The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 A YEAR, IN ADVANCE.

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The Sabbath Recorder,

PUBLISHED WEEKLY,

BY THE

AMERICAN SABBATH TRACT SOCIETY,

—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

As the Denominational Paper of the Seventh-day Baptists, it is devoted to the exposition and vindication of the views of that people. It will advocate all reformatory measures which shall seem likely to improve the moral, social, or physical condition of humanity. In its Literary and Intelligence Departments, the interests and tastes of all classes of readers will be consulted.

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GOD KNOWETH BEST.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here had spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,
Where human kisses can not reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace;

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that, sometimes, the sable pall of death,
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key;

But not to-day. Then be content, poor heart;
God's plans, like lilies, pure and white, unfold;
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"

RESURRECTION.

BY J. H. KELLOGG, M. D.

Reply to Eld. Wardner's Rejoinder.

The first paragraph of our reviewer's article in rejoinder on this subject is devoted to establishing the fact that the righteous man receives a part of his reward in this life—a position in which we fully agree with him. The contrary view is not necessitated by our view of the nature of man, nor have we ever assumed it. The remark which Eld. Wardner makes the basis of his opposition referred entirely to *final* rewards and punishments. We showed in our last article that if Eld. W.'s position is correct, the penalty of sin is simply "spiritual death;" that there is no need of a future punishment for sin, and if the reward of right doing is simply spiritual life, or "a state of favor with God," there is no necessity for a future reward for the righteous. This argument he has not answered.

Eld. W. says we have quoted the opinions of Mr. Hutton and Canon Barry against the testimony of Paul, Peter, and Christ, but does not show wherein the opposition lies. We have made no such use of the testimony of the learned authorities referred to. We quoted them in opposition to our reviewer, but showed a harmony between their views and those of Christ and the apostles, and, indeed, the whole Bible. We quoted those authors for the purpose of showing that the most advanced thinkers, even among those who still hold with our reviewer in the main with reference to the nature of man, are being compelled to modify their views upon this subject so greatly as to bring them practically upon our platform. This point we made very clear, and our reviewer has not attempted to answer our argument otherwise than by the equivocal assertion referred to above.

In his next paragraph our reviewer repeats the attempt, made several times before, to show an absurdity in our position by a wrong representation of it. When he says that we claim that the soul, or organization, is "no part of the individual," he makes an assertion which we have repeatedly corrected as a misrepresentation. We claim that the soul is the *essential part* of the individual; and this thought is prominent all through our little work which was the occasion of this discussion.

Eld. W. says our view "makes death result in perfect annihilation of the whole man." Let us see. According to Webster, "annihilation" means, "The act of reducing to nothing, or non-existence; or, the act of destroying the former combination of parts under which a thing exists, so that the name can no longer be applied to it." If Eld. W. uses the word in the sense of the first part of the definition, then death does not, according to our view, result in annihilation, since the soul, an essential element of the individual, continues to exist after death so long as it has a representation, as we have explained at length in previous articles. Being abstract in nature, the soul can only exist by means of a representative; and so long as it has a representation, it may and does exist. If, however, the sense in which the word is used by Eld. W. is that given in the last part of the definition, the individual is annihilated at death; for death is certainly a destruction of the "former combination of parts" under which man exists during life. Nevertheless, our view stands on an equal footing with that of our reviewer on this point; for according to this meaning of the word, death is as much annihilation from his standpoint as from ours. An "intelligent, conscious entity" is only *one* of the combination of parts which make up man as we know him, according to Eld. W.; and if death is a separation of this conscious, intellectual part from the organic life and the material part of the individual, it is as much an act of annihilation as though it were the separation of an organization from the material parts composing the organism. We are not unwilling to accept his conclusion that death is annihilation, when the word is understood according to the above definition; but if this is a reflection upon our theory, it is an equally strong reflection upon that of Eld. W., as we have just shown. So much for our reviewer's "second point."

Now let us consider briefly his "third point," that, "if mind and character are products of a material organization, a radical change in said organization would, according to physical law, cause a corresponding change in the mind and character of the person." This point we have fully considered before, and shown the absurdity of our reviewer's conclusions; but as he does not seem to recognize the point made, we will again call attention to the fact that his own view involves the same philosophical difficulty, if there is any. We may with equal fairness reason, If mind and character are the products of "an immaterial entity," and if a change in result necessarily implies a change in cause, a radical change in the character of an individual necessitates, according to the plainest rules of logical reasoning, an equally radical change in the "immaterial entity" which Eld. W. believes to be the soul. And if such a change implies loss of identity, then Eld. W.'s view is fully open to the same objection as ours. In other words, if a man who has possessed a deformed, diseased, degenerated body in this world will lose his identity if he becomes the possessor of a superior organization and character in the next, the man who possesses a narrow, selfish, dwarfed, and vicious "immaterial entity" in this life, will lose his identity if he becomes the possessor of a pure, noble, elevated character in the next. "Great is the mystery of godliness." We do not pretend to say how it is that a soul, an organization, perverted, depraved, dwarfed, and corrupted by the inherited effects of sin, and the results of sins committed, can become elevated, pure, Christlike. This is a miracle of grace quite beyond our feeble comprehension; but it is evident that no greater miracle is required by our theory than by that of our reviewer.

Our reviewer once more exhibits a remarkable agility in dodging the point when we invite his attention to our argument with reference to the nature of human identity. This is the stronghold of our position, but he has persistently avoided attacking it, contenting himself with skirmishing in the distance, hardly approaching near enough to the real issue to make apparent even a moderate degree of relevancy in his arguments. He gives the reader to understand that he has met our arguments on this point by quotations from "some of the profoundest scientists of the world," when in fact he has not once attempted to meet them and has adduced neither argument nor authority to show that we are in error on the subject of the nature of human identity.

Referring to our quotation of the views of Canon Barry and Mr. Hutton, Eld. W. says, "Here is his fourth distinct definition of the soul, or the fourth soul in his theory." If our reviewer had given the four definitions, and shown the difference between them, the reader would have had a fair chance to judge of the candor and fairness of the assertion. We have made but one explanation of the nature of the soul, claiming first and last that it is the *organization*, that which constitutes the basis of human identity. The sense of personal identity depends upon organization, and hence organization "lies at the bottom of it," as claimed by Mr. Hutton and Canon Barry, both eminent theological lights in the orthodox religious world.

Says Eld. W., again, "As the Doctor teaches, character is produced by the body; then a body radically different must produce a radically different character," which he argues would imply a loss of identity. This argument we have already fully answered in this as well as in previous articles. We may say with equal force, with reference to Eld. W.'s view, If character is produced by an "immaterial entity," then a radical change of character necessarily implies a radical change in the "entity," and hence a loss of identity. Thus it appears that our reviewer's theory is condemned by his own argument.

Next Eld. W. builds an argument upon our remark that "the soul is not the individual," by connecting with it the remark that "character is a product of the soul," and then perverting our meaning thus: "Then neither the soul nor the character is *any part* of a man." The gross disregard of logical fairness in the above is too evident to need pointing out. To say that the soul is not the individual is a very different thing from saying that the soul is *no part* of a man. If Eld. W. should say that laws and courts of justice do not constitute a good government, and we should represent him as saying that laws and courts are *no part* of a good government, we should feel that he was fully justified in arraigning us for committing a capital offense against truth and justice. All we ask is fair representation, and a moderate degree of "respectful attention" to the claims of logical propriety. May we not say, almost in the very words of our reviewer in a previous article, "What does it indicate when a gentleman of" our reviewer's "power and intelligence feels driven to make issues" by means of such logical unfairness?

We have not attempted to "sugar over" any part of our theory, as intimated by Eld. W. On the contrary, we have been anxious to have its most vital features thoroughly tested by candid investigation. We have repeatedly urged that this might be done, but have almost wholly failed in every attempt, our reviewer having devoted almost his entire attention to side issues and minor points. But let us examine the three statements which Eld. W. says we have attempted to make appear:

1. We have never tried to make it appear that conversion involves a loss of identity as much as annihilation, as represented by Eld. W. He wholly ignores the fact that we consider the organization not only a part of the individual but the *essential* part. Although we have corrected him upon this point at least twenty times in this discussion, he continues to misstate our position. He undoubtedly fully recognizes the fact that his only hope for making any appearance of an argument is by taking this course, although it does us the most gross injustice. In justice to our position, we are under the necessity of calling the reader's attention to this fact, although it is very unpleasant for us to be obliged to do so.

2. We never attempted to maintain that a being no part of whom ever existed before, will be compelled to recognize himself as one who has so existed, whether for the purpose of reward or punishment. On the contrary, we have claimed that the resurrected individual is the *same* individual, for the reason that the organization, his essential part, is the very same that he possessed at death.

3. The fallacy of the third statement is fully exposed by our remarks on the foregoing.

Says Eld. W., "My fourth point was that Christ, in asserting his Messiahship and divinity, said he had power to lay down his life and to take it again. The Doctor denies that he did this, or that he had any power to do it." We have not attempted to deny or affirm anything respecting Christ. We offered an argument from the Scriptures, as follows:

"In Mark 10: 45 we read that Christ came 'to give his life [Greek, *psuche*, soul] a ransom for many.' 'My soul [*psuche*] is exceeding sorrowful, even unto death.' Matt. 26: 38. 'Thou wilt not leave my soul [*psuche*] in hell [*the grave*].' Acts 2: 27. Eld. Wardner says that the word here translated life and soul means simply animal life; but this rendering would make nonsense of the Sacred Word, as will appear by supplying this definition for the words life and soul in the text. Christ came 'to give his *animal life* a ransom for many.' 'My *animal life* is exceeding sorrowful, even unto death.' 'Thou wilt not leave my *animal life* in hell.' Even Eld. W. will not claim that Christ's animal life could be sorrowful. We can see no way for escape from the conclusion that it was Christ's 'rational or moral nature' that was 'sorrowful unto death.' Hence, according to the testimony of Christ, it was possible that his soul, or 'rational or moral nature,' should die; and that the very same did die is evidenced by the testimony of Isaiah, 'He hath poured out his soul [*psuche*] unto death,' and that of John, 'He laid down his life [*psuche*] for us.' That the words soul and life here may mean something more than mere the animal or physical life, considered distinct from the 'rational or moral nature,' is evident not only from the sense of the language, but also from the fact that it is thus defined by Greek scholars. Robinson gives as one of the definitions of *psuche*, 'the *soul* of man.' This definition is fully justified by the use of the word in various texts of Scripture. The following texts are given by the lexicographer among others as illustrative of this use of the word *psuche*: Matt. 10: 28, 'And fear not them which kill the body, but are not able to kill the *soul*.' Heb. 10: 39, 'But of them that believe to the saving of the *soul*.' James 1: 21, 'Which is able to save your *souls*.' Chap. 5: 20, 'He which converteth a sinner from the error of his way shall save a *soul* from death.' 1 Pet. 2: 11, 'Abstain from fleshly lusts, which war against the *soul*.' Will Eld. W. attempt to maintain that soul in all these instances means simply 'animal life?' We think not. Have we not then shown by credible evidence that the language of Scripture does not forbid the view that Christ himself, even his divine nature, suffered the death of the cross? According to Heb. 13: 20, it was 'the God of peace that brought again from the dead our Lord Jesus,' and not he that resurrected himself. So also in Acts 2: 24 we read, 'Whom God hath raised up,' and in verse 32, 'This same Jesus hath God raised up.'"

These arguments Eld. W. does not attempt to answer. What conclusion shall we draw from his silence? He simply repeats the very same argument which we have conclusively answered above, and charges us with impeaching Christ simply because we quote several texts which show the incorrectness of his own views. As we explained in a former article, Christ was able to lay down his life and take it again, by reason of his faith in God. This is very clearly shown, not only by the scriptures quoted above, but by many others. The expressions upon which Eld. W. bases his argument, regardless of the evident and irreconcilable disagreement between his application of them and other texts, can be readily explained. According to Acts 6: 8, Stephen "did great wonders and miracles among the people." In Luke 9: 6 we read, "And they departed, and went through the towns, preaching the gospel, and healing everywhere." The literal reading of these texts indicates that the miracles were performed by Stephen and the disciples; but in Acts 19: 11 we read again, "And God wrought special miracles *by the hands of* Paul." Neither Stephen, Paul, nor the disciples of Christ, wrought the miracles which were attributed to them in common parlance, but God, who worked through them. That the very same is true respecting Christ is shown by Acts 10: 38, 40, "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him" "Him *God raised up* the third day."

Our reviewer then goes on at some length to show that according to our view the death of Christ was but a human sacrifice, and finally concludes, "Hence the Doctor's theory claims that the essence of God, the Supreme Being, who created and upholds all things from the beginning, was made into corruptible flesh, was killed by men," etc. The above statement is entirely correct, with a slight addition; the insertion of the words, "does not" just before the word "claim" will make the statement correct. As it stands, it is as wide a departure from the truth as it can be. The only grounds upon which our reviewer could be justified in making such a statement would be the supposition on his part that we believe in the doctrine of the trinity; but he very well knows, from positions taken and arguments used in previous articles, that we do not agree with him on this subject any better than on that of the nature of the soul. We believe in but one deity, God, who is a unity, not a compound being. We think the Bible as well as common sense sustains this view. Says Eld. W., "'His trinitarianism' seems to shackle him much." We repel the charge of "trinitarianism" without the slightest hesitation. We do not believe in a triune God, as before remarked. And we will not, as did our reviewer in a former article, leave the reader in doubt as to our position on this point. We are utterly at a loss to comprehend how our reviewer could have blundered so strangely as to suppose us to share in so gross an error as we believe the orthodox doctrine of the trinity to be. Thus are we able by a word to burst the "shackles" with which he seeks to bind us. The question, "Then who raised him to life?" is utterly irrelevant; and when Eld. W. adds, "But, according to the Doctor, God was, at that time, a mere mass of dead human flesh," the unfairness and misrepresentation become so glaring that we need not offer a word, either by way of explanation or reply. If Eld. W. regards this manner of treating his argument as "ignoring" the point, we are willing to enter as deeply into the merits of the question as he may desire; but we think the evidence of perversion or most complete and incomprehensible misunderstanding is sufficiently plain to be evident to the most casual reader without further examination.

(Concluded next week.)

A CURIOUS FACT.—Bands of music are forbidden to play on most of the large brigdes of the world. A constant succession of sound waves, especially such as comes from the playing of a band, will excite the wires to vibration. At first the vibrations are very slight, but they will increase as the sound waves continue to come. The principal reason why bands are not allowed to play when crossing certain bridges, the Suspension Bridge at Niagara Falls for instance, is that if allowed by processions of any kind they will keep step with the music, and this regular step would cause the wires to vibrate. At Suspension Bridge military companies are not allowed to march across in regular step, but break ranks. The regular trotting gait of a large dog across a suspension bridge is more dangerous to the bridge than a heavily-loaded wagon drawn by a team of large horses.—*Proof-Sheet.*

GOD so loveth us that he would make all things channels to us and messengers of his love. Do for his sake deeds of love, and he will give thee his love. Still thyself, thy own cares, thy own thoughts for him, and he will give thee himself. Ask for himself, and he will take thee into himself. Truly a secret, hidden things is the love of God, known only to them who seek it, and to them also secret, for what man can have of it here is how slight a foretaste of that endless ocean of his love!—*Zion's Herald.*

Missionary Department

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

REV. A. E. MAIN, Corresponding Secretary, Ashaway, R. I.
REV. GEO. B. UTTER, Treasurer, Westerly, R. I.

SOME school-girls in a seminary denied themselves for awhile of certain luxuries, and thereby saved one hundred dollars for missions.

EIGHT years ago, in Yeddo, Japan, there were about twenty Christians; now there are nearly one thousand. In the streets of the capital, and in the country around, the Scriptures, published by the American Bible Society, are being sold by the thousands of volumes. Verily, the morning must be coming.

MISSIONARIES have labored in Foo-cho[illegible] China, for thirty years. For the first e[illegible] years, there were no signs of good, and it was said the mission must be given up; but the missionary refused to give up the field. A few months after, he gained one convert, and in 1879 there were three thousand native Christians in the city.

WE would call the special attention of churches, Bible-schools, and individuals, who wish to employ their money for wise and benificent purposes, and of Christian young women who are looking around for a field of usefulness, to the article on "Mission Schools Abroad;" for our own missionaries are about to establish some day schools in Shanghai, and will need help.

A CAREFUL re-reading of the RECORDERS for December will furnish any interested pastor or superintendent with sufficient material for a missionary address; and we give this week several poems appropriate for recitation in a mission concert, for which we are indebted to the *Good Times*, published in Boston. We invite each of our Bible-schools to hold a missionary concert some time in January.

THE treasury of the Baptist Missionary Union received for the month of October $8,201 42, making a total for the first seven months of the fiscal year of $41,051 78, which is less than one-fifth of the sum needed to meet the appropriations. Friends of the missions are asked to look at the figures and ask themselves whether this is the way to care for the great charge committed to them. What an improvement it would be if the friends of missions would contribute all through the year, both generously and systematically.

THE Chinese are said to buy, for a small sum, bills of exchange on the other world, and burn them, believing that they will be paid in full in the life hereafter. They write their prayers and burn them, that they may thus go up to the god or spirit whose favor they seek. The (Baptist) *Missionary Magazine* for December has a picture of the "Writing and Sale of Prayers," in which priests are filling up blank prayers according to the wishes of purchasers, who buy for themselves and others, and then they are burned that they may go to the spirit world.

How strange it is that people who are opposed to foreign missions seem to forget that it was through missionary work that the gospel was borne westward from Palestine to Asia Minor, Macedonia, Greece, and Italy; westward to Britain, and still westward to America's shores. For the blessings of our Christian civilization we are largely indebted to the missionary spirit and effort. The London Seventh-day Baptists sent Stephen Mumford to America in 1664, and William Gibson, the second pastor of the Newport church, in 1675; but American Seventh-day Baptists are found who are unwilling to help send messengers of truth and salvation to China and other lands.

MISSION SCHOOLS ABROAD.

From a leaflet published by the American Board we gather the following information concerning their mission schools. Common or day-schools are taught by native Christians. The children learn to read, write and sing; study arithmetic, geography, and other branches of knowledge; and have lessons in the Bible and other religious books. In the different mission fields of this Board, in China, Japan, Turkey, Africa, and other lands, there are more than twenty-five thousand pupils who are taught those things that tend to dispel the darkness of ignorance and heathenism. The cost of one of these schools is thirty, sixty, or more dollars a year. Teachers for these schools are trained in boarding-schools and seminaries, in which there are more than two thousand scholars, removed from the hurtful influences of their own homes and old associates, and placed under the care of Christian families. Many become disciples of Christ; young men become teachers and preachers among their own people; and young women become teachers also, or Christian wives, and thus Christian households are being established, whose example is a great help to the missionary. The cost for each pupil in these schools is thirty or forty dollars a year, while some pay a part or all of their own expenses. Many of the mission-schools are sustained, in whole or in part, by Sabbath-schools in this country, or by benevolent individuals. Besides these institutions, there are "Station Classes" for young men, and "Station Schools" for both sexes, in some of the missions, partly for those who are preparing to enter the seminaries, and partly for such as may not be able to pursue their studies further; and also day and boarding-schools combined, for girls. Many wives of missionaries, as well as unmarried women, render most valuable service in the supervision of day-schools, and in giving instruction to private classes of women. What a promising field for Christian effort and Christian benevolence. With what joy shall we meet in heaven those to whom we have sent or carried the knowledge of salvation.

MISSION HARVEST.

"We seek not the harvest here,
From the seeds of truth we sow:
We willingly wait to bind the sheaves
In the world to which we go.

We know not which will thrive,
But the promise of God we take:
His eye will follow the smallest grain
We sow for his dear sake."

YOUR OWN.

BY MRS. L. G. M'VEAN.

First Voice.—Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger.—John 6: 35.

Second V.—What if your own were starving,
Fainting with famine-pain,
And yet to know
Where golden grow
Rich fruit and ripened grain,
Would you hear their wails
As a thrice-told tale,
And turn to your feast again?

Third V.—Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. Whoso drinketh of the water that I shall give him shall never thirst.—John 7: 37: 4: 14.

Fourth V.—What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain,
Would you turn aside,
While they gasped and died,
And leave them to their pain?

Fifth V.—Then Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12.

