The Walk to Emmaus. Luke 24: 13-32.
Dec. 21. The Savior's Last Words. Luke 24: 44-53.
Dec. 28. Review.

XLVII.—JUDAISM OVERTHROWN.

For Sabbath Day, November 23.

LUKE 21: 8-21.

8. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.
9. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.
10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:
11. And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven.
12. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.
13. And it shall turn to you for a testimony.
14. Settle it therefore in your hearts, not to meditate before what ye shall answer:
15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.
16. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.
17. And ye shall be hated of all *men* for my name's sake.
18. But there shall not a hair of your head perish.
19. In your patience possess ye your souls.
20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein to.

TOPIC.—Trials and triumphs.

TOPICAL READINGS.

1. Judaism overthrown. Luke 21: 8-21.
2. False Christs predicted. Matt. 24: 23-34.
3. The judgment delayed. Luke 13: 1-9.
4. The blood required. Matt. 27: 15-25.
5. The saints persecuted. 1 Pet. 4: 12-19.
6. The wisdom needed. Matt. 10: 16-31.
7. The tribulation ended. Rev. 7: 9-17.

GOLDEN TEXT.—"And when he was come near, he beheld the city, and wept over it."—Luke 19: 41.

CENTRAL TRUTH.—Many are the afflictions of the righteous, but the Lord delivereth him out of them all.
TIME.—A. D. 30.
PLACE.—Mount of Olives.
RULERS.—Tiberius Cæsar, emperor of Rome; Pontius Pilate, governor of Judea: Herod Antipas, of Galilee.

OUTLINE.

I. **Trials foretold.** v. 8-12.
II. **Deliverence promised.** v. 13-21.

QUESTIONS.

Historical connection. To what place did Jesus go after the conversion of Zaccheus at Jericho? How many days was it before the passover that he reached Bethany? How was he engaged for the next few days? Of what is our present lesson a part?

I. v. 8-12. To whom was Christ addressing himself in this lesson? Matt. 24: 4. Of what danger did he warn them? In whose name would many come? Would they be deceivers if they came in their own name? What troubles were foretold in verse 9? What in verses 10, 11? Did these things take place at the destruction of Jerusalem? How was verse 12 fulfilled? Acts 4: 3; 5: 18; 12: 4; 25: 23. May God's people expect to be free from trials? How may they be sustained in them?

II. v. 13-21. To what do believers give testimony when steadfast in trials? What are believers in Christ directed to do in trials? What promise is given them? How was this fulfilled? Acts 6: 10. By whom were they to be betrayed? What should happen to some of them? Is an honorable death to be preferred to a dishonorable life? Is it a dishonor to be hated for Christ's sake? What is meant by the promise in verse 18? What is meant by verse 19? What sign of coming danger was to be given them? What were they to do when Jerusalem was surrounded by armies? Why flee to the mountains? What should Christ's disciples do in times of trouble? Phil. 4: 6, 7.

HISTORICAL CONNECTION.

From Jericho, where the events of our last lesson took place, Jesus went to Bethany, where he arrived six days before the Passover. John 12: 1. Here, a supper, or feast was made for him. v. 2. On the following day, he made his public entry into Jerusalem. v. 12 and seq. During the two or three days that followed, he seems to have been engaged in teaching in the temple in Jerusalem, returning from there each night to lodge at Bethany. Luke 21: 37. It was during this period that he uttered his prophecy concerning the destruction of Jerusalem, the overthrow of the Jewish polity, and the end of the world. Luke 21; Matt. 24. Our present lesson is a part of that prophecy.

EXPLANATIONS.

