

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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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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For the Sabbath Recorder.

THE CRUCIFIED ONE.

BY T. RUSSELL CHASE.

The world, in darkness, failed to see  
His crucifixion was to be;  
His mighty love's redeeming plan,  
Was handed down from God to man.

Chorus—From God to man, from God to man,  
His mighty love's redeeming plan,  
Was handed down from God to man.

He died and bled upon the tree,  
That we might live, and heaven see,  
And all the agony of that hour  
Was full of love and heavenly power.

The world's Redeemer, and our King,  
All praise to him, O, let us sing;  
Let heavenly love our faith increase,  
And crown him Lord, the Prince of Peace.

He breathes his love in every flower,  
His wondrous works we see each hour;  
The world once knew his shining face,  
But now we know his heavenly grace.

The Book of books, its every line  
Clusters around his head sublime,  
To teach the world salvation's plan,  
Redeeming grace, and love to man.

Jesus, our Savior, heavenly love,  
The sweetest name in heaven above;  
Bright angels there adore his name,  
And we on earth should do the same.

O, may we know that heavenly love  
Which shines in glory from above;  
And may we meet our Savior there,  
To share his love and heavenly care.

ALFRED, N. Y.

For the Sabbath Recorder.

A WARNING AGAINST FALSE TEACHERS.

1 John 2: 18-23

BY REV. A. E. MAIN.

I. By the "last time" I understand to be meant the gospel dispensation, or the last great period of the world's history; and the characteristics of each age are those which will reach their culmination in the end of the world; the saints of God will be made stronger and purer through trial, and the enemies of the Lord will become more openly wicked. Neither John nor Paul could have intended to teach that the end of the world was at hand in their day; for we now know that such was not the case; and therefore had they so taught, they could not have been guided as they professed to be, and as we believe them to have been, by the Spirit of truth. Such an interpretation of the language of the apostles must consequently be set aside by our belief in the doctrine of inspiration. Again, Paul denies teaching that the second advent of the Lord was at the door; for in his second Epistle to the Thessalonians he treats them in regard to the coming of Christ, and the gathering together of the saints unto him, that they "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." He here warns them against those who would shake them from their minds with excitement, by pro-

tending that he had taught the Lord's speedy return.

Would it not seem strange for any of the apostles to profess to know that the Son of Man was about to come again with his own words fresh in their memories? "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." To the apostles, who, after the resurrection, said, "Lord, wilt thou at this time restore again the kingdom to Israel?" he replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." They were to be abundantly qualified by the gift of the Holy Ghost for their great work as "witnesses unto Jesus; but that did not include a knowledge of events arranged by the Father in the sovereign exercise of his own power. To the opinion that the apostle is speaking of the destruction of Jerusalem, a well-known writer makes substantially the following reply: First, according to the language of John in verse 19, the false Messiahs of the Jews must have gone out from the Christian church, which they did not. And, secondly, the near approach of the destruction of Jerusalem, as an event of Jewish history, could have little or nothing to do with the purpose of the epistle to Christians in Asia Minor. And that John can here refer either to the "last time" for each individual Christian, or to the end of his own life, or to the close of the apostolic age, are views which do not seem to call for refutation.

We believe, therefore, that we have correctly interpreted the language of John here as referring to the Messianic dispensation, or the world's last religious epoch; first, because of what has already been said; secondly, because we learn from the history of Jewish opinions that they considered the Messianic era the end or last portion of the world's history; and thirdly, because of the use made by Peter on the day of Pentecost, of a quotation from Joel's prophecy, when he said to the multitudes filled with amazement at what they beheld, that God had foretold through his prophet Joel, what should "come to pass in the last days." The day of Pentecost belonged to the "last days;" and they were that day witnessing the fulfillment of prophecy. This period was to be introduced by two strikingly opposite events: on the one hand a copious outpouring of the Spirit upon all who should call upon the name of the Lord for salvation; and on the other, a visitation of terrible destruction upon those who rejected the Messiahs, namely, the overthrow of the Jews. And these events were the types or prophecies of the two leading characteristics of the entire Messianic period or present dispensation clear to the end; on the part of man, repentance or rebellion; on the part of God, mercy or judgment. And we are to find here, according to John, the evidence that we are living in the last days or Gospel age; in other words, that Christ has come to be the Savior of the world. There can be no rebellion without a government against which to rebel. The existence of the counterfeit proves that there must also be the genuine, otherwise the word has no meaning. Thus, though men moved by an anti-Christian spirit oppose the gospel and hinder its progress, we are not on this account to be shaken in our faith, but rather to regard this fact, discouraging though it often be, the sure proof that there is a gospel whose enemies they are. Were there no Christ, there could be no antichrists. Were there no Christians, there could be no anti-Christians. "Even now are there many antichrists; whereby we know that it is the last time."