Sixth V.—What if your own were darkened,
Without one cheering ray,
And you alone
Could show where shone
The pure sweet light of day,
Would you leave them there
In their dark despair,
And sing on your sunlit way?

Seventh V.—Jesus saith unto them, I am the way. . . . No man cometh unto the Father but by me.—John 14: 6.

Eighth V.—What if your own were wand'ring
Far in a trackless maze,
And you could show
Them where to go,
Along your pleasant ways,
Would your heart be light
Till the pathway right
Was plain before their gaze?

Ninth V.—Ye shall know the truth and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed.—John 8: 32, 36.

Tenth V.—What if your own were prisoned,
Far in a hostile land,
And the only key
To set them free
Held in your safe command,
Would you breathe free air
While they stifled there,
And wait and hold your hand?

All—Yet, what else are we doing,
Dear ones, by Christ made free,
If we will not tell
What we know so well
To those across the sea,
Who have never heard
One tender word
Of the Lamb of Calvary?

"They are not *our own*," you answer;
"They are neither kith nor kin."
They are *God's own;*
His love alone
Can save them from their sin.
They are Christ's own;
He left his throne
And died, their souls to win.

—*Heathen Woman's Friend.*

MAKING THINGS GO GOD'S WAY.

Whenever you make the sunshine
On a darkened face to break;
Whenever a self-denial
For another's good you make,
When for the souls that wander
In his dear name you pray,
You are being a ministering spirit,
And *making things go God's way!*

The world is full of his children
Who never have heard of his love,
And you can do something to lead them
Up to the home above.

With sad and darkened face,
To their idol god they pray;
You can send them the story of Jesus,
And *make things go God's way!*

GO EVERYWHERE.

"They that were scattered abroad went everywhere preaching the Word."—Acts 8: 4.

On, on they pressed, where Scythia's snowy heights
In gloomy grandeur rise;
And where Olympus veils from human sight
Its summit in the skies;—

Through Grecian cities, famed for wealth and art,
With fearless steps they trod
Bearing alike upon their lips and hearts
The precious Word of God.

Imperial Rome, upon her seven hills,
With awe their message heard;
And far-off islands listened and were still,
As they received the Word.

Alike in peasant's cot and princely hall,
One theme inspired their tongue,
Alike to rich and poor, to great and small,
Their words of warning rung.

Oh, would their spirit rested on us still,
Moving each careless soul;
Then with the joyful tidings we might fill
The earth from pole to pole.

—*Missionary Helper.*

OUR SACRIFICE.

BY MARY M. BOWEN.

Give Him the best ripe fruit that loads thy breaking bough;
Behold, before thy door He standeth, asking, now.

Pressed measures, overrun, from stores of corn and wine,
These, only these, are meet to lay in hands divine.

And firstlings from thy flock, thy store, thy fold,
And goodliest gifts of spice and myrrh and gold.

All thy safe-hidden gems, most precious: bring:
How poorly even they adorn a heavenly King!

Strip off thy flowers, thy fragrant lilies, fleet:
The tears that water them shall make the gift more sweet.

Then bring thy heart, thy life, thy soul, thy all,
To One who drank for thee the wormwood and the gall.

Give! and thy free full gifts the lowliest part shall be
Of all the mansion blest His love prepares for thee.

ALLEGORY OF A MISSIONARY FAIR.

Last year, one pleasant Summer day, a little seed of "Love for the Heathen" was planted in the fields of Heartland. The sun of interest shone on it kindly, the rain of sympathy watered the ground, and by and by the seed began to grow. It sent up first a little stright, green spray, but soon leaves began to come out, and it took the shape of a small missionary tree.

The children who owned these fields in Heartland admired it much, so they decided to form a band to care for the tree: to keep it well watered, and to pull up the weeds that might choke it. They called the name of this band "Lilies of the Field." They met often, and kept the tree so well watered with their pennies that it grew rapidly, and soon began to bear fruit. What kind of fruit, you will ask, like an apple or peach? Oh, no, these fruits were very curious. Some of them looked like aprons, others like holders, others were fancy bags and baskets, and a great many things, pretty and useful, grew on this tree.

By and by, the band thought they would hold a fair to sell these fruits. So one afternoon the little girls in their white dresses, and the boys with their blue badges, met at a hall. Busy hands had been there before them and trimmed the room with vines and flowers, displayed the aprons, etc., to the best advantage, piled the cake-table with a most tempting array, and made dozens of little bouquets. The children had told their friends all about the fair, and had sent them polite invitations to attend, written on cards of birch-bark: so when the hour arrived, a great many people came to buy.

When the fair was over, and they counted the contents of their money-boxes, they found $52 25. Forty dollars of this money was sent to the school in Turkey to pay for the education of a little girl. The "Lilies of the Field" have now in their treasury $15. The tree still lives, and we hope will bear as much fruit next year as it has this. There are other fields in Heartland where no missionary trees are growing. Will not somebody plant some seeds?—*Children's Work for Children.*

EARLY CHRISTIANITY IN CHINA.

The Missionary publishes a translation of the Nestorian tablet, found in the Shen-si Province, China, the subscription of which is as follows:

"Erected A. D. 781, seventh day of the 1st moon, Sunday, second year of Kyien-Tsung, the ninth Emperor of the Tang dynasty.

"Written by Lew-Sew-Yen, formerly Military Superintendent of Tai-chow, at the time when Bishop Ning-Choo had charge of the Christian congregations in the East."

According to this translation, the tablet first gives a short summary of the Creator, "the true Lord God," of the creation, fall of man, and the errors into which men fell. It then speaks of the coming of the Messiah in Syria, of his ascension, of the reign of the Holy Spirit, and of the character and practices of followers of Christianity, which it calls "the illustrious religion." This religion was introduced into China in A. D. 636, sanctioned by royal proclamation in 639, and prevailed under imperial authority up to the date of the erection of the tablet, which was done under the authority of those who called themselves "the Christian Literati."

The following is the translation of the first lines of the "narrative poem," with which the inscription ends:

"The true Lord is self-existent, unalterably calm, and passionless.

"Possessed of creative power, he, in the beginning, raised up the earth and established the heavens.

"Taking upon himself a separate nature, he entered the world, and boundless was his salvation.

"The Sun arose, darkness was dissipated, and all bore witness to his true headship."—*Baptist Missionary Magazine.*

A SUGGESTION ABOUT PREACHING.

BY PROF. GEORGE P. FISHER, D. D.

A great deal is said at present on the question how preaching can be made more attractive and profitable. The bonds of custom are so far relaxed that many who in former days would have attended church from the force of habit, now stay at home. The number of absentees gives to the class a degree of respectability which they were once deprived of, and takes away from many of the young and old that dread of social proscription which in old times operated to draw those who were incapable of a higher motive into the sanctuary. For a variety of reasons which it is needless to enumerate, it is more and more the fact that attendance upon worship is confined to such as consider themselves interested and profited by it. Under these circumstances, everything that legitimately contributes to the attractive power of preaching deserves attention. It is proper, then, to raise the inquiry whether preaching does not very often fail to interest people because it does not touch directly on the particular duties, temptations, and troubles of life. Preaching is frequently too much in the air. It is too much in a plane above or apart from the actual problems, sins, perils, burdens of daily life. It does not come home to the "businesses and bosoms of men." They hear the sermon which may be truly fervid, may have much in it about Christ and the supernatural world, may be sound in doctrine without being dry or scholastic, and yet do not feel themselves reached by it. They find in it no rebuke of their faults, no help in their struggles with the tempter, no clear guidance in the perplexing questions which beset them. It moves too much in generalities. The fault it may be difficult for the hearer to state accurately, but he is conscious of craving something more concrete, definite, personal. The discourse was religious, it had much to say about God and salvation, and the desirableness of "coming to Christ;" and yet an intangible mist rested over it.

Let me not be misunderstood. It is vain to hope to do good by preaching moral philosophy. Strictly ethical sermons, which keep within the horizon of this terrestrial state, opening no glimpses into the world above and the great realities there, have proved themselves to be ineffective. Chalmers's experience of the uselessness of this sort of preaching, after a trial of it for twelve years, is only one item in a mass of evidence. Preaching must be religious and evangelical. Yet it may be one danger of evangelical Protestantism that it shall neglect the inculcation of duties in the concrete. Practical ethics, and what the Roman Catholics call practical theology—including casuistry or the conflict of duties—have fallen, more and more, out of the curriculum of our schools. People need instruction on something besides the generic motives of action.

But the style of preaching which I have in mind, and which, if I do not err, it would be well for us to have more of, may be called the ethico-religious. It is the connecting of duties with doctrines. It is the inculcation of specific obligations on the ground of truth, which is distinctively religious, and from motives additional to the bare law of rectitude. It is this marrying of heaven to earth, if one may so say, which is eminently desirable, at least in a certain proportion of our pulpit addresses. The close bearing of religion on conduct needs to be exhibited in its diverse particulars. That is effective preaching which alters for the better men's hearts and lives. An illustration is here in place. Perhaps the clearest assertion of the incarnation in the Apostle Paul's writings is in Philippians 1: 6, 7, 8. He who was in the form of God took on him the form of a servant. One who was divine not only gave up his exaltation and became man, became a servant, but went so far as to submit to the painful and ignominious death of the cross. But even preachers sometimes overlook the context. They sometimes fail to notice that the apostle adverts to the incarnation for the sake of finding in it a motive to influence us to do something of the same kind—something as like to what Christ did as the disparity of our nature and circumstances will permit. "Let this mind be in you which was in Christ Jesus;" "Look not every man on his own things, but every man, also, on the things of others;" "Let nothing be done through strife or vain-glory." The incarnation is made an argument. Because of Christ and of what he did, we are to be unselfish, abjure self-seeking, descend, if need be, to help others.

With the apostle's example, in this passage before us, it is safe to say that this is the best sort of preaching. It is Christian, evangelical, doctrinal, practical. The precept may be set forth in its ramifications, in a manner which Paul frequently exemplifies in his epistles, and may be enforced by reference to the ineffable love and unselfishness of our Lord. One other illustration may be allowed. The forgiveness of injuries is a capital point of Christian duty. It is introduced into the Lord's Prayer. It is an indispensable element in the Christian spirit. Yet men may hear a good deal of preaching without even being reminded that the grudges which they are cherishing exclude them from the kingdom of heaven. How shall the obligation to forgive be inculcated? Human and natural motives, such as a stoic might employ, are at best only auxiliary. We are to forgive one another because God, for Christ's sake, has forgiven us, and to the end that we may resemble God. Here is the inspiration for this high and difficult task of conquering resentment. Ought not more sermons to be preached on this branch of Christian obligation? Is a sermon on this topic ever amiss? Will it not always be timely, and find a needed application somewhere in every Christian assembly?

The popular prejudice against doctrinal preaching is partly owing to a habit of discussing doctrine in an abstract way, in a manner more appropriate to the school than to the pulpit. If the vital connection of doctrine and conduct, of the truths of the gospel with the virtues and graces of character, were more closely and more earnestly presented, that prejudice would abate. And the prejudice, on the part of another class, against ethical preaching, rests partly on a similar cause. The obligations and concerns of daily life, such as depend on our relation to one another, have been frequently handled in an unevangelical style.

These topics have been disconnected from redemption, so that hearers of discourses upon them have felt that they were not listening to the gospel. Not a few preachers have thus been impelled almost to abdicate their function, which is *to teach*—to teach the doctrines and duties of Christianity—and have struggled to interest their congregations by illegitimate means. They have dilated on themes not belonging to the place and occasion, or have sought to captivate the crowd with meretricious rhetoric. It behooves them to inquire whether there is not "a more excellent way."—*Congregationalist.*

NEVER STOP A PLOW TO CATCH A MOUSE.

There's not much profit in this game. Think of a man and a boy and four horses all standing for the sake of a mouse! What would old friend Tussar say to that? I think he would rhyme in this fashion:

A plowman deserveth a cut of the whip
If for idle pretence he lets the hours slip.

Heaps of people act like the man in our picture. They have a great work in hand which wants all their wits, and they leave it to squabble over some petty nothing not worth a fig. Old master Tom would say to them:

No more tittle-tattle, go on with your cattle.

He could not bear for a farmer to let his horses out for carting even, because it took their work away from the farm, and so I am sure he would be in a great stew if he saw farmers wasting their time at matches, and hunts, and the like. He truly says that the main chance must be minded, and the little things must be borne with. Nobody would burn his house down to kill the black beetles, and it would never answer to kill the bullocks to feed the cats. If our baker left off making bread for a week while he cracked the cock-roaches, what should we all do for breakfast? If the butcher sold no more meat till he had killed all the blow-flies, we should be many a day without mutton. If the water companies never gave the Londoners a drink till they had fished every gudgeon out of the Thames, how would the old ladies make their tea? There's no use in stopping your fishing because of the seaweed, nor of your riding because of the dust.

Now, our minister said to me the other day, "John, if you were on the committee of some of our societies, you would see this mouse-hunting done to perfection. Not only committees, but whole bodies of Christian people go mouse-hunting." "Well," said I, "minister, just write me a bit, and I will stick it in my book, it will be beef to my horse-radish." Here is his writing: "A society of good Christian people will split into pieces over a petty squabble or mere matter of opinion, while all round them the masses are perishing for want of the gospel. A miserable little mouse, which no cat would ever hunt, takes them off from their Lord's work. Again, intelligent men will spend months of time and heaps of money in inventing and publishing mere speculations, while the great field of the world lies unplowed. They seem to care nothing how many may perish, so long as they can ride their hobbies. In other matters a little common-sense is allowed to rule, but in the weightiest matters foolishness is sadly conspicuous. As for you and me, John, let us kill a mouse when it nibbles our bread, but let us not spend our lives over it. What can be done by a mouse-trap or a cat should not occupy all our thoughts.

"The paltry trifles of this world are much of the sort. Let us give our chief attention to the chief things—the glory of God, the winning of souls for Jesus, and our own salvation. There are fools enough in the world, and there can be no need that Christian men should swell the number. Go on with your plowing, John, and I will go on with my preaching, and in due season we shall reap if we faint not."—*Rev. C. H. Spurgeon.*

"I DON'T see how there ever came to be so many words in the world!" exclaimed a girl who was studying her spelling lesson. "Why, sis," said her brother, "they come through folks quarreling. Then, you know, one word always brings on another."

TAKE Christ rather than back-slidden Christians as your example, or if you copy any Christians at all, choose the best specimens. Do not neglect duties until you become a silent partner because others do.—*Marvin.*

Education Departm

Conducted by REV. J. ALLEN, D. D., Ph. D
half of the Seventh-day Baptist Education S

OBLIGATION IMPOSED BY CULTURE.

Baccalaureate Sermon before the Graduating
Alfred University, June, 1880.

BY J. ALLEN.

Romans 1: 14, "I am debtor both to the
and to the Barbarians; both to the wise and
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"*Noblesse oblige*"—privilelge obligat
was the motto and rallying wo
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The behests of duty born of conse
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It is the echo of that voice of soft st
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id vegetating to noble endeavor. The
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wide-sweeping, and long enduring.

Youth, health, hope, faculty, culture
the grand possessions with which you,
are soon to graduate, begin life's work.
high possession, however, comes at
cost, making you great debtors with
spondingly great obligations. Goethe
"Each *bon mot* has cost me a purse of
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Education Department.

Conducted by REV. J. ALLEN, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

OBLIGATION IMPOSED BY CULTURE.

Baccalaureate Sermon before the Graduating Class of Alfred University, June, 1880.

BY J. ALLEN.

Romans 1: 14, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise."

"*Noblesse oblige*"—privilelge obligates us—was the motto and rallying word of chivalric times, for quickening the sense of obligation among the privileged classes, the nobility in general, to the rest of mankind. It was surcharged with the doctrine that great opportunities carried with them great responsibilities. Wealth, position, culture; in short, power in any form, is weighted with the debt of obligation.

Paul, I apprehend, had a "working theory," a living conviction of this great principle, when he penned the above passage. Through the foremost schools, through the best literatures, through travel and intercourse, through all best opportunity, and finally, through faith in Christ, Paul had received the highest culture, secular and religious, of the age, and he declares his readiness to give payment to the best of his ability, to preach the gospel, "the power of God unto salvation."

This leads up to the theme chosen for this occasion. The obligation imposed by culture is that of a working good-will to mankind. More definitely, culture is obligated to be, ever and everywhere, an evangelist, the bearer of good news through good will to the world.

The behests of duty born of conscience, the divinest faculty of the soul, become obligations when recognized as imposed by law. It is the echo of that voice of soft stillness heard by Elijah at Horeb, at the sound of which every soul of right attitude stands with uncovered, bowed head, and unsandaled feet. It is the pillar of cloud by day and of fire by night, to lead on the obedient, and from out which the Shekinah appears to the clear-visioned soul. Being thus of divine origin, the behests of obligation are sacred, light-bearing, life-giving, lifting the otherwise dead, barren universe, into a radiant sphere of spiritual realities, and living energies. All study, and knowledge, and culture, and work, and suffering, become luminous and significant. Obligation is thus, in its very nature, ennobling, lifting the spirit to its feet, giving backbone and muscular tension, making the gristle and sinew of character taut and strong, which before was lax and flabby. It is the source of all invigorating activities, the pole-star to all right living. It prevents life from becoming stale and insipid, and gives it significancy and grandeur. The voice and aspect of duty have nothing soft and caressing, but rather, like Milton's archangel, it stands solemn, lofty, heroic, and stern-eyed and far-looking, and with voice trumpet-toned, lifting the listener to his feet, setting the blood coursing with new vigor, and nerving the arm with heroic power.

Obligation fulfilled becomes the source of joys the most healthful and dignified. No life guided by duty can be groveling, cloddish; but it is thereby touched, uplifted, strengthened, and made sublime. All privilege is noble just in the proportion that it is full of obedience and sacrifice of purposeful, helpful work, by which the soul becomes transfigured with a divine radiancy. Obligation regulates liberty, is its balance-wheel, steadies it for high deeds, gives meaning and dignity to action, glory to achievement. It lifts life from aimless floating to aimful sailing, from insipid vegetating to noble endeavor. The obligations imposed by culture are multiform, wide-sweeping, and long enduring.

Youth, health, hope, faculty, culture, are the grand possessions with which you, who are soon to graduate, begin life's work. This high possession, however, comes at great cost, making you great debtors with correspondingly great obligations. Goethe said, "Each *bon mot* has cost me a purse of gold; half a million of my own money, the fortune I inherited, my salary, and the large income derived from my writings for fifty years back, have been expended to instruct me in what I know." Gibbon, for his great history, did not get into ten thousand dollars of what the books required for its composition, cost him. Milton, for his Paradise Lost, into which he had wrought the best of his multiform enriched life, received only seventy-five dollars. An educated person is an expensive being; but a truly noble one is worth the cost. We are debtors for all we have, and are to a wider circle of toil and sacrifice than we outwardly come in contact with. We are inheritors of all the accumulations of all the ages. They have all labored, and we have entered into their labors. Their high thoughts, lofty ideals, noble living, great deeds, are our inherited possessions.

A college is an abridged edition of the humanities, an epitomized schedule of nature, a compend of all the best products of civilization, a storehouse of all known truth, an armory of all best weapons for life's warfare. The foundations of most of these have been laid in religion. Their walls have gone up through the inspirations of high and unselfish aims; every stone and brick and board and nail placed with prayer and consecrated toil. Sacrificial living and dying are the cost of college equipments. Every leading truth taught therein represents the highest and best reaches of the world's most masterful minds—the princely gifts of imperial intellects.

Jesus, with all the inspired, devout men of old, lived, suffered, died to give a religion; all philosophers with "high thinking and plain living" have furnished the philosophy. All poets have lit up the mental heavens with their poetic inspirations; all historians have recorded the ongoings of Providence, governing the world; all mathematicians have labored to set forth the abstract mathematical truths; all astronomers have revealed the immensities and the glories of the special universe; all geologists are revealing the mysteries of a time-world; all scientists of whatever department are revealing the mysteries of God in nature; all inventors, reformers, helping on civilization. These have all thought, and wrought, and suffered, and died, and ye have entered into the rich fruitions of their lives. Every truth of mathematics, literature, art, science, law, philosophy, every principle of religion, every element of liberty and civilization has cost toil and sacrifice, and some of them untold sacrifice. These great spirits have walked the way of tears and of blood, and the rich clustering fruits of all this, you have been garnering during these long years of training. Yourselves, your parents, your friends who have helped you on, have added their contributions to augment the costliness of your culture.