I. v. 8-12. **Take heed,** *i. e. look to it, consider.* Christ suggests, by way of warning to his disciples, the necessity of exercising an intelligent and watchful vigilance, in order **that ye be not deceived.** The liability to be misled or deceived is the ground of the necessity or occasion for vigilance. The source of danger was the fact declared: **Many shall come in my name, saying, I am Christ;** hence the inference to be drawn from the suggestive words of Christ. 1. That believers in him are to be ever watchful and vigilant, in order to guard against the ever-misleading influences of error by false teachers and false teachings. 2. That they are not to accept any human standards of authority by which to determine questions of religious doctrine and duty, but rather by the divine standard, with the most careful tests proving all things, and holding fast that which is good. **When you shall hear of wars and commotions.** Wars and commotions have ever been events of frequent occurrence; but in this case the reference is, no doubt, to those wars which were in some important sense connected with the destruction of Jerusalem and the overthrow of the Jewish national polity. **Be not terrified.** Do not fear or be troubled when these things come to pass, **for the end is not by and by.** The Greek term here rendered by and by, *utheos*, signifies *immediately;* and hence the more literal sense would be, The end is not immediately, *i. e.*, the end of the world will not follow in immediate connection with these events **Nation shall rise against nation.** This probably refers to wars intervening between the time of this prophecy and the destruction of Jerusalem, involving not only wars between different nations, but also those revolutions, changes, and internal wars which characterized the Roman empire during this period. The reign of Tiberius Cæsar, the ruler of the empire at this time, was soon followed by the profligate and bloody reign of Nero. He in turn was followed in rapid succession by Galba, Otho, Vitellius, and Vespasian, all of whom, except Vespasian, ascended to a brief period of imperial power, through bloody wars and conflicts. **Great earthquakes.** The principal earthquakes occurring during this period, as left on record, were one at Crete, A. D. 46; one at Rome during the reign of Nero, A. D. 53; one at Laodicea, in Phrygia, A. D. 60. **Famines and pestilence.** Agabus, a Christian disciple, prophesied of a famine which took place in the days of Claudius Cæsar, about A. D. 49. Acts 11: 28.—*Josephus' Antiq.*, 3; 15, 3. A pestilence prevailed in Rome, A. D. 65, which is said to have carried off 30,000 people within a few weeks. **Fearful sights.** Josephus says of the signs which appeared before the destruction of Jerusalem: "There was a star resembling a sword, which stood over the city, and a comet that continued a whole year. . . . Besides these, a few days after the feast, on the one and twentieth day of the month . . . before sun-setting, chariots and troops of soldiers in their armor, were seen running about among the clouds, and surrounding of cities."—*Josephus' Wars*, 6: 6, 2. It seems evident that the prophecy contained in these verses is descriptive of the events which took place before the destruction of Jerusalem. **Before all these, they shall lay hands on you.** Before the consummation of these events, which end in the overthrow of Judaism and the power of the Jewish people to apprehend and persecute, they shall lay hands on and persecute you. They who were now seeking their opportunity to arrest and put to death the Son of God, unbelieving and unrelenting to the last, would use the little remnant of power allotted them, in laying hold on and persecuting his followers. This prophecy was literally fulfilled in the case of Paul and other disciples of Christ.

II. v. 13-21. **It shall turn to you for a testimony.** The preaching of the gospel, and suffering persecution therefor, shall render you witnesses for the Lord, and leave these persecutors without excuse in the day of judgment, since they could not say that they had never heard of these things. **Settle it . . . in your hearts,** *i. e.*, fully determine. **not to meditate before what ye shall answer.** They were not to rely upon their own wisdom or skill by prearranging or premeditating their line of defense before their enemies, but rather trust in God for guidance in the times of persecution and trial. **I will give you a mouth of wisdom.** Christ in this connection gives no assurance of immediate deliverance from persecution, but rather the impartation of that wisdom which should confound and bring conviction to their enemies. **Ye shall be betrayed . . . by parents and brethren.** These things, both in the earlier and later persecutions of Christians, have often been literally fulfilled. The enmity of an intolerant and unreasoning bigotry, and a cruel and relentless hostility to the truth as it is in Jesus, have often proved stronger than the nearest and dearest ties of natural relationship. **Ye shall be hated of all men.** The term here rendered *all* does not necessarily mean every man, but many men, the large proportion of men. The ground of this general enmity or hatred is that men are out of harmony with God, hating the things that he loves, and loving the things which he hates; hence their hatred for those who are his faithful witnesses and representatives. **There shall not a hair of your head perish.** This is not intended as the pledge of present deliverance from persecutions and suffering for Christ's sake, but rather as the promise or assurance that the suffering endured for Christ should not work any permanent evil, any real loss. **In your patience possess ye your souls.** The sense seems to be, "Through patient endurance ye shall secure or attain the salvation of your souls." The result here promised is in harmony with the thought expressed by Christ. Matt. 10: 22. "He that endureth to the end shall be saved" **Jerusalem compassed with armies.** From the more general thought, as connected with the early history of his church, Christ turns to the more specific one—the destruction of Jerusalem—and gives the signs by which his disciples were to know that its overthrow was near at hand. The Roman armies invested Jerusalem, within a period of four years, no less than three times; once under Gallus, A. D. 66; once under Vespasian, A. D. 68; and lastly under Titus, who accomplished its complete overthrow, A. D. 70. **Then flee to the mountains.** According to Eusebius, the Christians who were at Jerusalem at the opening of the siege, under divine guidance, fled into the mountainous region beyond Jordan, to Pella, a city of Perea, and were thus saved from the terrible calamities which overtook the Jewish people in the destruction of Jerusalem.