The Scriptures do not warrant us in denying the possibility of our Lord's second advent, even while we yet live; but rather warn us against living as though we never thought of the last days. Our Savior said, "Take ye heed, watch and pray; for ye know not when the time is. . . . [Watch ye therefore; for ye know not when the master of the house cometh." John exhorts us to abide in Christ so that if he should appear "we may have confidence, and not be ashamed before him at his coming." And Paul may have believed that the end might come in his day when he wrote to the Thessalonians: "We which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep;" when he expressed to the Philippians his confidence that he who had begun a good work in them would "perform it until the day of Jesus Christ;" and when he exhorted

Timothy to keep his commandment "without spot, unrebekable, until the appearing of our Lord Jesus Christ."

The signs of the last times are as abounding in our day as when the apostles saw in the gathering together of the powers of darkness, the sure sign that the kingdom of light was being established in the earth. There is "a widespread, daring, fundamental unbelief; a more and more conscious hatred of the divine; even in the better class of spirits a deep, gnawing skepticism, that undermines the lowermost foundations of divine and human truth and authority;" "a God-denying, unbelieving, arrogant egotism," which rejects all restraint; a "so-called love of freedom which springs from the worst inward bondage;" and "assaults on the foundations of Christian faith, more comprehensive and of deeper reach than ever before occurred—assaults, which, notwithstanding their folly, meet with the greatest applause amongst those whom the god of this world has blinded." "The world is passing away, and those temptations and conflicts of which ye have heard as belonging to its last period, are now upon you; those adversaries who would endanger your abiding in him and being found in him at his coming."

What is our duty? Shall we do as some have done, set the day for our Lord's return, in disregard of his own testimony, neglect our daily work, and with ascension robes prepared, await his coming? No; for Christian truth does not drive men from their minds, and turn Christians into visionaries. Do not, however, misunderstand me; for I believe that we preachers would be more Scriptural in our preaching, did we make more frequent use of the doctrine blessed to believers, but terrible for unbelievers, of the Lord's return to judgment, when he shall welcome the righteous into his kingdom, and banish the unrepentant to the woes of hell. But "indifference to the claims of the present, to the duties of the daily Christian walk, to one's temporal calling, to the weal of our fatherland, and such like interests, is not Christianity." On the contrary, the fact that we are strangers and pilgrims here, with our citizenship in heaven, is urged by the apostle Peter as a motive for the greatest fidelity on the part of the Christian in all the details of every-day life, in his political, social, business, and domestic relations. Our only safety is in heeding the warning of Christ, and, like faithful and wise servants, be ready, for in such an hour as we think not the Son of Man cometh, cometh to reward the obedient with blessing and honor; but if an "evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." "How much and how earnestly were the apostles and their churches occupied about the coming of the day of God! Can we persuade ourselves that it is any improvement on their habits; that we scarcely ever think about it at all, but have taken to making the best of the present evil world?" Rather let the certainty of the fact, and the uncertainty of the time, "be set on the one hand as a motive to caution and sobriety; while on the other let us not forget that every century, every year, brings us nearer the fulfillment; and let this serve to keep us awake and watchful, as servants that wait for the coming of their Lord. . . . that whenever the Lord comes he may find us ready—ready to stand on his side against any, even the final concentration of his adversaries; ready, in daily intercourse with and obedience to him, to hail his appearance with joy," rejoicing that we are to have a "glorious and everlasting share" in his victory.