What is this culture that thus costs? All perfect culture seeks and gives life, health, growth, power, tastes, habits, skill, symmetry, proportion, ennobling and perfecting its recipients. It is earnest, purposeful, aggressive—full of the streams of fresh, free thought. It is ingrown with the sentiment of pure soul-worth, rising above all outward circumstances and trappings, wherein being and doing transcends all getting and having. These sentiments inwrought into all the fiber and texture of culture, enlarging and elevating the self-forgetting and appreciative sympathise, rather than simply sharpening the critical acumen. Noble culture, like noble natures, is not born of carping criticism and envious captiousness. It is open-eyed toward beauty and nobleness, but blind and irresponsive to all that is contrawise. The sheen of its nobility glorifies all within its luster. As the great musician must become more and more the impersonated spirit of the violin, the harp, the piano, the organ—in short, of all harmonies—so must the cultured become the impersonated spirit of all literatures, sciences, arts, industries—all ennobling and civilizing processes. It is the high aim of all true culture to develop all the perfection possible through a training which enlightens the intellect, restrains the passions, elevates and purifies the affections, and empowers the will. It enables one to enjoy not only the broader truths and experiences of life, but with a quiet self-possession appreciate all the subtler influences. He can discriminate between joy and joy, sorrow and sorrow, love and love, career and career, discovering in all the events of life their beauty, their pathos, their comedy or their tragedy. Culture, expanding the merely temporal and local of the neighborhood into the broader sweeps of all times and places, and touched by all human interests and experiences, getting thereby a sense of the more subtle and beautiful colors of which life is capable, and realizing how fair a thing it may be, how rich in harmonious coloring, beauty of form, many-sided freedom, self-forgetting friendships, sacrificial loves, thus opening up to the dusty, every-day life boundless, gardens of the past, with their rich woods and waters and outlooks on illimitable seas, open to us the undying deeds of history, with all the keener and profounder passions in action, the exquisite groups of figures with their splendid living, lifting life thereby into an exquisite and noble reality, enabling us to appreciate, sympathize with and absorb into our own life all the scenes, incidents, and teachings of every-day life. Culture enables the soul to yield from every appulse from without, a composite harmony becoming a many-voiced orchestra, or an æolean harp, which the winds of life play upon, touching note after note into delicate music. It is the mission of culture to remove the mark of sense, the mists of error and all dull-sightedness, until the spiritual world dawns clear, and we are enabled to behold ourselves compassed about with chariots and horses of fire, and all spiritual relationships and affinities reveal themselves. A new truth starts responsive lights from multitudinous other truths. The sight of pebble, or fossil, or flower, suggests wide-sweeping scientific relations, or the "music of a line, the flavor of an epithet, the turn of a phrase," the odor of a flower, the tone of a picture, or "grey morning or red evening," are changed by the alchemy of culture into sentiments with "a light that was never on sea or land." Goethe says:

"It sets our wild moods and the stones in tune,
Our sad moods, and the still eve's crimson glow."

Again, "The light of a high ideal," as Fichte well says, "is more beautiful than the sun, and above all orders of stars." Culture should not only make clear to the vision, freed from all cloud and murk of selfishness and materiality, this ideal, but likewise gives strength and cunning of hand, and deftness of skill to work out, in and upon the world, this pattern "seen in the Mount," without which one will only be an idealistic dreamer. Good culture sets before a man a high ideal to aim at, becoming a control and an inspiration to his life, and training all his inward powers and outward instrumentalities to the end of realizing this ideal by overcoming all obstructions, surmounting all difficulties, and enabling him to use all the utilities of life for this ideal realization. Ideals beget aspirations. We are shaped and molded ultimately not by rules and precepts, but by the living, governing energy of our ideals, the light of our lives, the inspiration of our doing, the strength of our endeavors. They melt and fashion the metal of one's being, revealing themselves in all he thinks and does—being thus the master-thought, the mainspring of life. These ideals have material or spiritual, selfish or unselfish ends. It is the aim of true culture to supplant all selfish and material ideals by unselfish and spiritual ones. A reasoning being implies an idealizing one; and whatever the conditions of life in order to save it from being submerged by mere animality, it must have a pole-star to prevent it from becoming full

"Of sad dejection and dull, sick routine."

Life is not to be spent in vaporings or idle dreamings, nor yet absorbed in pushing one's way in the world, maintaining the struggle for existence, enclosed in the material, hemmed in by circumstance, crushed by imperious necessity, but to battle up through them to the higher levels of this ideal, divine life. Every one should be in some sense a bread-winner, that is, should have technical or professional culture. A culture that fails to set one squarely on his feet, and give him two strong arms and two apt hands, fails in essential points; but man can not live by bread alone. Any culture stopping here, has stopped short of all that which is noblest and best.

"*The humanities*" was the classical name given to all higher studies, pointing to the broadening, humanizing influences of such, "awakening a desire to use all culture for the good of humanity," as the child of God. This is the noblest end of living. "Culture," in the language of Arnold, seeks to give "increased sweetness, increased light, increased life, increased sympathy." It must often, like virtue, be its own great and sufficient reward, giving soul freedom, lifting above appearances, seemings, artificialisms, imitations, idolatries, to all divinest ideals. In the language of the German poet, then, "Be true to the ideals of thy youth."

Again, humanity is an organic unity, and is destined to develop and establish itself more and more as an organism through the conscious mutual helpfulness of all its members, as a common brotherhood, striven for, in some degree, by all religions, most especially by the Christian. Each individual has an additional significancy as a part of the whole humanity, or brotherhood, while it is only through individuals that it can receive the full development of its manifold powers. No one can realize self-worth till he has realized the worth of humanity. Human worth comprehends and gives significancy to personal worth. Personal nobility is the outshoot from the common trunk of humanity. There is everywhere in this humanity so much that is latent, such unfathomed mysteries and possibilities of nobleness, commanding sympathy, respect, effort. Culture has been, through the ages, slowly yet surely lifting man to higher civilizations. High religious virtue, empowered and guided by high culture, is the lever by which this has been accomplished.

Concluded next week.

THE PULPIT AND THE PEW.

The preacher has his work to do, and so also the pew. The gospel which we unitedly carry to the masses, is not like a vase of water with two handles, which may be carelessly held with indifferent grasp and here and there spilled by the way. We are to partake of it ourselves and so renew our mutual strength. Paul would have us receive as well as give to others; to do as I saw a milkman the other morning, who, while serving others, ran down into the can his long slender dipper, and poured its contents down his own throat. Then we shall not "receive the grace of God in vain."

I. Consider what the true pulpit is. Its sphere is spiritual, not merely ecclesiastical, dignified by age and vested with official powers; not scholastic or esthetic; not devoted to poetry, painting, music and fine arts. Had the Apostle entertained such a notion we might now have Pauline poems instead of Pauline epistles. Men come not here to listen to a dissertation on trade or a critique on art; but, burdened with cares, to be better prepared for time and for eternity. The true preacher subordinates his soul and those to whom he ministers to the saving grace of God, and regards undue regard to secular adjuncts as fatal to his best success. While he seeks to fill others he has his own soul filled with Christ. In this region of spirituality was the pulpit founded at the day of Pentecost. It is not a walnut desk and cushion and hour-glass before which people are to starve! Ezekiel shows the preacher to be a watchman proclaiming messages to men received from God's mouth. Elsewhere are found the appellations—sowers of seed, feeders of flocks, and fishers of men. These are not material pursuits, but spiritual. They indicate that the servant of God is to be on the alert, diligent, zealous and toilful; not a genteel loafer, sipping wine and toasting his elegant slippers by the fire! What art thou, oh Paul? "I am worker together with God, rescuing my lost brother and building up the saints in love. I am known of God, owned by him and used by him."

God uses all kinds of men. I saw a carpenter take up a slender, bent tool, and do work with it. Laying it down he said, "It is all it can do." Yet it did the work. So some old file or bent gimlet among us can say, "I too am worker with him." Beware, then, how you salute such as seem pre-eminently great among you; possibly some of us who stand conspicuous may have done better work carting ashes. Thorough consecration is demanded. Then can the minister of God instruct, counsel and comfort. Then is he worthy all honor.

II. The true pew. It receives not the grace of God in vain. We have thousands of pulpits and sermons in this land. Where does all the preaching go to? How is it that there is so little to show—that the outlay is greater than the income? Where has the truth gone to? You have seen these patent chairs perforated with holes. These holes are artistically arranged in squares or circles, still they are only holes. Just so there are many pews which are only gospel sieves. The gospel is lost. Did the pew hold all that is given to it, the best results would be seen. Ah, but you are dissatisfied with the pastor, with the church, the society, perhaps with your Bible and your God. Is it not your fault, possibly? Worried and vexed, have you no blame to take to yourself? Isn't your pew perforated?

If each Christian separates himself and does as he pleases, the church has no unity and cohesiveness, just as the sand grains on the Jersey coast slip through your fingers—each a distinct atom. One sees why the shore-line changes. So Zion offers but feeble resistance to the incoming tides of worldliness, from want of compactness and unity in sympathy and aim. No man liveth to himself or dieth to himself alone. "Well," you say, "I will give up my pew, take off my name from the roll and go away." Do nothing rashly my friend; be not reckless and desperate, as men sometimes are in peril. After destruction has come upon them and they sit amid the cold white ashes of their former possessions, their condition is indeed pitiful. Remorse and grief consume them. They find no place for repentance though they seek it diligently with tears. What will you give in exchange for your soul?

Again, before you retire in disgust from that "perforated pew," make trial of the blessedness of religion. It is not moonshine, sham or cant. Investigate for yourself. Be not content with a second-hand version, as those who trust in mere translations of foreign tongues. Study the original, even Jesus Christ. Your disquiet will be exchanged for comfort as restful and sweet as the peace and stillness of our odorous early Summer's night, when the very blossoms sing in the tranquil air. I held, the other night, the hand of a neighbor, as his spirit fled, but failed to fully realize what it would be for my own soul to make the exit. It will be very real to me some day, for it is appointed to all men once to die. If I have received the grace of God in vain, death will be horrible and frightful. I shall look back from my crumpled pillow through the vista of faded years, and turn nervously to see eternity before me. Nothing but that pillow is between the farce of a wasted life and the appalling realities of darkness! It slips from under my head! The end is come! This is no ghastly fancy, borrowed from the pages of a French novel, but a simple fact. Learn, then, to receive the grace of God now, that you may not then fear to die. Thus sustained, when that pillow slips from you, your head will sink on the heart of your Redeemer.

Before you give up that perforated pew, think how heaven waits on the faithful. You may feel its pull as some friend goes up to its splendors. As we often sing,

"There are the good and blest,
Those I have loved the best."

Think to whom you are indebted for this grace of God in its nobleness, fullness and adaptation to your immortal instincts. Do not let slip these magnificent blessings here and the glorious career beyond! We beseech you, as workers with him, receive ye not the grace of God in vain. To-day, if ye will hear his voice, harden not your hearts, for now is the accepted time; be ye reconciled to him.

An artist solicited the honor of painting the Queen's portrait. She kindly consented, for she knew it would be his fortune. She appointed the hour and place. Her Majesty was there, but the artist was not quite ready and had not appeared. She retired, leaving word that she should not return. The dilatory man had received her royal grace in vain. Beware, lest this grace we preach be lost through similarly culpable neglect. The true pew receives and retains it, illustrates and imparts the same to all around. The pastor is careful as to whom he extends an invitation to fill his pulpit, and you too may not desire your pew filled indiscriminately, but the doors of pulpit and pew are to be ever open for the ingress of the Spirit of all grace, who will sanctify and edify our souls in love, that we all may be built up a spiritual house, a holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ.
—*Joseph R. Kerr, D. D., New York.*

HOW TO MEET SKEPTICISM.

The Passion Play, we are condescendingly informed, will not be enacted in New York. This is a concession to Christian sentiment. It is to be wished that in some other directions a like regard should be paid to it. In much of the literature of our times there is a spirit of contempt shown for Christianity fully as offensive as the using of its grand facts for a scenic display. Some monthly magazines would lack, it may be supposed, to the minds of their conductors, an important ingredient if there was not an article indicative of skepticism, and newspaper writers often seem to travel out of their way to show contempt for religion and religious men. We have no right to ask for an unreasoning faith in Christianity, but we have a right to demand that men shall be gentlemen in their treatment of that which commands the reverence and inspires the hopes of millions.

While there is skepticism which may and will produce sorrow in Christian minds, we need to discriminate between that which questions current interpretations of divine truth and the truth itself. Men were regarded as infidels half a century ago, who are now seen to have advanced nothing which would not be harmonized with its declarations. So, now, men may be unable to accept our modes of thinking, and yet be far from contempt or hatred for the Lord Jesus Christ. As he is truly exhibited in the love of his character and wondrous self-sacrifice few can think of him as an impostor.

At the same time Christian people need to consider how far they may have contributed to the forming or strengthening of skeptical opinions. It is possible to preach the gospel with so little conviction of its grandeur and worth, that men shall believe the preacher himself lacks faith in it, and certainly there is no more potent influence in creating and fostering skepticism than a large number of people professing to believe its verities, but in whose daily lives there is no evidence of conformity to its teachings. Here and there a solitary Christian, marked by consistency and zeal, may accomplish much good, but if the vast majority of church members are no better in life and no higher in their aims than the world, it can not be possible that the society in which they mingle can see any attraction in a faith which lacks good fruits. Every church member, conscious of inconsistency in his own life, has reason to fear that he is promoting the skepticism which he laments.

To meet the skepticism of our times, we believe the first want is preaching which shows the preacher is himself impressed with the truth of his doctrines, and then such lives among Christian people, generally, as shall convince men they believe the gospel. Serious, manly earnestness in speech and life are the best antidotes to skepticism.

CHILDREN POISONED WITH TOBACCO.—In one of the schools of Brooklyn, a boy thirteen years old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale, and he had nervous twitchings. He was obliged to quit school. Inquiry showed that he had become a confirmed smoker of cigaretts. When asked why he did not give it up, he shed tears, and said that he had often tried but could not. The growth of this habit is insiduous and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it. "It's nothing but a cigarette," is really, "It is nothing but poison." German and French physicians have recently protested against it. And a convention of Sabbath and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a Royal Eye Infirmary, who stated that many diseases of the eye were directly caused by it. Parents, save your children from this vice if possible. Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.—*Christian Advocate.*

CONSECRATED pastors are the world's great want; for into their hearts, from which the world and monstrous self have been ejected in the King's name, the Holy Spirit enters.
—*Kirk.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 6, 1881.

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."

GREETING.

The RECORDER greets you cordially at the incoming of the new year. It has taken in a new life and taken on a new form. It has it in its heart to please and bless you. You have many a time bid it "welcome," and it now smiles back its appreciation. You have spoken kind words of it, and these have cheered it in its toils, and strengthened it to carry its burdens. The RECORDER knows and will not forget its friends, nor does it bear ill will toward any. Its mission is one of love.

But it is at a good deal of expense that the RECORDER has bought its new dress. It had become ragged, and some of its friends said they were ashamed of it. This touched a tender place. It is proud of its good name, and besides it wants to appear well, especially when it calls upon its patrons. But the RECORDER is poor, and it knows it and feels it; but it resolved to turn every copper possible and purchase a new suit, and it has done it; and, friends, is it not a beautiful one?

And now the RECORDER asks *its* friends to introduce it to *their* friends, and speak a good word to them in its behalf. To tell the truth, it desires to make their acquaintance. It makes bold to say it will do them good. It will instruct their minds and cheer their hearts. It will speak good words concerning many things. It will prove itself a "stalwart" concerning the truth.

The RECORDER is carrying the truths you hold dear, here and there, and spreading them far and wide, and is winning for them fast friends. It should find a home in every Seventh-day Baptist family in the whole land. There are those in great need of it. What inspiration would it impart to some who are now expiring for the want of it. Dear friend, will you work earnestly for the RECORDER, that it may go forward on its mission of life?

LET US EXAMINE HIS REASONS.

D. Bosworth, of Bristol, Vt., has given, in *Messiah's Herald,* five reasons why he does "not keep the seventh day;" or, as he phrases it, "the Jewish Sabbath;" and we propose to briefly examine them, and see what they amount to. He proceeds in the following order:

1. Because *it was given to the Israelites as a memorial* of their deliverance out of Egypt. Deut 5: 12, "And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm; *therefore* the Lord thy God commanded *thee* to keep the Sabbath-day." Now Gentile Christians never were delivered out of Egypt, nor their fathers; therefore they are not commanded to keep the *memorial.*

In the discussion of this question, in order to arrive at a just conclusion, it is essential to go back and determine whether the Sabbath was made for the Jews, or for the human race. If it was made for the Jews, it is easy to see that it must perish with them. And it is just as easy to see that though made for the race, it might, for a certain reason, be given to the Jews without destroying the interest of the race in it. Let the reader keep in mind the thought we present. Our position is that though the Sabbath, at a time and for a special reason, was given to the Jews, yet it was made for the race; and we offer in proof the following:

1. Gen. 2: 1–3, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Here, then, at the beginning, the Sabbath was instituted, and therefore it necessarily follows that it was made for the human race.

2. Jesus Christ said, and surely he knew, "The Sabbath was made for man," that is, in the interest of men, as their servant. Mark 2: 27.

3. In the commandment (Exod. 20: 11), the reason for instituting the Sabbath is given in these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day, wherefore the Lord blessed the Sabbath-day." Here the Sabbath is made the memorial of creation, and therefore it could not have been made simply for the Jews.

4. By the common consent of the wise and the good, the Sabbath is a blessing and not a burden to humanity.. The point made by Moses in Deut. 5: 12–15, is not seen by the quotation made, because it is fragmentary. The whole passage reads, "Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a stranger in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath-day." Now, what there is in this recital bearing upon the matter under consideration, is this: Moses was enforcing upon the Israelites their duty to let their servants rest on the Sabbath by calling their attention to the fact that they were once servants in Egypt, and that God, having delivered them, gave them, as his freedmen, the blessing of Sabbath observance, and so he calls their attention to their duty to their servants through his kindness to them when they were servants in Egypt, by giving them their freedom and the blessings belonging to freemen. The "memorial" idea does not enter into the matter.

2. Because *the memorial had a specific limitation.* Exod. 31: 13, "It is a sign between *Me* and *you* throughout your generations." And verse 16, "Wherefore the children of *Israel* shall keep the Sabbath, to observe the Sabbath *throughout their generations;* for a perpetual covenant." Compare the above with Exod. 40: 15, (the anointing of the priests): "Their anointing shall surely be an everlasting priesthood throughout their generations." The Sabbath (Jewish) and the priesthood run parallel, having the same limitation. But the apostle, speaking of the arising of a priest after the order of Melchisedec, says (Heb. 7: 12), "The priesthood *being changed* there is made of necessity also a change of the law." Thus demonstrating the limitation to be the cross of Christ.

The answer to this is, as we have said above, there is no memorial idea in it, and its covenant character ceased with the Jews when they ceased to be the covenant people of God, but this does not destroy the Sabbath. The covenant obligation binding the Jews to obey God ceased when they ceased to be the covenant people of God, but they still were under moral obligation to reverence and obey him.

The expression "The priesthood *being changed,* there is made of necessity also a change of the law," refers to the law of the priesthood and not to the law written on tables of stone by the finger of God.

3. Because he that observes the Sabbath as a matter of *legal obligation renders himself obnoxious to the keeping of the whole law.* See on circumcision, Gal. 4: 3, "For I testify again to every man that is circumcised that he is *a debtor to do the whole law.*" I dare not accept it; for if accepted as a matter of law, Christ will profit me nothing. Compare Gal. 5: 2 with Rom. 3: 20.

All who obey God acceptably, obey him from love. The objection raised above lies equally against the keeping of any other commandment, as against the Sabbath. But it in reality lies against the motive inciting us to obedience rather than against obedience itself, and is therefore without weight.

4. Because *if it is not binding as a legal obligation, it is not binding at all;* for it is nowhere commanded except in the Sinaitic code.

This is in keeping with the one above, and reveals a mistaken idea concerning the character of Sabbath observance, even under the legal dispensation. Isaiah says (58: 13, 14) "If thou turn away thy foot from the Sabbath, *from* doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." On reading this it will be seen how groundless is the above objection.