LESSON THOUGHTS.

1. As he who does not know the genuine can not well detect the spurious, so he who does not take good heed to the truth can not well avoid the deceptions of error and falsehood.

2. Wars, earthquakes, famine, and pestilence, as God's judgment upon a wicked and rebellious people, may be to his believing children as the refining fire to the pure gold.

3. They who patiently endure persecutions and sufferings for Christ, are often his best witnesses.

4. Human devices and skill can not, in the times of persecution, and trial be made a substitute for the sustaining power of an active faith and loyal trust in God for guidance and help.

5. Wisdom to confound and convict the enemies of truth, is God's gracious gift, and is ever for those who make him their trust and counselor.

6. Enmity to truth is ever cruel, and often stronger than the strongest of natural kindred ties.

7. Nothing perishes or is lost through suffering, where that suffering ends in eternal glory.

8. When the enemies of the Lord are beset on every side, and are ready to perish, there is always open to God's faithful ones a place of refuge unto which they may flee and be safe.

BIBLE ILLUSTRATIONS.

That ye be not deceived. v. 8. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

"But evil men and seducers shall waxworse and worse, deceiving, and being deceived." 2 Tim. 3: 13.

Go not . . . after them.

"And they shall say to you, See here! or, See there! go not after *them*, nor follow *them*." Luke 17: 23.

Wars and commotions. v. 9.

"And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet." Matt. 24: 6.

"Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident." Ps. 27: 3.

Nation shall rise against nation. v. 10.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes in divers places." Matt. 24: 7.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21: 25.

"He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah." Ps. 66: 7.

Lay hands on you and persecute you. v. 12.

"The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined." Ps. 10: 2.

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." John 15: 20.

"Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Rom 8: 35.

It shall turn to you for a testimony. v. 13.

"Many *are* my persecutors and mine enemies; *yet do* I not decline from thy testimonies." Ps. 119: 157.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me." Isa. 43: 10

Settle . . . not to meditate before what ye shall answer. v. 14, 15.

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10: 19, 20.

"And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12: 11, 12.

Ye shall be betrayed. v. 16.

"Now, the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death." Mark 13: 12.

"For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother." Luke 12: 52, 53.

Ye shall be hated . . . for my name's sake. v. 17.

"And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved." Mark 13: 13.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." John 17: 14.

Not a hair of your head perish. v. 18.

"But the very hairs of your head are all numbered." Matt. 10: 30.

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18: 14.

In your patience possess ye your souls. v. 19.

"And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience." Rom. 5: 3.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10: 36

"But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing." Jas. 1: 4.

Jerusalem compassed about with armies. v. 20.

"Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit." Ezek. 19: 8

Let them . . . flee to the mountains. v. 21.

"Then let them which be in Judea flee into the mountains." Matt. 24: 16.

"*As* the mountains *are* round about Jerusalem, so the Lord *is* round about his people from henceforth even for ever." Ps. 125: 2.

Miscellaneous.

AMERICA.

America! land of the true, tried, and chosen,
The On March of progress has blazoned afar,
From the sun-fruited slopes to isles Arctic and frozen,
The fame of thy glory in Peace and in War.

When Britannia (historied in records of glory)
Was left for unknown wilds beyond the dark sea,
Few thought that the ocean-girt Island of story
Was peopling a rival, fair Sireland! in thee.