II. The antichrist is, I believe, a wicked person who shall appear just before the second coming of Christ, having great power for evil. Antichrist is a person, not a personification of wicked principles, or a corrupt system like the papacy. As Christ is a person, the natural inference seems to be that antichrist, the leader of a worldly opposition to him, must also be person. And the language of Paul is only appropriately used of a person: *e. g.*, the "man of sin;" "the son of perdition;" one "who opposeth and exalteth himself above all that is called God;" and the "wicked one," who comes with Satanic power and lying wonders. And if Daniel's proph-

ecy of Antiochus Epiphanes, a wicked king of Syria in the second century before Christ, have its final fulfillment, as we have good reason to believe, in antichrist, of whom the cruel Antiochus was a fitting type, then must he be a person, for he is a "king of fierce countenance;" cruel, deceitful, impious, and powerful, who "stands up against the Prince of princes."

That antichrist will be a wicked person is already evident. He lays claim to the divine attributes, and is an enemy of God and religion; his characteristics are sin, wickedness, and deceit; and as an agent of Satan, he will deny Christ, work lying miracles, and lead many souls to destruction. He is to come after an apostasy or falling away from the faith, on the part of a corrupted religious body. Paul said, "The mystery of iniquity doth already work," meaning "that the anti-Christian principle was then, as it is now, and will be in every age, working, realizing, and concentrating itself from time to time in evil men and evil books and evil days, but awaiting its final development and consummation in [the antichrist] who shall personally appear before the coming of the Lord." He writes to the Thessalonians, "Let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed." In his first epistle to Timothy he writes: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." And in his second epistle, "This know also, that in the last days perilous times shall come." Our Savior, looking forward to the last fearful conflict, and great tribulations of his followers, asked the question, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" faith in God as the righteous Judge and merciful Deliverer.

The antichrist will exercise his satanic power just before the Lord's second advent, whose coming will be his destruction. For he is the wicked one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Have we drawn a too dark picture of the future? If so, still is it not according to the Scriptures, which I am trying, in the discharge of my duty, to interpret? I do not know but we have deceived ourselves in entertaining unfounded ideas respecting the world's progress. Advancement in culture, science, and art multiply opportunities for moral improvement, and also for increased moral degradation. It is not cultivation of the intellect, or greater facilities for gathering wealth, or multiplied comforts and refinements which follow advancement in science and art, that lift men out of sin; but the regeneration of the heart, without which there is no true reform, no real progress. And in our satisfaction at the bright prospect of those who through faithfulness shall overcome, have we not forgotten that good and evil must advance side by side until the end; that the wheat and tares must grow together until the harvest time?

For whom is the outlook dark? Only for unbelievers. Before the ushering in of the glad day of final and glorious victory, there may be a night of apparent defeat of good and triumph of evil, just as the morning of our Lord's resurrection was preceded by calvary and the tomb; but the victory will surely come. Everything, even fiery trial, will work for the good of those who love God; and the wickedness of unbelievers will vindicate the divine justice. Then will the Pauline prophecy find its fulfillment; antichrist, the persecuting foe of liberty and religion, and all who have pleasure in unrighteousness, receiving not the love of the truth that they might be saved, will perish, condemned for their unbelief. "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

III. Antichrists, according to this epistle, went out, and continue to go out from the Christian church, because they have no inner fellowship with true believers. John is speaking of those "early heretical teachers whose false and corrupting doctrine and practice was beginning to trouble the church." They went out from us, he says, because they were not of us. They did not share with true believers the knowledge and love of the truth. They were not united with them in a common faith, hope, and love. Had they been the children of God, they would have remained in the fellowship of his children; for true brethren and sisters in Christ do not oppose one another. And they went out that it might be made manifest that all who are outwardly in fellowship do not all have

inner fellowship with one another and with God; that all who are in the church are not in Christ. Some colors are more striking in their effect when contrasted with certain other colors. So, writes Paul to the Corinthians, "there must be also heresies among you, that they which are approved may be manifest among you." Times of sifting must come, that it may be known who are the true and tried.