5. Because when the *sign* of the old covenant died by its own limitation, and was taken down, or ceased as a holy day, *God at once marked another day as a holy day,* or day of rejoicing, by making the Stone laid in Zion the head-stone of the corner. The Psalmist foretold it, twelve hundred years before the event, Psa. 118: 24. Apostles and martyrs, aye the purest and best of all God's witnesses, under the dispensation of grace, have rejected the sign of a dead covenant, and accepted as a "holy day" the day that witnessed a living Messiah. And as I would not remove the old landmarks I accept the sign of the new covenant, and leave the old sign where God left it, amid the cerements of the tomb of a crucified Messiah.

Bro. Bosworth is very bold. How does he know that Psa. 118: 24 refers to the day of Christ's resurrection? Only fanciful interpreters so explain it. In its favor there is not a thought of the kind. Dr. J. A. Alexander says: "There is no allusion to the weekly Sabbath, except so far as it is a type of the rest of the church, from the heavy burdens of the old dispensation." Lange does not refer it to the Sabbath, but to the Feast of Tabernacles. Authorities of this class are abundant. The remainder of this paragraph is equally without foundation. It is *assertion* and not *argument.* In its support there is a single word of Scripture.

"HAPPY NEW YEAR."

How the stream of time rushes on. Another year has passed. Again we hear in the house, on the street, in places of business and of public resort, and everywhere, ringing out merily "I wish you a Happy New Year." How many happy recollections flood the soul as one thinks of the year just closed, and what bright hopes of the future quicken our pulse and warm our blood, as we think of joyous posessions soon to be ours. We take on new strength in which to fight the coming battles. Never did we more resolve to win, to conquer. The Father above does indeed seem our friend; never more so than now; but all our hopes and good wishes do not center in ourselves. When we say "We wish you a Happy New Year," we mean it. Toward those whom we thus address our heart's best wishes go out, and for their prosperity and happiness we devoutly pray. Reader, whoever you may be, from our "heart of hearts, we wish you a Happy New Year."

THE PETITIONS.

The Petitions in behalf of Religious Liberty in Pennsylvania are ready for distribution, and we appeal to our brethren to order them, and let every signature be obtained possible. Make thorough work of this. Let no stone be left unturned. These Petitions should go into every society and neighborhood in America, where Sabbath-keepers reside, and every signature possible should be obtained; *and this should be done at once!* Put upon each paper about twenty names, and send them immediately to Hon. Horatio Gates Jones, Harrisburg, Pa. We repeat, Let there be no delay in this matter. Send for all the copies you want, and they will be furnished.

Communications.

TENT WORK.

JACKSONVILLE, Fla.

To the Editor of the Sabbath Recorder:

A kind Providence has attended my steps to this new field of tent labor, and I am feeling much encouraged in the beginnings of my work here. Some delay attended the arrival of a portion of my tent goods, and a general dilatoriness is incident to the transaction of business in this portion of the South. I have not been able to secure so central a location for my tent as I desired. I was much amused by the questions asked while the tent was being erected. There evidently has been a "flying horse" here some time. When told that this was to be a "church," many incredulous looks and replies were given. But the flag tells the story: Holiness to the Lord. Gospel tent work is an entirely new thing, but not likely to attract or benefit curiosity-seekers, as the opera nightly draws this class. I hope to secure the co-operation of the good people, though union in religious work is at a heavy discount here. Mr. Moody and other renowned evangelists have tried this field, and failed. The general feeling is that our humble efforts will meet the same fate, and this feeling tends to this result. I am feeling my way along carefully. I omit the evenings devoted to regular meetings in the churches, and meet there rather than to hold on in the tent. I do not want to hurt the oil and the wine: I love this people. They have poverty and many peculiar trials to contend with. The churches have a small attendance, except the Catholic and Episcopal Churches, which have a large following. Their influence is overshadowing. The evangelical churches are supplied with able and eloquent preachers. I have heard with great satisfaction the Rev. J. F. B. Moyes, D. D., pastor of the Baptist Tabernacle, and the Rev. W. K. Tully, pastor of the Ocean Street Presbyterian Church, and Rev. Mr. Payne, pastor of the Trinity M. E. Church. He also supplies the Union Congregational Church, his congregation meeting with theirs, since their house of worship was burned down. I have also attended the services of the Newnan Presbyterian Church, under the pastoral care of the Rev. W. H. Dodge. These ministers have shown themselves very courteous to this humble servant of the Lord, and seem friendly to our work.

As I have not reported through the RECORDER since closing my work in Binghamton, N. Y., I will conclude this brief article with a few clippings from the Northern and Southern press, which will answer some questions which are likely to arise in the minds of those who love and pray for our mission.

L. C. ROGERS.

From the Binghamton (N. Y.) press:

Personal.

Rev. L. C. Rogers, late of the gospel tent, leaves to-day for Jacksonville, Florida, where he will spend the Winter, returning to this city in Spring.

Rev. L. C. Rogers—A Card from this Faithful Worker in the Vineyard.

BINGHAMTON, N. Y., Nov. 18th, 1880.

To the Editor of the Sunday Tribune:

As I take leave of the "Parlor City" for a season, to Winter in a warmer climate, I will avail myself of the courtesy of a few lines in your excellent paper. The tent season of 1880 has been a delicious one to me, and I carry with me pleasant memories of Binghamton. The friends who have co-operated with me here, and the press, have my many thanks for favors in helping on with my evangelistic work. I am about to take my Gospel Tent to the Sunny South. I begin my work at Jacksonville, Fla. Should anything occur in my travels or labors of interest to your readers, I will send you an occasional letter. Very truly yours,

L. C. ROGERS.

From the Jacksonville (Florida) papers:

The Gospel Tent.

Rev. L. C. Rogers, of Wisconsin, arrived here a few days ago, and is now erecting a large tent on the vacant lot on Church street, between Laura and Pine, in which he proposes to hold what he terms "Union Gospel Meetings." Mr. Rogers is working under the auspices of the American Sabbath Tract Society. He expects to remain in this State all the Winter, and will visit the prominent points in East and Middle Florida, where he will hold his meetings. It is his intention to hold services for the first time in this city next Sunday afternoon and night. He says his tent will be well lighted and furnished with comfortable seats, and invites the co-operation of our citizens.

Gospel Tent Meetings.

A Gospel Temperance meeting will be held under the auspices of the W. C. T. U. of this city, in the large tent of the evangelist, Rev. Mr. Rogers, on Church street, between Laura and Pine, at 3½ o'clock this P. M. The friends of temperance and the public generally are cordially invited to attend. By order of President of W. C. T. U.

Gospel Tent Meeting.

To the Editor of the Sun and Press:

A meeting this evening for prayer and religious conference in the Gospel Tent, on Church street, between Pine and Laura. All Christians, and all who seek the better life, are invited to attend and take part in the meeting. The pastors of the churches, and the clergy generally, are asked to be present at this meeting for consultation with reference to a union meeting during the week of prayer and preceding it. The evangelist and missionary in charge of the tent requests a full attendance at the meeting this evening, and on Thursday evening, at 7.30 o'clock.

X.

FREEDOM.

Liberty is dear to all. No one wishes to be a slave. Many persons suppose themselves to be free who are under the yoke of bondage. They are enslaved in many ways, and perhaps are ignorant of it. Civil or political liberty is a freedom from interference of natural or God-given rights. American citizens love to boast of their civil liberty, free speech, free press, free ballot. Moral freedom is that liberty of choice which is essential to moral responsibility. Religious liberty is freedom of religious opinion. In all these our nation is the most free.

Notwithstanding all this, how many American citizens are slaves. They are held in bondage by the worst tyrants. Some of these are bad habits, appetites, passions, and lusts. If any of these control a person, he is not a free man. Christians should be free, and yet multitudes are enslaved by habits distasteful and disgusting. Paul says, "Stand fast in the liberty wherewith Christ hath made us free." Has Christ made you free? "If the Son shall make you free, you shall be free *indeed.*" Why, then, shall Christians be bound by unreasonable, fearful and soul-destroying habits, when Christ is able to make them free? I am more and more perplexed and confounded at the lamentable destruction of men, women and children, the waste of money, increase of crime and pauperism, jail-filling, and miseries of all kinds which come by intemperance.

Oh, I wish Seventh-day Baptists would arise and free themselves from bondage. Flatter not yourselves that you are free while you are enslaved. Our people may be good, but they are not perfect. God grant that our eyes may be opened to see the evils lurking among us. Oh, for perfect freedom; that which alone is given by Christ. Let us weep and pray until the Lord shall say, "Let my people go."

U. M. B.

Home News.

Richburgh, N. Y.

DEC. 16th, 1880.

Skies brighten in Richburgh. After the mercy drops at the Quarterly Meeting at Hebron, we thanked God, took courage, and looked forward. Our own Quarterly Meeting, then just ahead, was the object of anticipation, hope, and prayer. Would it pass by and leave us as before? or would God, in his infinite love, visit us again with his awakening grace? Then, too, following the Quarterly Meeting, was to be the day of fasting and prayer for our oppressed brethren in Pennsylvania. Would it, in its true spirit, be observed? Would we be prepared? The Quarterly Meeting came, and the coming of many of our brethren was like the coming of Titus. The Sabbath evening prayer-meeting was, as it should be, a time of welcome and greeting, and of earnest prayer for the visitation from on high, to make all our good things the best. This, fitting prelude to another in the morning, opened the way for an excellent, searching, comprehensive sermon by Eld. W. B. Gillette, which was as leaven, leavening the whole lump. After this, before and after the preaching services, prayer and conference were always in order, and had the most natural place conceivable, and the preaching seemed heaven-ordained and divinely sent. Evening after Sabbath, Eld. G. P. Kenyon's sermon from "What think ye of Christ?" seemed to grow out of the morning discourse; and when I say that the sermons on First-day were by Elds. J. L. Huffman and C. A. Burdick, it will be enough to say they were characteristic, and reached their object.

The spiritual momentum thus gained encouraged us to keep on in the same direction. Eld. Huffman continued with us during the week, and with us observed the day of fasting and prayer, preaching every evening until he was obliged to leave us to spend the Sabbath and First-day at Scio. Returning the evening after First-day, he has been preaching every evening during the present week, greatly to the edification and encouragement of our people. The weather has been, and is, unexceptionally good. We have fine sleighing, and the congregations nearly fill the house, and are deeply interested. Already much good has been reached in new confidence in God as a present help, in the faith that God works in and by his people, and the new life quickened among us. Eld. Huffman's presence among us seems specially an answer to prayer. His faith and hope, and so his courage, is indomitable. Our work is so far from being done that it is hardly begun; and so we will attempt no report at present. I can only say we are trusting in God alone. You that love the Lord, pray for us.

J. SUMMERBELL.

Norwich, Chenango Co., N. Y.

DEC. 12th, 1880.

To the Editor of the Sabbath Recorder:

As last Sabbath was the first anniversary of our little Church, and as we are the youngest of the family, I thought perhaps, from the interest manifested by the people of the Seventh-day Baptist Church, you would be glad to know something of what the past year has been to us. From the testimonies of different ones, I gather these facts:

That some are sorry they have learned this precious truth; and, although some, like Joseph, have suffered for awhile for their obedience to God, they, like him, have received great blessings, both spiritual and temporal. We are proving the words true that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

God, by his grace, has kept most of us, and we have, I think, without an exception, had our weekly meetings; and at nearly all, a report of something that has been done in the work of the Lord. I do not speak of this boastingly, as "it is our reasonable service." We are realizing that our blessings do not depend upon a pastor or surroundings, but upon faith and obedience; and we are sometimes almost surprised at the manifest presence of the Master in our midst.

Sadness came to our hearts when Bro. Rogers left us, as we had rather claimed him as our undershepherd; but believing it to be the will of God, and desirous that the truth might be spread, we cheerfully bade him "God-speed." We have been great of the Lord by having sent to us oc a minister of the Word. We have fore so fully understood what a gre this means of grace is.

Our hearts burned within us wh by the RECORDER that this people ing for a greater blessing, and w unite with them in the prayer that may be poured out upon us, and vation may come in like a flood. Sabbath truth seems to be commit entirely to this people, is it not that we walk very close with Go abide in him that "we may ask will, and it shall be done." The dition is, "Ask according to his w heareth us." I thank God, when personal salvation, there is no lim asking or receiving; for the prom to us, he is able to save to the hig possible. In view of this promise ask to have our hearts swept and then "filled with all the fullness With such a people, would not say, "Behold, what hath God wr know to write these things is ver simple, but to live them requires a of us; not much time left, or desi world, only as it may be used for of God. May the inquiry, come heart: Am I willing "to deny sel the cross, and follow Christ?" H us into the garden as well as on t Let us see if, from a Bible stan this is our rule of faith and pra are wholly his, willing to be led all things. When we are thus as error will be driven out, and the God triumph. My prayer is, Lo the day.

I would like to say a few words the Binghamton people, as I vi since Bro. Rogers left them, and Sabbath with them. I found th number, but strong in the faith a the Sabbath truth. By talking w ent ones, I was impressed with thi the minds of many were stirred u the Holy Spirit was striving with that, in all probability, the seed properly cared for, will in due forth fruit to the glory of God a couragement of his people. Yet of opposition is strong against th of Jehovah, and some hate it, as hated his Son. One person (a Su superintendent, as I afterwards after a little conversation of about affirmed that "we can not tell whe day comes." I then asked him show him beyond a doubt that we would he keep it. He immediate "No. I had rather keep the day keeps." And so it is, terrible seem, those who bear the name rather follow the traditions of me Word of God. I am sure they do ize what they are saying and do may God let the light of the H shine upon the Word. Pray for u faith fail not.

Your sister in Christian fellows

MRS. S. J

Binghamton, N. Y.

DEC. 1

To the Editor of the Sabbath Recorder:

We are a little band of Sabba here in Binghamton, only three us, but we do so enjoy God's hol brings us in such sacred nearness the day he hallowed and blested. the instrumentality of Bro. Roger hand I was brought to see the tru in his Word, and next to my Bibl RECORDER, there is so much in it and encourages me. Sometimes I discouraged, then I will see somet paper that will cheer me and raise m above and out of myself. Ever came a Sabbath-keeper I have so prayed for the truth to spread her the people are stirred up about i talk about it whenever we meet, ingly others earnestly; really wi knew for a certainty. I am askin daily to open my understanding that I may be ready always to giv to every one that asks the reason God. Perhaps this is not just ser it is what I mean; we have not ne Fourth-day evening prayer-meeti Sixth-day evening nor our S Sometimes there are two of us, four. When Bro. Rogers first le that there was no use in trying the meetings, but the Lord has promise unto us, "Where two o met in his name there he will his holy name. When I began I write only a few lines about the one thing that interests me very Holland correspondence, and th England. May the good Lord

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U. M. B.

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Dec. 16th, 1880.

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J. Summerbell.

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Dec. 12th, 1880.

Recorder:

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"God-speed." We have been greatly favored of the Lord by having sent to us occasionally a minister of the Word. We have never before so fully understood what a great blessing this means of grace is.

Our hearts burned within us when we saw by the RECORDER that this people are striving for a greater blessing, and we heartily unite with them in the prayer that the Spirit may be poured out upon us, and that "salvation may come in like a flood." As the Sabbath truth seems to be committed almost entirely to this people, is it not important that we walk very close with God, and so abide in him that "we may ask what we will, and it shall be done." The only condition is, "Ask according to his will, and he heareth us." I thank God, when we ask for personal salvation, there is no limit to our asking or receiving; for the promise comes to us, he is able to save to the highest degree possible. In view of this promise, we may ask to have our hearts swept and garnished, then "filled with all the fullness of God." With such a people, would not the world say, "Behold, what hath God wrought?" I know to write these things is very easy and simple, but to live them requires all there is of us: not much time left, or desire for the world, only as it may be used for the glory of God. May the inquiry come to every heart: Am I willing "to deny self, take up the cross, and follow Christ?" He may lead us into the garden as well as on the mount. Let us see if, from a Bible standpoint (as this is our rule of faith and practice), we are wholly his, willing to be led by him in all things. When we are thus as a people, error will be driven out, and the truth of God triumph. My prayer is, Lord, hasten the day.

I would like to say a few words concerning the Binghamton people, as I visited them since Bro. Rogers left them, and spent the Sabbath with them. I found them few in number, but strong in the faith and love of the Sabbath truth. By talking with different ones, I was impressed with this fact, that the minds of many were stirred up, and that the Holy Spirit was striving with some; and that, in all probability, the seed sown, if properly cared for, will in due time bring forth fruit to the glory of God and the encouragement of his people. Yet the spirit of opposition is strong against the Sabbath of Jehovah, and some hate it, as the Jews *hated* his Son. One person (a Sunday-school superintendent, as I afterwards learned), after a little conversation of about two hours, affirmed that "we can not tell when Seventh-day comes." I then asked him if I could show him beyond a doubt that we could tell, would he keep it. He immediately replied, "No. I had rather keep the day my church keeps." And so it is, terrible as it may seem, those who bear the name of Christ rather follow the traditions of men than the Word of God. I am sure they do not realize what they are saying and doing. Oh, may God let the light of the Holy Spirit shine upon the Word. Pray for us that our faith fail not.

Your sister in Christian fellowship.

MRS. S. J. COOK.

Binghamton, N. Y.

DEC. 19th, 1880.

To the Editor of the Sabbath Recorder:

We are a little band of Sabbath-keepers here in Binghamton, only three or four of us, but we do so enjoy God's holy day. It brings us in such sacred nearness with God, the day he hallowed and blested. Through the instrumentality of Bro. Rogers in God's hand I was brought to see the truth as it is in his Word, and next to my Bible I love the RECORDER, there is so much in it that helps and encourages me. Sometimes I get almost discouraged, then I will see something in the paper that will cheer me and raise my thoughts above and out of myself. Ever since I became a Sabbath-keeper I have so longed and prayed for the truth to spread here. I know the people are stirred up about it; they will talk about it whenever we meet, some sneeringly others earnestly; really wishing they knew for a certainty. I am asking the Lord daily to open my understanding of his Word that I may be ready always to give an answer to every one that asks the reason why I obey God. Perhaps this is not just scriptural, but it is what I mean; we have not neglected our Fourth-day evening prayer-meeting nor the Sixth-day evening nor our Seventh-day. Sometimes there are two of us, sometimes four. When Bro. Rogers first left, it seemed that there was no use in trying to keep up the meetings, but the Lord has verified his promise unto us, "Where two or three are met in his name there he will be." Praise his holy name. When I began I thought to write only a few lines about the RECORDER; one thing that interests me very much, is the Holland correspondence, and that also from England. May the good Lord bless you in your labors of love. Pray for us here in Binghamton. Yours in the Lord,

MRS. SARAH E. THOMAS.

Ritchie Items.

BEREA, W. Va., Dec. 19th, 1880.

To me the Home News is one of the interesting things of the RECORDER. Thinking there might be some one interested in hearing something from the Ritchie Church, I pen the following:

It is a small church, numbering less than forty, and its membership widely scattered; most of us are quite poor. Our house of worship is only partly finished, and poorly seated. They have procured the services of Eld. L. F. Randolph for eight different Sabbaths during the year, beginning last October. Prayer-meetings are held twice every month, and the attendance at them shows but too plainly that there is not that earnest Christian activity and true spiritual life among us that there should be. There are a few faithful ones who certainly claim the Father's blessing. Two men, who have been slaves to tobacco for years, have resolved to be clean, every whit, and are casting the vile stuff away, for which may the Lord be praised.

We expect a series of meetings following our Quarterly Meeting in January; pray that the Lord may visit us with convicting and converting power, that the church may be revived and remain so. Our Sabbath-school is discontinued for the Winter.

The adjoining neighborhood has been considerably aroused by the preaching of Eld. S. Sandborne, a Seventh-day Adventist, who preached nearly two weeks for the Old Pine Grove Church. One man has embraced the Sabbath; several seemed willing to accept the Advent doctrines, but have not yet united with them. Eld. S. used all his influence against Seventh-day Baptists, often referring to the little they, as a denomination, are doing compared with the Adventists, etc., etc. After making many remarks about the Spiritualists of to-day, he said Eld. N. Wardner was a spiritualist; for proof, he quoted, if the spirits do come, "What of it?" from his discussion with Dr. Kellogg. He also said that most of the leading ministers of the Seventh-day Baptists are spiritualists, but they try to be very secret about it.