Few thought that the place of the Indians' ravage,
Would soon be the mart of the civilized world,
That on rivers once swept by the bark of the savage,
The white wings of commerce would soon be unfurled.

All love the dim abbeys where sun ripples golden
Enkindle dream beauty adown the dark aisles,
Where the grim mausoleum, gray-eaten and olden,
O'er the wrecks of the sage and the patriot smiles.

All love the cragged castles, fast-falling and hoary
With the dank rust and ruin of all-eating time,
The frail walls that tower in ivy-crowned glory,
The speaking remains of a grandeur sublime.

Yet heart and mind e'er look with more satisfaction
On far-stretching prairies, for children of need,
Than king governed lands but possessed of attraction
For those not alive to the joys of the freed.

O God of all power! in thine arms of protection,
Take thou the babe in the brotherhood of lands,
Yea, cherish and chasten with rod of correction,
Till Eternity swallows up Time's ruthless sands

—*J. W. H., in National Baptist.*

THE SITUATION IN THE EAST.

A correspondent of the *Christian Union*, writing from Constantinople, under date of October 8th, furnishes so complete a statement of the situation in that country that we think it worth copying for our readers. The correspondent says:

Within a few months three treaties have been made to settle the affairs of the East. If that of St. Stephanos had not been resisted by England and Austria, we should have at least known where we were. We should have been under Russian influence, but we should have had peace and a period of repose. The treaty of Berlin and the Cyprus treaty have placed us in such a position that confusion reigns everywhere in the empire, and no one but a prophet could pretend to predict anything of the future.

I can do no more than give you an idea of the situation as it exists to-day. In European Turkey, Austria was to have peacfully occupied Bosnia and Herzegovina for a few years; but she has thus far failed to come to any understanding with the Porte, and has been forced to conquer these provinces at a cost of millions of money and thousands of lives. It is generally believed here that she will not only annex these provinces, but come on, in the Spring, to Salonica.

Montenegro was to have had an addition to her territory, but she has not yet obtained possession of it. A formidable insurrection, under the name of the Albanian League, not only resists this annexation to Montenegro, but now defies the Turkish government, and is murdering the Turkish officials. It is understood here that this movement was originated and fostered by the Turkish government to furnish it with an excuse for not giving any territory to Greece, and to this day it is spoken of with favor by the Turkish newspapers in Constantinople; but it has now gone beyond the control of the government, and there is talk of sending 50,000 troops to put it down. It is more than doubtful, however, whether Turkish troops will fight against their Mahommedan brethren in Albania, and what the end will be no one can foresee. Coming a little nearer to Constantinople, we have another insurrection in the Rhodope mountains, which is directed by three Englishmen, and is supposed by the people there to be under the patronage of the English government. It will probably unite with the Albanian League.

A little further off we have Greece threatening war to compel the rectification of her frontier which was recommended at Berlin, but which the Turks have no idea of granting.

Near at hand we have the new province of Eastern Roumelia, which is still occupied by the Russians, but the Berlin Congress appointed a commission to organize this province, and decreed that the Russians should leave it in three months after the work of the commission was completed. At the same time the Turkish troops were to occupy the Balkans between this Province and Bulgaria. The commission is now holding its sessions in Constantinople but the Bulgarians declare that they will not accept the decision of the Congress which divided them into two provinces. They have organized an army, and are prepared to resist by force. The impression here is that the Commission will fail to come to any unanimous conclusion, and that the Russians will remain to assist the Bulgarians. Who will undertake to drive them out?

Crossing the Bosphorus into Asia, we have all Armenia in a state of ferment, the Christians leaving in crowds to emigrate to Russia, and the Kurds in open rebellion. Farther west, we have a formidable rebellion in the Kozan Mountains and the Arabs in a state of discontent as far south as Bagdad, a rebellion in Arabia and general insecurity all through Asia Minor.

At Constantinople the government seems paralyzed. There is no man among the Pachas strong enough to rule and no such unity of sentiment as might result in a strong party combination. The Sultan is no doubt a well-meaning man who would be glad to do the right thing if he knew what it was, but he is constitutionally timid, not to say cowardly, and he can know but little of the true state of the country. In practice he simply obstructs everything and defends his absolute power as the only hope of the Empire.