The missionary interest is increasing in our midst; would that this little missionary leaven might soon leaven the whole lump. What sermons those sisters and brother in China preach to us in America. In regard to missions, there are two things every one of us, individually, ought seriously to consider: 1st. Am I financially and by influence doing all I can for this work? 2d. Will I be prepared and willing to go when another call comes for workers in heathen lands?

PERIE F. RANDOLPH.

Family Reunion.

On Long Run, Doddridge Co., W. Va., Dec. 19th, 1880, was the family gathering of Richard Ford. He and his lady have been married thirty-one years. They have six sons and three daughters, five of whom are married and have ten children. All were present except the oldest son's wife and his two youngest children. Death has not yet visited this family. The pastor and his lady were cordially invited to be present. After a good dinner came speech-making, in which nearly all participated, being led by the father and closed by the pastor. It was an enjoyable time, and yet very solemn, especially at the close, when, by the request of their parents, one after another signed the Christian temperance pledge. The oldest came first, and then, kneeling, earnestly prayed that they might keep it; not that it might be necessary for them, being temperate, but as examples to others. This was the closing scene. Then came the solemn parting, perhaps never more to meet in this world, for death will not always spare them. The family circle will be broken, and that probably very soon. God grant them a more happy family reunion in heaven. U. M. B.

VICK'S FLORAL GUIDE.—Of the many Guides and Seed and Plant Catalogues sent out by our Seedsmen and Nurserymen, and that are doing so much to inform the people and beautify and enrich our country, none are more beautiful, none more instructive than *Vick's Floral Guide*. Its paper is the choicest, its illustrations handsome, and given by the hundred, while its colored plate is a gem. This work, though costing but ten cents, is handsome enough for a gift book, or a place on the parlor table. Published by James Vick, Rochester, N. Y.

GOOD COMPANY, ($3 a year, Springfield, Mass.,) Number Fifteen, has an account of a steamboat trip to the head of navigation on the Missouri River, by Mr. Herbert Hall Winslow. Apropos of Dora d'Istria's recent visit to the United States, the story of that most remarkable woman's life is given. Mrs. M. S. Bull writes of the noble philanthropist, Gerrit Smith. There is an account of the origin and growth of the United States Life-saving Service; a paper on Eskimo traditions; an account of the Chinese professor and his family at Cambridge; and "Autumn Leaves," by E. S. Gilbert. For fiction there is an installment of Ellen W. Olney's serial, and several complete stories. One or two shorter articles, with poems and the department of "Discussion and Suggestion," fill out the number.

Condensed News.

FATAL RAILROAD COLLISION.—A collision occurred near Tiffin, O., Dec. 28th, on the Cincinnati, Sandusky & Cleveland Railroad, between a passenger train going north and a freight train going south. The two engines were wrecked. The mail, express and baggage cars were thrown together and burned, consuming the mail and express matter. The baggage was nearly all saved. A fireman on the passenger train was killed outright. He had been recently married, and his wife was aboard the train. The engineer of the passenger train was seriously injured, the express messenger had his right leg broken, and the mail agent was seriously hurt in the back. No passengers were hurt except a lady, whose face was slightly cut by the falling glass. The engineer of the freight train is missing. It is said that he was drunk, and was running against orders.

REV. DR. E. H. CHAPIN, of New York, died on the morning of Dec. 27th, aged sixty-six years. He had been the pastor of the Fourth Universalist Society of New York since 1848, and was a trustee of the Bellevue Medical College, member of the State Historical Society, and Century Club. He was born in Union Village, in Washington county. In 1837 he was ordained at Utica in the Universalist ministry. For many years he was popular as a lecturer upon the principal platforms of the country. In 1850 he attended the Peace Congress at Frankfort-on-the-Main, where he made an address that attracted great attention. He published several volumes of lectures and sermons. The degrees of A. M. and D. D. were bestowed upon him at Harvard College. Dr. Chapin leaves a wife, two sons and daughters.

THE TRIAL OF THE IRISH LAND LEAGUERS was commenced at Dublin Dec. 28th, and a jury impaneled, and the case formally opened by the Attorney General. He said the object of the conspiracy in which the traversers were engaged, was to cause the social excommunication of a number of persons, and to make their lives not worth the having. He pointed out the absurdity of the idea of parcelling out Ireland among a population of five millions, which would only add to the misery of that unfortunate country. He severely condemned the policy of the Land League, which he said advocated freedom, yet brought all its power to bear in the coercion of private individuals. The government, he said, were bound to institute proceedings to put down the wicked agitation. The jury consists of eight Catholics, three Protestants, and one Quaker.

THE SOUTH.—The Elmira *Advertiser* says: "It is gratifying to learn that the old Southern States are now rapidly improving in wealth and population. Their principal towns have grown more in ten years last past than in the seventy preceding years, for many of them have been doubled or trebled in population. Hundreds of thriving villages have sprung into being, which had no existence before the war. A spur has been given to railroad building, to manufacturing, to mining, to trade and commerce, the like of which was never known in the days of slavery, and the effect has been to reconcile the people to the abolition of that institution.

WHAT THE RED MEN WANT.—At a conference at the Interior Department with the Chiefs of the Sioux and Poncas, Standing Buffalo said that the Poncas want to stay where they are. There is a lion in the north, (referring to the Sioux,) and they do not wish to return. They ask for a good title to their new land, and for school-houses, grist-mills, and brick dwellings, security from thievish herders, the sums of money due them, and such blankets, implements and creature comforts as the government can bestow.

Judge Freeman, Assistant Attorney General for the Post Office Department, has written an official letter to the Postmaster General, which takes the ground that printed commercial papers, filled out in writing, are legally subject to letter rates of postage, and that therefore section 232 of the present postal regulations, allowing such papers as bills of ladding, invoices, way bills, insurance documents, deeds, circulars, anc hand bills, to pass through the mails as third class matter, should be annulled as contrary to law.

The Sioux now in Washington have received permission to take back with them to Dakota the children now at the Hampton and Carlisle Indian schools. The Sioux have good boarding schools on their reservations.

The Treasury Department has directed the transfer of four millions of gold bullion from the Assay Office in New York to the Philadelphia Mint for coinage into eagles and half eagles. After this transfer, there will still remain in the New York Assay Office about $63,000,000 in gold bullion, more than enough to keep the Philadelphia Mint employed for six months in coining gold exclusively.

A notorious gang of outlaws, composed of about twenty-five men, who, under the leadership of "Billy, the Kid," during the past six months have overrun eastern New Mexico, murdering and committing other deeds of outlawry, were broken up Dec. 25th by the killing of two and the capturing of four others, including the leader.

Mrs. Lizzie Patterson, widow of Nicholas Patterson, a well-known merchant of Cincinnati, has given to the Children's Home of that city thirty acres of land in Hamilton county, worth, with the improvements, $40,000. She had drawn a will with this bequest in it, but changed her mind and has given the property at once.

It is announced that Commissioner LeDuc will call a convention of the wool growers of the United States in Washington in January. This is in accordance with the direction of the Wool Growers' Convention in Philadelphia last Summer. Arrangements will probably be made for an annual or biennial sheep and wool meeting.

A Texas dispatch reports a terrible railroad accident, Dec. 28th, on the Texas Pacific road, somewhere between Dallas and Marshall. It is stated that the train broke through the bridge, was partially burned and a number of persons killed.

A dispatch from Rome says that the Vatican has sent peremptory commands to certain of the Irish episcopacy to abstain from language tending to cause the belief that the Pope approves of the operations of the Land League.

The Mayor of Brooklyn has refused to sign the ordinance recently adopted by the Common Council of that city restricting the licenses for laundries to citizens of this country, on the ground of its unconstitutionality.

At eight o'clock on the morning of Dec. 27th, the mercury at Fort Gary was forty degrees below zero; at Pembina thirty-six degrees; at St. Paul sixteen; at LaCrosse fifteen; at Duluth twenty-one; and at Omaha eight.

Two freight trains on the South Carolina Air Line Railroad collided near Charlotte, N. C., Dec. 27th, causing the death of four persons, and seriously injuring several others. The accident was caused by the parting of a train.

It is announced that the large and uncompleted St. Peter's Church in Montreal will be pulled down. The church was built after the model of St. Peter's at Rome. The lack of funds is the cause of the demolition.

The dividends which will be paid by the various corporations in New York out of the profits of the last half year will exceed in amount anything on record, all classes of business having been very profitable.

The total population of Vermont, according to the schedules of the enumerators, is 332,286, of whom 166,888 are males and 165,388 females; 291,340 are native, and 40,946 are foreign born; 331,243 are white.

Commissioner LeDuc, of the Agricultural Bureau, has completed arrangements for the establishment of an experimental tea farm twenty miles from Charleston, on the South Carolina Railroad.

The Astronomer Royal of England announces the discovery by Cooper, on the 21st of December, of a bright comet in one hour and five minutes right ascension, six degrees north declination.

The appointment of Secretary Ramsey as acting Secretary of the Navy expired on the 30th. The President has decided to renew the appointment from time to time until March 4th.

The dykes between Nieuwkirk and Vlymen, in the province of North Brabrant, Holland, are broken, and eighteen villages are flooded. The damage by the inundation is immense.

The census office at Washington have nearly completed the first count of the population of the United States, which shows that the aggregate will be a little over fifty-one millions.

The committee appointed to procure legislation to prevent pauper immigration, will probably commence their labors on January 6th, either in New York or Washington City.

There were seven hundred thousand letters, newspapers and packages to deliver from the New York Post-office, Dec. 27th, the heaviest day's work in the history of the office.

Heavy floods are reported in Derbyshire, Eng. Several hundred hands have been thrown out of employment at Derby by the flooding of the cotton mills.

The President has decided, in view of the urgent appeals of cadet Whittaker's friends, to accord him another hearing. A court martial will be ordered soon.

One million dollars of the six per cent. bonds, which became due on Dec. 30th, have been received at the Treasury for resumption.

The number of immigrants arriving at the port of New York from January 1st to Dec. 27th, 1880, was 318,397.

The South American war seems not ended, the Chilians being actively engaged in preparations for an advance.

SPECIAL NOTICES.

☞ THE next Quarterly Meeting of the Hebron, Hebron Centre, Oswayo, Honeoye, and Bell's Run Churches, will be held with the Church at Hebron Centre, beginning on the evening after Sixth-day, Jan. 7th, 1881. Preaching Sabbath morning by Eld. J. Summerbell. Other preaching services will then be announced. It is hoped that Eld. J. L. Huffman and other ministerial brethren will be present.

C. A. BURDICK.

☞ SYSTEMATIC BENEVOLENCE.—It has been determined to use lighter and smaller card for the introduction of the plan of systematic benevolence, by which the cost will be materially reduced, without detriment to their utility. Cards will be furnished at this office for 40 cents a hundred, or will be sent by mail, postage paid, for 50 cents a hundred. Envelopes will be supplied here at 20 cents a hundred, or mailed, post paid, at 25 cents.

☞ PRAYER MEETING TOPICS for use of Seventh-day Baptist Churches, 1881. A supply has been forwarded to this office for distribution in our denomination on payment of six cents a hundred for mailing. In ordering, send one cent stamps to pay postage. Address SABBATH RECORDER, Alfred Centre, N. Y.

LETTERS.

Thomas Fisher, Mrs. S. C. Stevens, W. B. Gillette, J. C. Moore, A. R. Babcock, W. H. Miller, Daniel Clark, S. H. Babcock, Catharine Jones, S. G. Burdick, S. S. Mooney, W. C. Titsworth, N. Wardner, W. S. Bonham, A. A. Place, Mary F. Trask, I. L. Cottrell 2, A. M. West, J. B. Whitford, E. R. Curtis, G. W. Lewis, Edwin C. Satterlee, H. W. Stillman, P. F. Randolph, E. J. Van Horn, S. P. Stillman, Mrs. B. M. Brand, Susan Church, J. S. Flint, E. M. Dunn, William Wilson, M. E. Martin, Mary A. Champlin, G. S. Larkin 2, J. B. Clarke, B. F. Stillman, Franklin F. Randolph, W. L. Jordon, J. D. Mills, H. A. Place, Mrs. Elsie Baker, J. B. Crandall, E. R. Crandall, M. S. Wardner, A. B. Prentice, M. F. Randolph, A. W. Coon, C. M. Lewis, Mrs. E. Kellogg, C. B. Rogers, Sylvanus Carpenter, S. R. Potter, Roswell Clark, A. D. Graham, Jeremiah Growdon, G. G. Coon, H. W. Randolph, L. C. Maxson, J. H. Titsworth, Samuel Wells, Davis Rogers, A. E. Main, R. S. Langworthy, W. C. Whitford, P. J. Munson, Mrs. Albert F. Randolph.

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.
Albert Smith, Alfred Centre,	$2 00	37	52
A. R. Allen, "	2 00	37	52
Mrs. H. Crandall, "	50	37	13
S. N. Stillman, "	2 00	37	52
S. Whitford, "	2 00	37	52
E. A. Green "	2 00	37	52
Mrs. I. F. Kenyon, "	2 00	37	52
Henry Saunders, "	2 00	37	52
Miss H. M. Saunders, "	2 00	37	52
O. Remington, "	1 00	36	52
E. Burdick, "	2 00	37	52
H. C. Coon, "	2 00	37	52
Clark Rogers, "	2 00	37	52
Giles Gridley, Alfred,	2 00	37	52
Lewis Clark, "	1 00	37	26
Rial Wescott, "	2 00	37	52
Samuel Wells, Little Genesee,	2 00	37	52
Biol O. Coon, "	2 00	37	52
T. H. Green, "	2 00	37	52
A. L. Maxson, "	2 00	37	52
Mrs. L. Hall, "	2 00	37	52
Mrs. P. Lackey, "	2 00	37	52
Mrs. D. W. Hulett, "	2 00	37	52
T. G. Crandall, "	2 00	37	52
B. F. Green, "	2 00	37	52
Jairus Crandall, "	2 00	37	52
W. L. Bowler, "	2 00	37	52
Mrs. C. Young, "	2 00	37	52
B. Babcock, Friendship,	1 50	36	52
O. M. Witter, Nile,	2 00	37	52
W. B. Gillette, "	2 00	37	52
J. F. Randolph, Wirt Centre,	2 00	37	52
Mrs. C. S. Clark, Scio,	1 00	37	26
D. Benjamin, "	2 00	37	52
Mrs. E. Rowley, Wellsville,	2 00	36	52
S. B. Smith, "	2 00	37	52
J. D. Mills, "	2 00	37	52
J. Kenyon, Independence,	2 00	37	52
Edward Green, Andover,	2 00	37	52
Mrs. E. Wells, Almond,	2 00	37	52
W. L. Jordon, Bolivar,	2 00	36	52
H. A. Place, Ceres,	2 00	37	52
E. C. Satterlee, State Bridge,	2 00	37	52
Mrs. H. S. Rogers, Oxford,	2 00	37	52
Mrs. H. J. Crandall, DeRuyter,	2 00	37	52
Wm. Wilson, Norwich,	1 00	37	26
P. T. Douglas, Sand Bank,	2 00	37	52
S. G. Burdick, Painted Post,	2 00	37	52
S. Carpenter, Lebanon Springs,	2 00	37	52
Mrs. S. A. Leonard, New London,	1 00	37	26
J. H. Burch, South Brookfield,	2 00	37	52
Miss Rhoda Maxson, West Edmeston,	2 00	37	52
L. A. Young, Petrie's Corners,	6 50	36	52
H. Stillman, Watson,	4 00	36	52
L. K. Williams, "	1 00	36	52
W. C. Titsworth, Farina, Ill.,	2 00	37	52
D. B. Grace, Stone Fort,	1 00	36	12
W. S. Clarke, Colfax,	1 00	37	5
Davis Rogers, Sycamore,	2 00	37	52
N. Wardner, Milton Junction, Wis.,	2 00	37	52
Mrs. C. Dorsett, "	2 00	37	52
C. W. Crumb, Walworth,	2 00	37	52
Amos W. Davis, "	2 00	37	52
Mrs. Lois Colgrove, Edgerton,	2 00	36	52
Maggie Pelan, Belfast, Ireland,	2 00	37	52
P. C. Kenyon, Carbondale, Pa.,	2 00	37	52
Mrs. H. Pierce, "	2 00	38	6
Mrs. S. C. Stevens, Clifford,	2 00	38	7
Mrs. L. Brooks, Hop Bottom,	2 00	37	52
Mrs. M. G. Harris, Bridgeton, N. J.,	2 00	37	52
Mrs. A. F. Randolph, Plainfield,	1 00	37	26
Russell Maxson, Nortonville, Kan.,	2 00	37	52
C. L. Rudiger, Ridgeway,	2 00	37	52
Mrs. Paul Babcock, Westerly, R. I.,	2 00	38	6
Alzina Saunders, "	2 00	37	52
Miss Susan Church, Rockville,	1 00	37	26
Mrs. D. F. Randolph, New Milton, W. V.,	2 00	37	52
F. F. Randolph, "	2 00	37	52
Daniel Clarke, Alden, Minn.,	3 00	37	52
Catharine Jones, Flandreau, Dak.,	2 00	37	52
J. P. Kellogg, Battle Creek, Mich.,	2 00	37	52
A. D. Graham, South Bloomfield, O.,	2 00	38	26
C. B. Rogers, Jacksonville, Fla.,	2 00	37	52
Mrs. N. V. B. Fisher, Richmond, Ind.,	2 00	37	52

FOR LESSON LEAVES.

E. R. Curtis, Oxford,	$1 90
A. A. Place, Scio,	1 00
Thos. Fisher, DeRuyter,	1 00
W. B. Gillette, Nile,	38
J. B. Crandall, Little Genesee,	12 00
L. C. Maxson, West Edmeston,	2 70
W. C. Whitford, Brookfield,	9 00
G. W. Lewis, Dodge Centre, Minn.,	2 00
G. G. Coon, New Auburn,	2 00
G. S. Larkin, Milton Junction, Wis.,	2 25
S. R. Potter, Albion,	10 68
F. F. Randolph, New Milton, W. Va.,	45
Perie F. Randolph, Berea,	15

☞ The payments and letters acknowledged in this number, include all received on or before Dec. 29th, those coming to hand later will appear in the next issue.

Miscellaneous.

DARE TO SAY NO.

BY MOLLIE SNYDER.

Dare to say, No, when tempted to drink;
Pause for a moment, my boy, and think;
Think of the wrecks on life's ocean tossed,
For answering, Yes, without counting the cost.

Think of the mother who bore you in pain;
Think of the tears that will fall like rain;
Think of the heart—ah! how cruel the blow;
Think of her love, and once answer, No.

Think of the hopes that are drowned in the bowl;
Think of the danger to body and soul;
Think of sad lives once as pure as the snow;
Look to them now and at once answer, No.

Think of a manhood with rum-tainted breath,
Think how the glass leads to sorrow and death,
Think of the homes that, now shadowed with woe,
Might have been heaven had the answer been, No.

Think of long graves both unwept and unknown,
Hiding fair hopes that were bright as your own,
Think of proud forms now forever laid low,
That still might be here had they learned to say, No.

Think of the demon that lurks in the bowl,
Driving to ruin both body and soul;
Think of all this as life's journey you go,
And when you're assailed by the Tempter, say, No.

A CHRISTMAS STORY.

Minnie Lee was walking along the busy streets of one of our large cities, with a heart as light and buoyant as her step. The air was keen and frosty, the snow-flakes flying lightly about; but she paid little attention to them, for, with wraps and furs, and her hands snug in her muff, little fear had she of the cold.

Minnie was on a mysterious errand. She wouldn't let her sister Addie or brother Rob come with her, for how could she buy Christmas presents when they were along? Minnie had been saving up for some time, and with the money her father had given her, had quite a sum.

The streets were fast putting on their holiday attire; the store-windows all along the avenue presenting a gay and attractive front, each trying to excel in beauty of arrangement and richness of goods and toys.

Minnie enjoyed her walk, and was feasting her eyes on the endless variety of presents, thinking it rather hard to decide what to get.

A little further on she heard the sweet tones of a hand-organ. From a child, Minnie had shown a fondness for hearing a street-organ. She was now sixteen, and would drop her work any time to hear the patriotic tunes generally played on them.

Approaching the crowd, she saw a lame old man grinding out the music, and with him a forlorn little child, thinly clad, her face blue, fingers red and peeping out of ragged mittens. Shoes full of holes, a thin calico dress, and around this shivering little creature was an old shawl to protect her from the biting cold. There was a touching sweetness in the face of this half-frozen waif that went straight to the heart of Minnie, as she timidly passed a little basket for the few coppers that were given her. The wind blew stronger, colder and bluer was the old man and little girl, who vainly tried to keep out the wind with the thin shawl.

Minnie contrasted herself with the shivering child, and her unselfish heart responded. She hung her muff around her neck and put the blue hands in it; a gleam of pleasure lighted up the beautiful eyes, the old man smiled and turned away, kindly regarding Minnie, and glad to see his pet noticed. Close by them was a huckster's stand, with a tempting pile of oranges, lemons, pies, cakes, etc., etc.

"What is your name?" said Minnie.

"Nina."

"Well, Nina, wouldn't you like an orange and a nice fresh pie?"

There was no mistaking that eager look.

"Come here, Nina, and sit on this box; the wind can't find you here," said Minnie.

"I'll take two of your nice, fresh pies, and a half a dozen cakes, and some cheese," said Minnie to the huckster.

The old man had ceased playing and was watching Minnie closely, inwardly blessing her for her kindness.

"Here," said she, "come and sit beside your little girl, and have a lunch," at the same time giving him a generous portion.

"Sakes alive, isn't this nice! I've not had a bit to eat since morning, and Nina only a few crackers. We are cold and hungry; but this will warm us up. The Lord bless you, my lady."

Poor Nina ate as though a stranger to food. Minnie stood painfully enjoying the good she was doing, paying little heed to the crowd passsing by, her thoughts busy, very busy; her heart tender, and getting more so every minute.

The huckster's stand was across the walk, just in front of a large fancy store. In the windows were mittens, scarfs, hoods, and many warm-looking garments. How warm and comfortable they looked—how cheerless and cold this poor but bright little creature was. "He that giveth to the poor lendeth to the Lord," Minnie kept saying to herself. That had been in her Sabbath-school lesson not long since, and now it was uppermost in her mind.

She thought of her brother and sister, of their disappointment, in not having their presents, and her heart was set on a lovely pin for her mother. Lendeth to the Lord, lendeth! Why, thought Minnie, what a privilege it would be, if my dear Lord was here, to make him a present! I'll do it; and into the store she went.

In a few minutes she made her appearance with a parcel in one hand, and the brightest little knit hood in the other, which she at once put on the head of the astonished child. Oh, how snug and warm it was! In the parcel was a pair of mittens, which found their way on the blue little hands in short order, and such nice, long stockings, with gay little stripes around them. Three doors above them was a shoe store. Telling the old man to wait, Minnie took Nina into the store, and bought a good pair of calf-skin shoes, which looked so nice over the warm, bright stockings. The child was fairly dazed, and submitted to this new departure quietly, looking at her mittens, and feeling of the soft hood, and glancing with dancing eyes at her feet.

Minnie had never attempted to dress a child before, and just now she did wish her mother to tell her what to do next. But she couldn't stop now—those shivering shoulders must be covered.

They went back to the old man, who kept his coat sleeve busy, drawing it across his eyes, laughing and crying alternately, and pouring blessings on the head of the good young lady. "Come, Nina, let's go back into the store." After a deal of looking, a water-proof sack was selected, all nicely lined, in fact, "just the thing," as Minnie said.

Nina could hardly conceal her feelings, for, child as she was, she could not keep the tears back for very joy.

"Now, Nina, we must buy a pair of mittens for grandpa, some socks, and this handkerchief."

"Oh!" cried Nina, "that is just what he wants."

They were soon by the old man, with his Christmas presents, as Minnie told him; he was bewildered. He looked at Nina in her new clothes, then at his mittens and socks, and stammered out a "God bless you, my angel!" for so she seemed to them. The tears came fast—and he actually wiped them away with a real handkerchief, a luxury he was a stranger to, as his coat sleeve gave ample proof.

"Where do you and Nina live?" said Minnie.

"Down in River alley, in the big tenement block."

Minnie shuddered as she heard of the place, for it was reeking with filth, drunkenness, and misery. Her father had often spoken of the place as wretched indeed.

"It's the best I can do for my little girl. We have both seen better days, but I am very poor. Folks don't care about the music, and what little we get don't go very far. I'm very lame, and can't go out often."

"I shouldn't think you could carry this organ."

"It is hard to tug it about, but it is the only thing left for me. At first I could hardly carry it, my joints were so stiff with the rheumatiz; Pedro didn't mind it a bit."

"Who's Pedro?" asked Minnie.

"He was an Italian, and owned this organ, and went about the country; and when here, took sick and died. He was playing in the alley one day, and was sick, and asked me to let him sleep on the floor. I took care of him and tried hard to save him, but he only lived a few days. Before he died he gave me this organ for what I had done for him."

"Isn't Nina your child?'

"Bless you, Miss, no! Her folks are both dead two years agone. They lived close by me when that awful fever raged. It's an awful place to be sick in—River alley."

"Has Nina lived with you since her folks died?"

"Mostly, yes. No one seemed to mind her, and I used to quiet her grief by playing the music, and then she used to go out with me, till I found her to be a help to me, and company too; it wasn't safe to leave her, so I took all the care of her. Bless her, she's a great comfort to me, but I'm too feeble to get enough to keep us from want."

Minnie's mind was fairly in a whirl. But her active brain couldn't do everything right then and there.

"Please tell me your name."

"Grandpa Baker."

"Well, Mr. Baker, I shall bring my mother down to see you and Nina, to-morrow. Don't play any more to-day, but go home and get rested, and stay there till I come."

Once more the huckster's stand was patronized, and food enough for supper and breakfast put in Nina's willing hands.

With a hearty kiss to Nina, and a good-bye to Grandpa Baker, and not heeding the blessings poured on her by the old man, Minnie sped away home, getting more and more excited the nearer she got there, till she burst into the sitting room with "Oh! mother," and then burst into tears, a pretty good safety-valve for her excited feelings.

"Why, Minnie, what in the world is the matter?" said the astonished mother.

As soon as Minnie could, she told her mother what had passed that afternoon, of the appearance of the old man and little Nina, and what she had done. "And, mother, here's all I've got left out of my Christmas money—just one quarter. Have I done wrong?"

"No, no, my child," said Mrs Lee, wiping her eyes, "you have felt more joy in giving than we should in receiving your presents, and that would be very much, wouldn't it, children?" said she to Addie and Robbie, who were listening intently to Minnie.

"Yes," said Addie; "I can hardly wait for Christmas Eve to come; but, Min, I'm glad for my part that you did it."

"And so am I," said Robbie; "I wish I could see Nina."

"Oh! mother, I thought you would want Nina to come and live with us. She is so interesting, and could help you nurse baby while we are at school."

"But wouldn't it be cruel to take her away from her Grandpa? He must be very fond of her."

"He is. What can we do?" said Minnie, warming up again.

"Wait till father comes," said Mrs. Lee.

"You won't have long to wait, for here he comes," shouted Robert.

"Hilloa! What's up?" said Mr. Lee.

"Holding a council of war," said Addie.

"I should think you needed a chairman, by the hubbub you are in."

"We do, and will appoint you," said his wife.

"All right. Here, Bob, hang up my overcoat. Now, proceed," said Mr. Lee, comfortably seating himself in his favorite chair.

So Minnie again told her story, having the help of her mother, Bob and Addie. This time, they seemed as interested as Minnie.

"Well, well, Minnie. So you've turned philanthropist. I thank my Lord that my daughter feels for the poor, and I heartily endorse all you've done."

"Thank you, father. But—but can't we have Nina and bring her up like other folks? Oh! if you could only see her"—

"I mean to," broke in her father. "I'll go with you and your mother, and see what can be done."

"But Grandpa Baker troubles me. How could he give Nina up, and how can he get along? He's very lame," said Minnie.

"Well, my daughter, I think there is no doubt but what 'Grandpa' can have a home,"

"Where?" said all together.

"In the Home for the Friendless. You know I am one of the trustees for the 'Home,' and if this old gentleman proves worthy, he shall have a good home, and grind out his music to his companions to cheer them up."

"Oh! won't that be splendid?" said Bob.

Minnie went around to her father's chair, and hugged him, her heart running over with thankfulness.

The next day came slowly to this family; but it did come, and father, mother, and Minnie drove to the tenement house in River alley. It did not take long for Mr. Baker to say yes to Mr. Lee's plan, for although it was painful to give up his darling, he knew that he could not do for her as he ought, and rejoiced that a way had been opened for his charge, and that he was to have a good home, and not so far away from Mr. Lee's but what Nina could come and see him at times.

It was soon arranged. Grandpa had a peaceful home, and was soon able to help about the place; the food and clothing changed him in appearance. He became useful; and quite a favorite.

Nina found her way to the hearts of this happy circle.

She was a bright, happy creature, and became a fixture in the Lee family. Even baby couldn't get along without her, and she loved Minnie devotedly. Christmas day came, and Father Lee remembered his household with presents, and among the rest was an elegant motto, richly framed, for Minnie, with this inscription,

"He that giveth to the poor lendeth to the Lord."—*Christian Standard.*

REASON OR FAITH?

1. How is it in the business world?

The activities of men are put forth in faith and trust. The seed is sown in hope; the barque is sent to foreign ports, trusting the cargo to her men and the vessel to the winds—the merchant meanwhile trusting to the laws of demand and supply. Commerce would fold her wings and her carriers rot at the wharf, but for this principle of faith.

2. How in still more practical life?

You eat. How does food become blood and brain, nerve and flesh? Did you treat your dinner as some treat religion, never accepting it till you could both understand and explain all about it, it would indeed be a cold dinner.

When I was a freshman in college, there descended to my class from the class above one who did not believe in taking anything whatever on trust. He remained four years in the freshman class, and is a freshman now, for aught I know.

3. History and mental science teach us also the folly of leaning wholly to our own understanding.

I do not say that here all is a jungle; we know much, but there is more unknowable. One says, "I am material;" another rejoins, "No, you are immaterial;" and a third says, "You are both." The advocates of evolution, natural selection, the survival of the fittest, have their theories. One man says that the mind is in the brain, another that it is everywhere, and still another that it is nowhere. Do you really see objects? "No," the idealist says, "trees are but notions"—rather hard ones, he thinks, who runs against one in the dark or seeks to hew one. Blind leaders of the blind! putting on magnificent airs and scanning God's works with the little eye-glass of Reason, telling what he ought to do.

Remember, we are not to abjure reason, or embrace the creeds of the church because the church teaches them; still less to reject them because we can not explain them.

Let Faith have her place.

Guizot once yielded to doubt, but finally came to believe and adore without attempting to explain. He said that he humbly called himself Christian through the meditation and sacrifice of Jesus Christ.

4. In Biblical and scientific theology we have another field of illustration of the precept of the text. What is sin? What can we determine as to its origin, extent and remedy? Some of Plato's testimonies could hardly have been clearer if he had had our catechism, and Senaca moans out, "No man can clear himself, let some one give him a hand and lead him out!" Could he have seen the pierced hand of Jesus, how gladly would he have grasped it. So Ovid confessed,

"I see and approve the better,
But follow the worse which I condemn."

Pliny and others found relief in suicide. Does Reason guide to safety? No, like a ship bewildered in the fog, though with chart and compass; men, bewildered amid the teachings of Spinoza and Spencer, Annihilation and Restoration, Positivism and Transcendentalism, need the lighthouse of Religion to save them from shipwreck. "He that hath the Son hath eternal life."

Again, when the believer is in Christ, Faith points the way to higher circles of truth. Believing on him whom he has not yet seen, he trusts where he can not trace. Much that is beyond reason does not contradict reason. The Christian may not see the far-off luminous center of truth where all its lines meet, but he knows that there is one. Pascal has said, "There is light enough for those who wish to see, and darkness enough to confound those of opposite disposition." The miner digs not with his finger. He does not attempt to crush the quartz with a nut-cracker. We may not fully comprehend with finite minds the Infinite, though Reason may examine the credentials of revelation. The instinct of love to Christ, rather than cold, critical reason, is the best guide. The disciple led by the voice of the Spirit seldom errs.

Lean not, then, to your own understanding. Reason stands in the valley, gazing upward to distant heights, as the traveler looks up to Mount Washington from Jefferson, or to Jungfrau from Interlachen, while Faith climbs each summit to bring back transporting views, and flower, or fern, or gem. Reason represents the feet, and Faith the wings.

We now are at the head-waters of skepticism, at the beginning of a flood which never was higher than to-day. The Church of Christ has this twofold work before her:

1. To clear the heavens of the sophistry and egotism of infidelity by exhibiting its conspicuous failure to produce character.

2. To exhibit the office and power of Christianity to build up righteousness and true holiness.

Coming home from years of study abroad, a young man one evening, in conversation with his only surviving parent, shocked him with a sneer against the religion of Christ. Not a word of reproach came from the lips of the grieved father. He took his little lamp and went to his chamber. All night that young skeptic heard the tramp of the feet of that sleepless sire, and the sound was a knell of sorrow, the cause of which he well knew. In the morning, the father brought to his son the well-worn Bible of a sainted mother, and desired him to read and compare its teachings with his memories of her life. He read and found a tear-stained and deeply underscored verse, "By their fruits ye shall know them." Conviction seized him. The beauty of her character, the patience, purity and fidelity she had shown, were convincing evidences of the unspeakable superiority of Christian character over the hollow fruits of skepticism. He cast away the toils of the tempter, knelt and consecrated his life and his splendid talents to his Savior, whose voice then and there seemed to say, "This is the way, walk in it."

The surest way, therefore, for us to conquer the unbelief about us is to *live* the faith we profess and thus hasten the day of its grand coronation!—*Rev. Dr. S. R. Dennen.*

YOUNG MEN.

We are glad of the encouraging and appreciative words below, from the *Morning Star.* It does inspire hope to witness all over the land so large a number of young men committing themselves to lives of promise. For these many years, we have been surrounded by and yoked with such, and we have personal testimony to their power for good. God multiply and bless the noble army of young men all over the nation who are committing themselves to the service of the Master above in the works of love for their fellow-men:

"One of the greatest encouragements to the lovers of truth and progress is furnished by the number of strong young men who are enlisting in the work of benevolence. The schools and colleges supply a good proportion, and from their advantages and the spirit they manifest we expect much at their hands. They are not waiting till the close of their courses of study, but are already efficient workers. Harlan Page did more good while attending school than most persons of equal ability do afterwards. Indeed, very few have better opportunities for usefulness than students.

"There ought to be more such workers in all our seminaries. Some of them are favored with almost continual revivals, extending to the majority. Others, from which better things might be expected, send no such cheering report; but rather that piety is declining among them and skepticism gaining ground! It is the boast of some that the influence of the faculty is in the same direction. Religion must be excluded from our State institutions especially, lest they be charged with sectarianism.

"Here surely is a field of labor for Christian students. In any such school, if there are three young men who have the cause of God and humanity at heart, let them set to work persistently and earnestly, like Newell and Judson. All our institutions of learning should be fountains of moral and religious influence, as well as eminent for scientific and classical attainments. Knowledge alone is not a power for good unless sanctified by piety.

"Much the larger portion of our youth are outside the schools, in every department of busy life. Where are they morally and spiritually? Many in the churches, Sabbath-schools, Christian associations and otherwise are rendering excellent service. But the number of such should be greatly increased. In club-rooms, and bar-rooms, saloons and like places of doubtful resort numbers are going down the broad way with fearful rapidity. It is sad to think what havoc is made every day in this manner of the best portion of the community.

"It is not necessary to say that the destiny of Church and State will soon be in the hands of our young men. It is already in their hands. The result in our National and State elections is determined by them. The standard of moral culture is with them. The spiritual condition, the state of benevolent effort, progress and success everywhere depend very much on them.

"We do not ask, what is doing, or what shall be done for the young men? Rather, what are they doing for each other and for the world? What are they allowed and encouraged to do? They have force, and must exert it. If not a strong power for good, they will be a strong power for evil. It may not be needful to supply new modes of activity and influence, except in some localities. If such are not available anywhere, let them be speedily furnished. And let the channels and facilities already open be made most available and encouraging. Never let anyone have occasion to utter those bitter words, "No one cares for me." But give every wayward or desponding heart to feel that in you he has in truth a brother and a friend."

THE DRINK PROBLEM.

Does the human system, in its normal condition, require any toxic stimulant? All physical analogies speak against it. We are frugivorous by nature, partly carnivorous by habit, but certainly not graminivorous; and of all animals only a few graminivorous ones have a natural craving for the mildest of all stimulants: deer, wild goats, and a few of the larger ruminants pay an occasional visit to the next salt-lick. With this exception, the instinct of all mammals in a state of nature revolts against the mere taste of our popular tipples and spices. Monkeys, lemures, and the frugivorous plantigrades loathe the odor of fermented fruits. Tobacco fields need no fence, and only the rage of hunger will induce carnivorous beasts to touch salted or peppered meats. Strong spirits and opium are shunned as deadly poison even by reptiles and the lowest insects. Sustained only by the tonic of the *vis vitæ*, animals endure the rigor of an Arctic Winter, and perform their physical functions with an energy far surpassing the exertions of the most active man. That mental vigor is compatible with a non-stimulating diet, is proved by the teetotalism of many ancient philosophers, and such modern brain-workers as Peter Baile, Grimm, Laplace, Combe, Franklin, and Shelley. But can abstainers combine mental activity with physical exertion, and especially with the monotonous, long-continued drudgery of the laboring classes? In other words, will total abstinence do for the people at large? Is the prosperity of a nation, or even of a community, consistent with a *bona fide* observance of the Maine law? We may doubt if absolute naturalism *a la* Dio Lewis was not something phenomenal even in the century of Cincinnatus; nor have theologians yet decided the point whether the "sweet wine" of the old Hebrews was must or a sort of *Bordeaux sec.* The Pythagoreans of Magna Græcia relaxed their principles before they became a national party. Still, history furnishes one excellent test case in point: the western Saracens abstained not only from wine, but from all fermented and distilled drinks whatsoever, were as innocent of coffee as of tea and tobacco, knew opium only as a soporific medicine, and were inclined to abstemiousness in the use of animal food. Yet six millions of those truest sons of temperance held their own for seven centuries against great odds of heavy armed Giaours, excelled all Christendom in astronomy, medicine, agriculture, chemistry, and linguistics, as well as in the abstract sciences, and could boast of a whole galaxy of philosophers and inspired poets.—*International Review.*

"I WILL never leave thee nor forsake thee." Heb. 13: 5. How can I expound such a promise as this? It is simple and clear as light. It needs not so much exposition as belief and application. It is not the promise of one blessing, but of all. It does not so much say what God will do, as declares that there is nothing which he will not do. The Lord God is a sun and shield; no good thing will he withhold from them that walk uprightly. In these words he offers not simply his gifts, but himself. Whatever there is in God of help and comfort is herein made over to the believer through Christ Jesus; for he says, I will never leave thee nor forsake thee. It contains provision for body and for soul, in life, in death, and in eternity. It covers every instance, addresses itself to every character, and meets every emergency. Resting on the veracity of Jehovah, it needs no proof. Rising beyond all qualification and exception, it requires no elaborate command.—*J. W. Alexander.*

IT is a very common thing for Christians to pray that the Lord will add his blessings to their works, as if they were ahead and the Lord followed after! A Christian's daily prayer should be that he may know what the Lord would have him do. A Christian's daily work should be the doing of what the Lord sets him at. There is never any doubt about the blessing when that order of service is observed.—*Sunday School Times.*

TRUST THOUGH YOU CAN NOT TR

I recollect going once with my
trout fishing. I went with him ma
but I have a special recollection of
After riding a mile or two, we can
road that was unfamiliar to me.
stopped, and father hitched his ho
was always safe to be hitched!
gathered up his rod and line, and
across the field. My little soul wa
enough to hold the pleasure that
going with father to fish, and I ra
pered on behind him, and behave
quite like a little dog.

Father went on throwing his lin
much attention to me. He was
born fisherman, and he never thre
in vain. When he had got across
meadow, and we were climbing ove
into the second one, a strange fear
me. We were in an out of the w
and I did not know the way home
thought of being lost frightened m
looked back and could see the ca
and that dispelled my fears. So
could see the old chaise-top I had
in trusting my father. And there
people who can trust God so long a
see their way.