When we consider the difficulties which now beset this feeble and tottering government the only wonder is that it can stand for a day. Aside from the funded debt of $1,000,000,000, upon which it pays no interest, it has an enormous floating debt representing all the expenses of the war, its employees are unpaid, its army has not been disbanded or even reduced, its paper money has become almost worthless. The people have lost heart and expect every day some new revolution or a renewal of the war. The government does not know which to distrust the most, its friends or its enemies. It fears that England intends to appropriate Asia Minor, and Austria to take what is left of Turkey in Europe. The Sultan is almost ready to throw himself into the arms of Russia as his only refuge. Indeed, it is difficult to see what else he can do unless he is ready to become the vassal of England, and so far as the immediate humiliation is concerned it would be greater than would be involved in a close alliance with Russia.

It was generally believed in America and in England, that the treaty in regard to Cyprus implied the practical supremacy of England, but it now appears that neither England nor Turkey had any clear idea of its meaning. The Sultan regarded it as a new guarantee of his power, and the English Cabinet had no idea of it beyond the fact that it secured Cyprus as a place where, in case of need, they could concentrate an Indian army. But it may have results which will equally astonish Beaconsfield and the Sultan. Thus far England has done nothing but offer advice to the Turks in regard to certain administrative reforms. This has, as yet, been neither accepted nor rejected by the Turks. They wish to reject it, and if they accepted it they have no money and no men to execute the reforms proposed. So everything remains in suspense. Every day some new plan is proposed and found to be impracticable.

There can be no doubt that the best thing for the people, both Turks and Christians, would be for the Sultan to put himself unreservedly into the hands of England and thus force the English government to furnish the men and the money necessary for the government of the country. Will he do it? No one can answer this question to-day, but it may be answered before this letter reaches America.

ODDS AND ENDS.

A pretty good hit at the boat-racing mania prevailing in United States Colleges is contained in a letter written home by a distinguished Japanese, now traveling in America. He wrote: "The chief branch of education of young men here is row ing The people have large boat-houses called 'colleges,' and the principal of these are Yale and Harvard."

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THE ERIE RAILWAY WILL hereafter be known by its new name THE NEW YORK, LAKE ERIE AND WESTERN RAILROAD.

ABSTRACT OF TIME TABLE.

Adopted July 8th, 1878.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run through without change between Salamanca, Buffalo, Niagara Falls, Suspension Bridge, Rochester, Cleveland, Cincinnati, Chicago, and New York. Hotel Dining Coaches between New York and Chicago.

EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave Dunkirk	.....	1.05 PM	.....	7.05 AM
Little Valley	.....	2.52 "	.....	8.48 "
Salamanca	7.55 AM	3.35 PM	.....	9.12 AM
Olean	8.32 "	4.09 "	.....	10.01 "
Cuba	8.56 "	4.30 "	.....	10.33 "
Wellsville	9.53 "	5.30 "	.....	11.42 "
Andover	.....	.....	.....	12.02 PM
Alfred	.....	.....	.....	12.22 "
Leave Hornellsville	11.05 AM	6.35 PM	12.35 AM	1.50 PM
Arrive at Elmira	1.07 PM	8.47 "	2.30 "	4.30 "
Binghamton	2.54 "	10.53 "	4.35 "	7.30 "
Port Jervis	7.15 "	3.38 AM	9.15 "	.....
New York	10.25 PM	7.25 AM	12.25 PM	.....

ADDITIONAL LOCAL TRAINS EASTWARD.

5.25 A. M., except Sundays, from Dunkirk, stopping at Sheriden 5.47, Forestville 6.08, Smith's Mills 6.30, Perrysburg 7.10, Dayton 7.37, Cattaraugus 8.37, Little Valley 9.20, Salamanca 10.27, Great Valley 10.44, Carrollton 11.25, Vandalia 11.43 A. M., Allegany 12.10, Olean 12.45, Hinsdale 1.35, Cuba 2.25, Friendship 3.35, Belvidere 4.15, Phillipsville 4.40, Scio 5.20, Wellsville 5.57, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M.

6.23 A. M., daily, from Friendship, stops at Belvidere 6.44, Phillipsville 7.00, Scio 7