But by and by we got so far tha
not see the chaise-top; and then m
turned, and I said, "Pa, do you
way home?" "Yes," he said, an
pay much attention to me. That
feel a little better, and I got along
till we came to the third fence,
fears were stronger than before, a
up to father again, and said, "P
know the way home?" "Yes," sa
it scarcely crossed his mind what
ing of it was. I was comforted o
and I went on pit-a-pat, pit-a-pat,
my heart going pit-a-pat all the ti
til we came to still another fence,
a kind of thicket, when I could
any longer, and with tears on my
out, "Pa, do you know the way h
turned round and put his arms
and said: "Why, Henry, I am a
you. Yes, I know the way home.
suppose I would take you where
know the way?" And he patted
head, and parted the hair on my
and I was perfectly content aft
Word and Work.

"FOR ye have need of patience
do we need it? Every day; and a
Why do we need it? Because
brings something to try us. It ask
question, "Tell me where thy gre
lieth?" and puts on the strain
the where. And we "have need of
to stand firm and steady and true
revealing process!

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speak more highly than of Ely's Crea
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destined to be a leading article. W
handled a remedy which has increased
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Swine, and Poultry—breeds, breeding
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Neuralgia, Pleurisy, Lum
Pains in the Chest, Sid
Sudden Colds, Kidney
etc. In these and simil
lief is afforded in from
minutes, and without
slightest inconvenience o
everywhere.

TERRIBLE ACCIDE
Necessitating a Surgical Operation—
er Attempts to Take a Pair of She
Child.
PARENTS BE CAREFU
Domestic accidents are common to
some of them are very serious. Mrs.
South Rondout, Ulster Co., N. Y., so
attempted to take from her child a pair
which it was playing. A slight strugg
which the point of the shears entered
left eye, entirely destroying the sight
physician did what he could, but inten
flammation arose, which, by sympath
the loss of the other eye. Total blindn
an having the care of a household is a
calamity. In this strait, Mrs. W—
well known and skillful Surgeon, Dr
nedy, of Rondout, N. Y., who remov
eye by a very successful operation, se
danger of further harm to the sight of
But, owing to pain and mental distres
needed a tonic and restorative medicin
work the Doctor prescribed "Kenne
Remedy," which sustained its reputat
sure foundation of health.
Dr. Kennedy's "Favorite R
moves all impurities from the blood,
Liver and Kidneys. Cures Constipati
eares and weaknesses peculiar to Fem
sale by all our druggists at ONE DOL

here are they morally and spir-
ny in the churches, Sabbath-
stian associations and otherwise
g excellent service. But the
ch should be greatly increased.
s, and bar-rooms, saloons and
t doubtful resort numbers are
the broad way with fearful ra-
s sad to think what havoc is
ay in this manner of the best
e community.

necessary to say that the destiny
nd State will soon be in the
young men. It is already in
The result in our National
ctions is determined by them.
of moral culture is with them.
condition, the state of benevo-
ogress and success everywhere
much on them.

t ask, what is doing, or what
for the young men? Rather,
doing for each other and for
hat are they allowed and encour-
They have force, and must ex-
t a strong power for good, they
g power for evil. It may not
supply new modes of activity
, except in some localities. If
vailable anywhere, let them be
ished. And let the channels
already open be made most
encouraging. Never let any-
sion to utter those bitter words,
es for me." But give every
esponding heart to feel that in
truth a brother and a friend."

HE DRINK PROBLEM.

uman system, in its normal con-
re any toxic stimulant? All
ogies speak against it. We are
y nature, partly carnivorous by
tainly not graminivorous; and
s only a few graminivorous ones
l craving for the mildest of all
eer, wild goats, and a few of
minants pay an occasional visit
lt-lick. With this exception,
all mammals in a state of
against the mere taste of our
es and spices. Monkeys, le-
the frugivorous plantigrades
r of fermented fruits. Tobac-
no fence, and only the rage of
nduce carnivorous beasts to
or peppered meats. Strong
um are shunned as deadly
reptiles and the lowest in-
ned only by the tonic of the
als endure the rigor of an Arc-
d perform their physical fune-
energy far surpassing the ex-
he most active man. That
s compatible with a non-stim-
s proved by the teetotalism of
philosophers, and such modern
as Peter Baile, Grimm, La-
Franklin, and Shelley. But
combine mental activity with
ion, and especially with the
ong-continued drudgery of the
s? In other words, will total
for the people at large? Is
of a nation, or even of a com-
tent with a *bona fide* observ-
aine law? We may doubt if
ralism *a la* Dio Lewis was not
enomenal even in the century
s; nor have theologians yet
oint whether the "sweet wine"
brews was must or a sort of
The Pythagoreans of Magna
their principles before they
onal party. Still, history fur-
ellent test case in point: the
ens abstained not only from
all fermented and distilled
ever, were as innocent of coffee
tobacco, knew opium only as a
ine, and were inclined to ab-
the use of animal food. Yet
those truest sons of temper-
ir own for seven centuries
dds of heavy armed Giaours,
ristendom in astronomy, med-
ure, chemistry, and linguistics,
ie abstract sciences, and could
le galaxy of philosophers and
—*International Review.*

er leave thee nor forsake thee."
How can I expound such a
s? It is simple and clear as
ls not so much exposition as
lication. It is not the promise
, but of all. It does not so
t God will do, as declares that
g which he will not do. The
sun and shield; no good thing
old from them that walk up-
ese words he offers not simply
himself. Whatever there is in
nd comfort is herein made over
through Christ Jesus; for he
ver leave thee nor forsake thee.
vision for body and for soul,
h, and in eternity. It covers
addresses itself to every char-
ets every emergency. Resting
of Jehovah, it needs no proof.
all qualification and exception,
elaborate command.—*J. W.*

common thing for Christians
e Lord will add his blessings
as if they were ahead and the
after! A Christian's daily
be that he may know what the
ave him do. A Christian's
uld be the doing of what the
at. There is never any doubt
ing when that order of service
Sunday School Times.

TRUST THOUGH YOU CAN NOT TRACE.

I recollect going once with my father a trout fishing. I went with him many times, but I have a special recollection of this time. After riding a mile or two, we came into a road that was unfamiliar to me. There we stopped, and father hitched his horse—that was always safe to be hitched! He then gathered up his rod and line, and we started across the field. My little soul was not big enough to hold the pleasure that I had in going with father to fish, and I ran and capered on behind him, and behaved myself quite like a little dog.

Father went on throwing his line without much attention to me. He was a natural born fisherman, and he never threw his line in vain. When he had got across the first meadow, and we were climbing over the fence into the second one, a strange fear came over me. We were in an out of the way place, and I did not know the way home; and the thought of being lost frightened me. But I looked back and could see the carriage-top and that dispelled my fears. So long as I could see the old chaise-top I had no trouble in trusting my father. And there are many people who can trust God so long as they can see their way.

But by and by we got so far that we could not see the chaise-top; and then my fear returned, and I said, "Pa, do you know the way home?" "Yes," he said, and did not pay much attention to me. That made me feel a little better, and I got along very well till we came to the third fence, when my fears were stronger than before, and I came up to father again, and said, "Pa, do you know the way home?" "Yes," said he; but it scarcely crossed his mind what the meaning of it was. I was comforted once more and I went on pit-a-pat, pit-a-pat again, and my heart going pit-a-pat all the time too until we came to still another fence, where was a kind of thicket, when I could not stand it any longer, and with tears on my face I cried out, "Pa, do you know the way home?" He turned round and put his arms about me, and said: "Why, Henry, I am ashamed of you. Yes, I know the way home. Do you suppose I would take you where I did not know the way?" And he patted me on the head, and parted the hair on my forehead: and I was perfectly content after that.—*Word and Work.*

"For ye have need of patience." *When* do we need it? Every day; and all the day! *Why* do we need it? Because every day brings something to try us. It asks Delilah's question, "Tell me where thy great strength lieth?" and puts on the strain to find out the where. And we "have need of patience" to stand firm and steady and true amidst the revealing process!

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TERRIBLE ACCIDENT

Necessitating a Surgical Operation—Loving Mother Attempts to Take a Pair of Shears from Her Child.

PARENTS BE CAREFUL.

Domestic accidents are common to women, and some of them are very serious. Mrs. Warner, of South Rondout, Ulster Co., N. Y., some weeks ago attempted to take from her child a pair of shears with which it was playing. A slight struggle ensued, in which the point of the shears entered Mrs. Warner's left eye, entirely destroying the sight. Her family physician did what he could, but intensely painful inflammation arose, which, by sympathy, threatened the loss of the other eye. Total blindness to a woman having the care of a household is an irretrievable calamity. In this strait, Mrs. W—— applied to the well known and skillful Surgeon, Dr. *David* Kennedy, of Rondout, N. Y., who removed the injured eye by a very successful operation, setting aside all danger of further harm to the sight of the other eye. But, owing to pain and mental distress, her system needed a tonic and restorative medicine. To do this work the Doctor prescribed "Kennedy's Favorite Remedy," which sustained its reputation and laid a sure foundation of health.

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In fact it has proved to be the greatest and best remedy that has ever been discovered. It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach.

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ABSTRACT OF TIME TABLE.

Adopted Nov. 15th, 1880.

EASTWARD.

STATIONS.	No. 8	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.05 AM
Little Valley	.....	2.52 "	.....	8.42 "
Salamanca	8.25 AM	3.50 PM	.....	9.02 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	.....	10.00 "
Cuba	9.25 "	4.58 "	.....	10.37 "
Wellsville	10.22 "	5.50 "	.....	11.39 "
Andover	.....	.....	.....	12.01 PM
Alfred	.....	.....	.....	12.21 "
Leave				
Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2.59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	.....
New York	10.00 PM	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.53, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.5', Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M.

9.00 A. M., daily, from Dunkirk, stopping at Sheridan 9.11, Forestville 9.19, Smith's Mills 9.28, Perrysburg 9.45, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

10.00 P. M., daily, from Dunkirk, stopping at Sheridan 10.16, Forestville 10.28, Smith's Mills 10.40, Perrysburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at 12.45 P. M.

WESTWARD.

STATIONS.	No. 3*	No. 9‡	No. 29	No. 1
Leave				
New York	7.00 PM	.....	7.15 PM	9.00 AM
Port Jervis	10.55 "	.....	.....	12.13 PM
Hornellsville	8.10 AM	12.20 PM	12.50 PM	8.55 PM
Alfred	.....	12.45 PM	.....	.....
Andover	.....	1.05 "	.....	.....
Wellsville	9.13 AM	1.24 "	2.15 PM	9.57 PM
Cuba	10.01 "	2.22 "	3.00 "	10.49 "
Olean	10.29 "	2.50 "	4.07 "	11.15 "
Carrollton	11.04 "	3.22 "	5.02 "	11.39 "
Great Valley	.....	3.40 "	5.13 "	.....
Arrive at				
Salamanca	11.15 "	3.45 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	4.35 PM	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	6.00 "	7.40 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.35, Forestville 7.20, Sheridan 7.38, and arriving at Dunkirk at 8:00 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

Sunday Train 1 will run between Salamanca and Dunkirk.

* Daily.
‡ Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH

WESTWARD.

STATIONS.						
	21.					
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave						
Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
Arrive at						
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave						
Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at						
Buttsville	12.25	.....	5.45	.....	.....	.....

7.05 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.30 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD.

STATIONS.		20.				
	A. M.		A. M.	P. M.	P. M.	
Leave						
Buttsville	6.40	.....	8.40	.....	1.10	.....
Custer City	7.28	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.55	.....	9.50	1.35	3.18	.....
Leave		A. M.				P. M.
Bradford	8.00	6.20	10.03	2.40	4.15	6.00
Arrive at						
Carrollton	8.45	6.55	10.45	3.20	4.55	7.20

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

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A train will leave Buttsville at 6.40 A. M., arriving at Carrollton 8.45 A. M., and leave Carrollton at 5.05 P. M., arriving at Bradford 5.54.

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LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

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Contributions for this department are solicited, and may be addressed to either of the above.

INTERNATIONAL LESSONS, 1881.

LESSONS IN LUKE.

FIRST QUARTER.

Jan. 1. Zacharias and Elisabeth. Luke 1: 5-17.
Jan. 8. The Song of Mary. Luke 1: 46-55.
Jan. 15. **The Prophecy of Zacharias.** Luke 1: 67-79.
Jan. 22. The Birth of Jesus. Luke 2: 8-20.
Jan. 29. Simeon and the Child Jesus. Luke 2: 25-35.
Feb. 5. The Boyhood of Jesus. Luke 2: 40-52.
Feb. 12. The Preaching of John the Baptist. Luke 3: 7-18.
Feb. 19. The Preaching of Jesus. Luke 4: 14-21.
Feb. 26. Christ Healing the Sick. Luke 5: 12-26.
March 5. Witness of Jesus to John. Luke 7: 19-28.
March 12. The Sinners' Friend. Luke 7: 36-50.
March 19. Review.
March 26. Missionary Lesson: Preaching the Kingdom. Luke 9: 1-6.

III.—THE PROPHECY OF ZACHARIAS.

BY REV. O. U. WHITFORD.

For Sabbath-day, January 15.

SCRIPTURE LESSON.—LUKE 1: 67-79.

67. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
68. Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,
69. And hath raised up a horn of salvation for us in the house of his servant David;
70. As he spake by the mouth of his holy prophets, which have been since the world began:
71. That we should be saved from our enemies, and from the hand of all that hate us;
72. To perform the mercy *promised* to our fathers, and to remember his holy covenant;
73. The oath which he sware to our father Abraham,
74. That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,
75. In holiness and righteousness before him, all the days of our life.
76. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
77. To give knowledge of salvation unto his people by the remission of their sins,
78. Through the tender mercy of our God; whereby the day-spring from on high hath visited us,
79. To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

(Commit to memory verses 68-75.)

CENTRAL TRUTH.—Christ sent as our Savior, light, and guide.

DAILY READINGS.

1. The lesson. Luke 1: 67-79.
2. Moses's prophecy of Christ. Deut. 18: 15-19.
3. Isaiah's prophecy of Christ. Isa. 11: 1-16.
4. Malachi's prophecy of John. Mal. 3: 1; 4: 5, 6.
5. The birth of John. Luke 1: 57-66.
6. The birth of Christ. Luke 2: 4-20.
7. The preaching of John. Matt. 3: 1-12.

GOLDEN TEXT.—"The day-spring from on high hath visited us."—Luke 1: 78.

TIME.—5 B. C.

PLACE.—Probably Jutta, in the hill country of Judah.

RULERS.—Augustus Cæsar, Emperor of Rome; Herod the Great, King of Judea.

PRONUNCIATION, DEFINITIONS.

Zach'-a-ri'-as—Whom God remembers. A priest descended from Aaron.

Proph'-e-sied—Foretelling future events, celebrating in song, to teach, explain, preach, exhort. The prophecy of Zacharias is chiefly an inspired song of praise to God.

Re-deemed'—One ransomed from captivity or bondage by paying a stipulated price. The sufferings and death of Jesus are the ransom paid to rescue sinners.

Cov'-e-nant—An agreement, a contract, a promise conditioned on certain terms. The covenant to Abraham was a promise of God.

Re-mis'-sion—Pardon or forgiveness of sin upon repentance, so that the sinner is regarded as though he had not committed the sin.

OUTLINE.

I. **The prophet.** v. 67.
II. **The Redeemer.** v. 68-75.
III. **The herald.** v. 76-79.

QUESTIONS AND HINTS.

Introduction. What was the subject and Golden Text of last lesson? Who rejoiced? Why? Whom will God bless? Who uttered the words of this lesson? Note how Zacharias became dumb, and on what occasion his speech returned. Why was the child called John? Notice how and why fear prevailed, and how the sayings spread. Why was more expected of this child?

I. **The prophet.** v. 67. Who prophesied? What is it to prophesy? About whom and what did he prophesy? Who prophesied before Zacharias concerning the same? What is it to be filled with the Holy Ghost? Could Zacharias have prophesied without the Holy Spirit? Does the Holy Spirit dwell in you?

II. **The Redeemer.** v. 68-75. What is it to redeem? How does Jesus redeem the sinner? Horn means strength. Horn of salvation refers to Christ as a mighty redeemer—able to save. Trace Christ as a descendant of David. What prophets gave the most striking prophecies of the coming of Christ? Gen. 49: 10; Deut. 18: 15-18; Isa. 9: 6, 7. From what enemies of the soul does Christ save man? What promise made to Abraham was to be fulfilled by the coming of Christ? When and where was it made? What is a covenant? Are you serving God in holiness and righteousness for a lifetime?

III. **The herald.** v. 76-79. What does Zacharias predict of his child? What prophets of the Old Testament predicted the same? When and where did John begin his preaching? Whose ways was he to prepare? Observe the work which John was to do: (1) to give the *knowledge* of salvation; (2) the *ground* of salvation by the forgiveness of sins; (3) *all through Christ*, the day-spring, "the Sun of righteousness" (Mal. 4: 2); (4) that the saving light of the gospel should come to all who are in spiritual darkness and death, and guide them into the ways of peace and the joys of salvation. Is Christ in you the life, light, and guide of your soul?

INTRODUCTION.

Following the hymn of praise by Mary, we have the prophetic song of Zacharias. His term of service as priest had expired. He was now living in a city (probably Jutta) in the hill country of Judah. He had been deprived of the power of speech, because of his unbelief in the statement of the angel of the Lord. When the son which was born to him was eight days old, he was circumcised and named; and on that day Zacharias received again his speech and broke forth into the song of praise and prophecy which constitutes this lesson.

EXPLANATIONS.

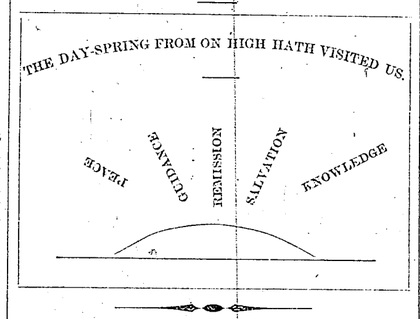
I. The prophet. v. 67. Zacharias was so illumined and guided by the Holy Spirit, that he saw future events as present. He predicted in poetic utterances the coming of the Messiah and his kingdom; and the glorious salvation and holy life which would come to his people. He foretold the office, character, and work of John as the forerunner of Jesus, to prepare the way of his coming. Christians may not be so illumined by the Holy Spirit as to foretell future events, yet they can so have him dwell in their hearts that their spiritual perceptions shall be keener and clearer; a better apprehension of the nature and work of Christ's kingdom given them; their relations and duties to God, Christ, the church, and to humanity better understood and performed; their souls quickened, their consciences purged of dead works, and be molded more and more into the image of Christ.

II. The Redeemer. v. 68-75. Zacharias foresaw several things in his vision of the coming Redeemer: (a) That God would look graciously upon his sinful and rebellious people; behold their misery and lost condition, and come to their relief. (b) That God was about to redeem them from the bondage of sin. The promised Redeemer was about to come and pay the ransom that the sinner might escape the penalty of his transgressions. (c) Under the figure of a horn, which denotes strength, he saw that this Redeemer would be a mighty Savior, able to save all who would come to him. (d) That he saw what the holy prophets long years before had seen. Among those who predicted the coming of the Messiah, perhaps the most striking were, Jacob, Gen. 49: 10; Moses, Deut. 18: 15-18; David, Psa. 110, Isa. 9: 6, 7; 53. (e) That this Redeemer would save his people from their political enemies, and above all, from the enemies of their souls—Satan, sin, and death. (f) That he would bestow the blessings and mercies upon the children which were promised to their fathers, and fulfill the promise and oath which God had given to Abraham. Gen. 22: 15-18. (g) That the deliverance which this precious Redeemer would purchase, would result in drawing men to God in love and reconciliation, and in obedience to his requirements. That there would be fearless and faithful service to God, and a continued holy life before him. The Messiah came according to the prophecy, and all the glorious spiritual results which were expected, have been and are being realized. Are you rejoicing in this Redeemer because by faith in him your sins are forgiven and you have become reconciled to God? Are you living in Christ daily, and faithful in his service? Are you growing in grace, and being molded more and more into the image of Christ? If you are not, why not?

III. The herald. v. 76-79. Zacharias turning to his son predicts his work, as the messenger of the Lord, to prepare the way for his advent and ministry. Isaiah and Malachi had prophesied of the office and work of John. Isa. 40: 3, Mal. 3: 1. Zacharias saw that the work of his son was, (1) To go before Jesus to herald his coming and his ministry of love and self-denial. (2) To teach the nature and necessity of the salvation which Christ would provide. (3) That to have that salvation, there must be repentance and forgiveness of sin through faith in this Savior; hence, John in his ministry preached repentance, and baptized believers upon the confession of their sins. Matt. 3: 1-6. (4) That this salvation and its glorious results were because of the mercy of God in sending the "Dayspring," the "Sun of Righteousness" from on high, to light sinners sitting in the midnight darkness of sin, with the dark pall of spiritual death hanging over them, blind to the way of life and the need of life, into the way, the truth, and the life, that lead to God, peace, joy, and heaven.

Every Christian is a herald of Christ, to proclaim by word and example the glad tidings of salvation to lost sinners. Every Christian is a light-bearer. "Ye are the light of the world." Are you letting the light of the blessed gospel of Christ in you shine out to the glory of God and the upbuilding of Christ's kingdom in the earth.

HINTS FOR THE BLACKBOARD.



TEACHING OR PREACHING.

Though all preaching ought to be teaching, teaching should never become simply preaching. You may *tell* a person a given fact or truth without teaching him anything in regard to it; but when by judicious questions you have drawn out from him a statement of that fact or truth, in his own words, then you have taught him something. It is necessary not only to state a thing, but the teacher must make sure that the pupil understands what the words mean. A gentleman was showing a boy, by means of an apple, the motion of the earth. "Why," said he, "you don't mean that the earth really turns round, do you?" "Certainly. Did you not learn that years ago?" "Yes sir," he responded, I *learned* it, but I never *knew* it before." They understood this thing well in the days of Nehemiah. "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." Neh. 8: 8.

So in the Sabbath-school class, preaching is not teaching; but then how many a teacher spends the lesson-hour simply telling, in his own words, what he has found in the lesson, without eliciting a single inquiry or answer from them in return. "But," says some one, "my class won't answer, I have tried questioning and can't get anything out of them, so I have to preach or do nothing." That is not proved. Did you ever try anything else and fail at first, but succeed after many trials? Colburn's Mental Arithmetic used to have a motto "What a man has done man may do," and no better advice was ever given than

"If at first you don't succeed
Try, try again."

Trumbull says he tried for two years before he succeeded in getting his class of young people to converse freely on the lesson, but by perseverance and careful training of himself, he did succeed. The *Sunday School Times* recently put this point pretty sharply, in answer to a correspondent. It says:

"He ought to understand—every teacher ought to—that this trouble about getting answers from scholars rests with the teacher, not with the scholars. To take this out of the Sabbath-school; how would it be elsewhere? Suppose that a man meets those boys on the street, and asks them a civil question: if they don't answer him, does he square away, and begin a formal speech to them? And is that his way when he goes into ladies' society? Because he finds himself unable to get answers from bashful misses, does he commonly take position in the middle of the floor and begin an address to the shy and embarrassed damsels? Nonsense; his business is to get answers. He ought to set himself to that work with no alternative but death in the effort. And let him understand at the start that it is a great deal more important that he should find out what those scholars know, than that he should tell them what he knows. He will never learn their needs by the most impressive and eloquent of his lectures. While a man calls himself a teacher, let him understand that he can never do his work without teaching."

CHRISTMAS IN OUR SABBATH-SCHOOLS.

Milton Junction, Wis. The Sabbath-school were to hold their entertainment on the evening of Dec. 30th, at which they were to have literary exercises, addresses, dialogues, and a distribution of presents.

Plainfield, N. J. In this school, the class exercises on Christmas day were dispensed with, and a Christmas service, entitled "Christmas Gifts," was substituted. The school convened at 3.30, and the session extended into the evening, when the subject of the service was practically exemplified by presents of baskets of fruit and candy given to the younger members of the school, and Christmas cards to all, as well as copies of "Peloubet's Notes" to the teachers. A part not set down in the programme was the presentation to the superintendent by the school of a fine "Rogers Group," and an elegant copy of the "Gallery of Famous Poets." A social followed, wherein old and young enjoyed a "Merry Christmas" indeed.

No matter how you seem to fatten on a crime, that can never be good for the bee which is bad for the swarm.—*Emerson.*

A SPLENDID MEDICINE.

MAHONING FURNACE, Pa., May 13th, 1878.

DR. M. M. FENNER, Fredonia, N. Y.:

Dear Sir,—I have tried your Blood and Liver Remedy and Nerve Tonic and find that it is a splendid medicine. My father had been sick for a long time. One bottle has helped him more than any medicine he has ever used. My wife, also, has used a bottle with good results.

Yours truly, JACOB SMITH.

Dr. Fenner's Blood and Liver Remedy and Nerve Tonic may well be called "the conquering hero" of the times. Whoever has "the blues" should take it, for it regulates and restores the disordered system that gives rise to them. It always cures Biliousness and Liver Complaint, Jaundice, Dyspepsia, Constipation, Headaches, Fever and Ague, Spleen, Enlargements, Scrofula, Erysipelas, Pimples, Blotches, and all Skin Eruptions and Blood Disorders, Swelled Limbs and Dropsy, Sleeplessness, Impaired Nerves and Nervous Debility; restores flesh and strength when the system is running down or going into decline; cures Female Weakness and Chronic Rheumatism, and relieves Chronic Bronchitis, and all Lung and Throat difficulties. It does these things by striking at the root of disease and removing its causes.

Dr. Fenner's Improved Cough Honey will relieve any cough in one hour. Try a sample bottle at 10 cents.

Dr. Fenner's Golden Relief cures any pain, as Toothache, Neuralgia, Colic, or Headache, in five to thirty minutes, and readily relieves Rheumatism, Kidney Complaint, Diarrhœa, etc. Try a sample bottle at 10 cents.

Dr. Fenner's Vegetable Blood and Liver Pills. The best family physic known. For sale by dealers.

Sold by A. E. & W. H. CRANDALL, Alfred Centre, and WM. R. BURDICK, Alfred.

"BUSINESS PRINCIPLES."

When you want something to attend strictly to business and cure a cough or cold in the head, get Dr. Fenner's Improved Cough Honey. It will relieve any case in one hour. Try a sample bottle at 10 cents.

AGENTS AND CANVASSERS make from $25 to $50 per week selling goods for E. G. RIDEOUT & Co., 10 Barclay Street, New York. Send for their Catalogue and terms.

ADVERTISING CHEATS.—It has become so common to write the beginning of an elegant, interesting article and then ran it into some advertisement, that we avoid all such cheats, and simply call attention to the merits of Hop Bitters in as plain, honest terms as possible, to induce people to give them one trial, as no one who knows their value will ever use anything else.—*Providence Advertiser.*

DYSPEPSIA.—If you have a sense of weight or fullness in the stomach, a changeable appetite, a morbid craving, low spirits after a full meal with a severe pain, wind rising on the stomach, vomiting and fluttering at the pit of the stomach and soreness over it, nausea, headache, or some of these symptoms, you are suffering from Dyspepsia. *Parmelee's Great Dyspepsia Compound* will speedily relieve and permanently cure you. Sample bottles, 15 cents; large size $1. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

15 STOP ORGANS $58.—Beatty's Organs with 4 full Sets of Reeds, 15 Stops, Stool, Book, and Music, are now offered for $58. New and beautiful styles as low as $30, and up to $1,000; 2 to 32 Stops. Pianos from $125 to $1,600. These instruments are fully guaranteed for six years. Besides, they are shipped on test trial. No money required until they are examined at your own home and found just as represented. An endless variety of new styles are now being offered for the holiday season. Read Mr. Beatty's new advertisement, and send to Washington, N. J., for his latest Illustrated Catalogue, just issued, with a beautiful steel-plate engraving, sent free to all who apply.

A STUBBORN AND HARRASSING Cough that will not yield to ordinary remedies, may be thoroughly cured by *Hamilton Cough Balsam*, a most effective remedy for all Bronchial and Pulmonary disorders, and a certain cure for croup, diphtheria, whooping cough and other affections to which children are liable. Sample bottles 25 cents; large size, 50 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

EXPERIENCE THE BEST TEACHER.—We know from experience that *Hamilton's Cough Troches* are just what they are recommended to be. They give almost immediate relief in Bronchitis, Throat Affections, and Hoarseness. They also give relief to catarrh, a form of chronic throat disease. Price 25 cts per box. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

WE are strongly disposed to regard that person as the best physician who does most to alleviate human suffering. Judged from this standard, MRS. LYDIA E. PINKHAM, 233 Western Avenue, Lynn, MASS., is entitled to the front rank, for her Vegetable Compound is daily working wonderful cures in female diseases. Send for circular to the above address.

BILIOUSNESS.—Are you bilious? Do you suffer from sick headache, sick stomach, dizziness, constipation? Does your appetite fail? Are you averse to all exertion, dull and languid? Is life almost a burden? If so your *blood* is impure, your *liver* torpid; you need a medicine that will relieve you. *Parmelee's Blood Purifier* will meet your case in every instance. It is simple but *efficacious*. Price $1 per bottle; sample bottle 15 cents. Sold by G. W. Rosebush, Alfred Centre, and Wm. R. Burdick, Alfred, N. Y.

NOT SO BAD.

The agony of Neuralgia, Toothache, Headache, or any pain whatsoever can be relieved instantaneously by using Dr. Fenner's Golden Relief. It also readily cures Rheumatism, Backache, Kidney disease, Colic, Diarrhœa, Dysentery, Burns, Bruises, etc. Try a sample bottle at 10 cents.

A LOSING JOKE.—A prominent physician of Pittsburgh said jokingly to a lady patient who was complaining of her continued ill health, and of his inability to cure her, "try Hop Bitters!" The lady took it in earnest and used the Bitters, from which she obtained permanent health. She now laughs at the doctor for his joke, but he is not so well pleased with it, as it cost him a good patient.—*Harrisburgh Patriot.*

MARRIED.

At Alfred Centre, N. Y., Dec. 25th, 1880, by Eld. N. V. Hull, MILO M. TURNER and ELLA JAYNE, both of Alfred.

Near Leonardsville, N. Y., at the house of R. E. Brand, Dec. 15th, 1880, by Rev. Mr. Gifford, Mr. PELEG S. JENNINGS, of Brookfield, and Miss NORA J. BRAND, of Leonardsville.

In Shiloh, N. J., Dec. 24th, 1880, by Rev. T. L. Gardiner, Mr. HENRY H. NELSON and Mrs. MARY E. WOOD, all of Shiloh.

In Westerly, R. I., Dec. 22d, 1880, by Rev. L. A. Platts, WINFIELD S. FRENCH, of Millford, Ct., and MARY B. VAUGHAN, of Pawcatuck, Ct.

At Ashaway, R. I., Dec. 18th, 1880, by Rev. A. E. Main, Mr. IRVING E. LEWIS and Miss CLARA E. MERRITT, both of North Stonington, Ct.

At Milton Junction, Wis., by Rev. N. Wardner, Mr. LEVI K. PECK and Miss ELLA BUTTS, both of Fulton, Rock Co., Wis.

In Cortland, DeKalb Co., Ill., Dec. 21st, 1880, by Eld. B. S. Williams, Mr. L. A. KING, of Cortland, and Miss LILLIE E. CHAMPLIN, of Farina, Fayette Co., Ill.

DIED.

In Fulmer Valley, N. Y., Dec. 15th, 1880, Mrs. ZERUVIAH FULMER, wife of William Fulmer, deceased, aged 73 years, 8 months, and 16 days. She had apparently been in her common health until two days before her death, when she was taken with a difficulty of the chest, but was not thought dangerously ill until she said she was dying, and in a moment she was gone. It was decided that she had paralysis of the heart. She was a woman highly respected by those who knew her and will be much missed in the community. She has left a large circle of relatives and friends. J. K.

Near Sackett's Harbor, N. Y., Oct. 23d, 1880, Mrs. SARAH M. CLARKE, wife of Nelson Clarke, aged 61 years. She was the daughter of Ichabod Babcock, and was born in Cattaraugus county, N. Y. In early life she moved into the bounds of the First Brookfield Church, of which she became a member. After moving to Jefferson county she joined the Hounsfield Church. She afterward joined the Seventh-day Advent Church, of which she was a member when she died. She died in hope of the crown of life. Her funeral was attended by Eld. A. B. Prentice, who preached from Rev. 2: 10.

Be it ours one day to meet her,
When this life's stern toils are o'er;
Be it ours in heaven to greet her,
There to live forevermore. A. B. P.

In Stephentown, N. Y., Dec. 23d, 1880, of croup, JOHN DAVIS CARRIER, son of Kerley J. and Sardinia Carrier, aged 2 years and 10 months. "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." B. F. R.

At Hebron Centre, Pa., Dec. 17th, 1880, of diphtheria, GUY E., son of Isaac C. and Eliza A. Wilcox, in the 13th year of his age. L. M. C.

In Shiloh, N. J., Dec. 18th, 1880, of typhoid fever, MRS. AMANDA, wife of Thomas Tomlinson, and daughter of Brother John T. Davis. Had she lived one day longer her death would have occurred on her 51st birthday. She was a consistent Christian, and a member of the Shiloh Church. She will be held in grateful memory by many who have received her kind attentions in time of sickness, for she was true and untiring in her efforts to care for those who were in need of help. The bereaved ones in the home have the heartfelt sympathy of all who know them, in this affliction, which takes from them the true wife and mother. T. L. G.

In Jersey City, N. J., Dec. 23d, 1880, very suddenly, Mrs. HANNAH W. DUNHAM, in the 69th year of her age. The subject of this notice was a member of the New Market Seventh-day Baptist Church, but for several years past had resided in Jersey City. Her remains were brought to New Market for interment. L. E. L.

In Westerly, R. I., Dec. 18th, 1880, after a brief illness, in the 50th year of her age, Mrs. MARY A. ARNOLD, wife of Dr. B. F. Arnold, and daughter of the late John P. Saunders, of Charlestown, R. I. Mrs. Arnold was a noble, Christian woman. At the age of fourteen years she professed Christ in baptism, uniting with the Baptist Church in Charlestown. Subsequently she united with the First Baptist Church in Westerly, and, from the date of its organization until her death, was a member of the Calvary Baptist Church in the same village. In each of these churches she filled her place well. Her kindly offices as neighbor and friend, and they were many, were performed with rare tact and cheerfulness, but it was in her own home that her many graces and virtues shone most conspicuously. Her funeral was attended Dec. 21st. Sermon from the text, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." L. A. P.

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WHOLESALE PRODUCE MARKET.

Review of the New York markets for butter, cheese, etc., for the week ending Dec. 24th, 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 19,075 packages; exports were ——— packages. There is a constant increase of the supply, and without an export movement the market is at a comparative stand-still. The dullness is intensified by the partial suspension of business through the holidays, but after New Year's an improvement is hoped for. At the moment there have been some sales quite off in price—several State dairies going at 20 @ 23 cents, while at the same time some long entire fine dairies are held at 25 @ 27 cents. Fresh Elgin butter was lower, with sales here at 34 @ 35 @ 36 cents, with a surplus offering which acts as a drag on prices, and with an increase in milk after January. This fresh-made butter seems likely to continue in liberal stock. Oleo., Secene, etc., are offered low, sale being very limited at much above grease rates. We quote:

Fine present make Western creameries	34 @ 36
Fine Oct. make sour cream creameries	30 @ 32
" " sweet "	26 @ 28
Creamery make, early	24 @ 25
Farm dairy, choice, fresh	26 @ 28
" early firkins, choice	23 @ 24
" off qualities, faulty	18 @ 20
Imitation creamery	24 @ 33
Western factory, present make	20 @ 22
" June make	15 @ 17
" common, low grade	12 @ 14

CHEESE.—Receipts for the week were 36,988 boxes; exports, ——— boxes. To-morrow being Christmas, to-day is practically Saturday, and exporters are engaged closing up shipments, and purchases are practically suspended. Buyers seem to be mostly looking for sound, solid, meaty cheese at from 10½ @ 12 cents, for which there is good demand. We quote:

Factory, fine Sept.	— @ 13
" late made, good to choice	11½ @ 12½
" early, fair to good	10 @ 12
" half skimmed	8 @ 11
" full skimmed	4 @ 6

EGGS.—Receipts for the week were 3,563 packages. Eggs are selling quick at 22 @ 24 cents for prime marks, and 32 @ 34 for near-by, fresh-laid eggs, and the holiday demand makes an active market.

BEANS.—This market is quiet at former prices. We quote:

Marrows, per bush., 62 lbs	$1 70 @ $1 90
Mediums, " "	1 50 @ 1 75

DRIED FRUITS:—Evaporated apples are quiet. We quote:

Evaporated apples, ring cut, choice	8 @ 9½
" " fair to good	7 @ 8
State and Western, quarter apples	5 @ 5½
Apples, North Carolina, sliced	4 @ 6
Peeled peaches, evaporated	25 @ 28
Unpeeled peaches, halves and quarters	6 @ 8
Raspberries, dried	25 @ 28
Blackberries, "	7 @ 8

BEESWAX per lb., 23 @ 24 cents.

DRESSED POULTRY.—There was good Christmas demand and turkeys were higher. We quote:

Turkeys, per lb	12 @ 13
Ducks, per lb	11 @ 13
Fowls and Chickens, per lb	8 @ 10
Geese, per lb	8 @ 10

GREEN APPLES.—We quote:

Spitzenberg	$2 00 @ $2 25
Baldwins	1 75 @ 2 00
Greenings	1 50 @ 1 75
Mixed lots of Winter fruit	1 50 @ 2 00

CRANBERRIES.—We quote:

Cape Cod Cranberries, per bbl	$5 50 @ $7 00
Jersey " per crate	1 50 @ 2 00

POTATOES.—We quote:

Peach Blows, per bbl	$1 50 @ $2 00
Early Rose, "	1 75 @ 2 00
Snow Flakes, "	1 75 @ 2 00
Peerless, "	1 50 @ 1 75

ONIONS.—We quote:

Onions, white, per bbl	$5 00 @ $5 50
" red, "	3 25 @ 3 50

BUTTER, CHEESE, EGGS, BEANS, ETC.

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The Sabbath R

PUBLISHED WEEKL

BY THE

AMERICAN SABBATH TRAC

—AT—

ALFRED CENTRE, ALLEGAN

As the Denominational Paper of Baptists, it is devoted to the exposit tion of the views of that people, all reformatory measures which sha improve the moral, social, or physi humanity. In its Literary and Inte ments, the interests and tastes of all will be consulted.

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ADDRESS.

All communications, whether on publication, should be addressed BATH RECORDER, Alfred Centr ty, N. Y."

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"WHAT WILT THOU HAVE

Oh, for a vision and a voice to lead
To show me plainly where my w
Go where I may, fresh hindrances
Vain and unanswered seems my

Hush! unbelieving one; but for th
But for thine own impatience an
Thou wouldst see thy Master's lovi
Who by those hindrances is lead

He who of old through Phrygia a
Led the Apostle Paul and blesse
If he forbid to preach the Word to
Must have prepared a work for t

Courage and patience! Is the Mas
Has he no plan, no purposes of
What though awhile his counsel h
It is maturing in the world abov

Wait on the Lord; in his right han
And go not forth uncalled to stri
Shun like a sin the tempting work
God's love for souls, be sure, exc

None are good works for thee but
Ask to be filled with knowledge
Cost what it may. Why live a life
One work throughout, God's ple

But if, indeed, some special work
Canst thou afford this waiting in
By each successive task God educa
What if the iron be too blunt to

Oh, thou unpolished shaft, why le
Oh, thou blunt ax, what forest c
Unsharpened sword, canst thou the
Go back to thine own Maker's fo

Submit thyself to God for prepara
Seek not to teach thy Maker and
Call it not zeal; it is a base templa
Satan is pleased when man dicta

Down with thy pride! With holy
On each self-flattering fancy tha
Did not the Lord himself, for our
Lie hid in Nazareth for thirty ye

Wait the appointed time for work
Lest by the tempter's wiles thou
Fresh be the oil wherewith thou a
Let God prepare thee for the wo

—*Evan*

RESURRECTION

BY J. H. KELLOGG,

Reply to Eld. Wardner's

Concluded from last

To convince Eld. W. and we have no disposition to ev we have not already done s notice the four questions in our theory "culminates."

1. "What was that pre- that could be killed by m Christ himself speak: "I la "No man taketh it from down of myself." John 10 is, Christ possessed the pow aid of his Father, to defend any assault which might be by men. Wicked men were his life as they were permitt disclaim any ability to expl the union between divinity Christ. In this respect we tage in our theory over a Scriptures say, "He was m like unto his brethren." W