IV. The heavenly anointing supplies believers with all needful knowledge. By the holy One is meant Christ. An unclean spirit said to Jesus, "I know thee, who thou art, the holy One of God." The angle who announced his birth called him holy. And Peter charged the Jews with having denied the holy One. The unction is the Holy Spirit; for the Spirit was given to Christ without measure; and he baptizeth with the Holy Ghost. He sends the Spirit to comfort believers; and the Father through the mediation of the Son sends forth his Spirit into the hearts of his children, who witnesseth to their adoption. In Christ, therefore, we receive the divine anointing; and by him we are enriched in everything, "in all utterance, and in all knowledge." The word Christian means anointed. A Christian is therefore one who has received the baptism of the Holy Ghost, which was symbolized by the ancient custom of anointing with oil, the chosen prophet, priest, or king. This is the great source of truth, light, and life. We need it, brethren, to fit us for wisely administering all the affairs of the church. We need it every day and everywhere; for without this unction from the holy One we can not distinguish between truth and error in men, in doctrines, or in practices; without it we are not Christ's followers or the Father's children. The Holy Spirit imparts to believers a knowledge far holier and of infinitely more profit than the highest mental culture alone; for the mind may be enriched with a knowledge of science, art, and history, and still the heart be ignorant of the way of life and salvation.

V. John writes to those who know the truth because they know it, and because no lie is of the truth. Their present knowledge of truth, their capacity for further knowledge, and their disposition to receive the truth in the love of it, is his reason and encouragement for sending them warning against the errors and practices of anti-Christian men, about whom he appears to have spoken to them before. Their fitness to receive impressions of religious truth was the sign of their spiritual need. The earth is adapted to the sunlight and rain; it therefore needs them, and so God sends them.

May I not believe that many of you, having received an unction from the holy One, will heed, not my warning, but the warning of the Bible, against the fashion "to doubt, deny, start objections, and be indifferent to all the articles of the Christian faith;" and listen to an entreaty not to be led away from truth and duty by the great unrighteousness of those who "take delight in inventing, reading, hearing, and still further propagating doubts against the sure, true, dear, and precious Word of God? The end of such must be to believe the lie." The folly and self-deception of those who denounce the Christian's confidence as being superstitious is admirably set forth in the following language: "How many, who cry out against an implicit faith, when the Bible is in question, are ignominiously enslaved by an implicit faith over against anonymous journalists!" and, I would add, anti-Christian authors and lecturers. "How many, who in opposition to the Word of God have nothing but unbelief, sink down into disgraceful superstition toward sonnambulists, fortune-tellers, and table-rappings!"

VI. The lying antichrist is he who denies the Messiahship and divine Sonship of Jesus Christ. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." Again, in the fourth chapter, John says: "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereby ye have heard that it should come; and even now already is it in the world." Here then, my friends, is the standard; not one that I or other men have set up, but a test appointed by the Word of God. And I exhort you to ask every one who would teach you either by the spoken or written word, What think ye of Christ? If they deny his humanity and divinity, his redemptive work and his resurrection, they are the enemies of God and truth, and foes to the best interests of their fellow-men. This is the doctrine of one who calls believers little children, and unbelief a lie.

VII. To deny the Son is to be without the Father; to confess the Son, is to have the Father. To know and confess Christ the Son, and God the Father, is to abide in them in practical fellowship and real possession. To deny the Lord Jesus, is to separate ourselves from communion with God. Not to know Christ, is to be ignorant of him who sent him, and that is to remain in darkness and death. And our confession ought to be in word as well as deed, and as public and zealous as are the denials of those who reject the Savior; for "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

### DOED A NUMBER OF YEARS.

W. MORNE, Iowa, May 13th, 1878.

Dr. FREDONIA, N. Y.:  
I had doctored a number of years for rheumatism, and Heart Disease, but when in Elmira, N. Y., I used Liver Remedy and Nerve Tonic. I am satisfied if more of it were used, less sickness. Please send me express.

ALEX. W. PATON.

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A cough, a cold, or a sore throat, checked at once. If allowed to continue, throat disease is often the result. *Hansel's Coughs* reach directly the seat of the trouble almost immediately. For public use, and those who overtax the voice, clear articulation easy. Price 25 cents. Sold by G. W. Rosebush, Alfred Centre, Burdick, Alfred, N. Y.

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### MARRIED.

of the bride's mother, Thursday, Jan. 21st, 1881, at the residence of Mr. L. L. Farmer, Mr. JULIUS MALONE, New Auburn, Minn., and Miss LIZZIE MALONE, N. Y.

of the bride's mother, Thursday, Jan. 27th, 1881, at the residence of Mr. W. C. Titsworth, Mr. F. M. MALONE, and Miss EMMA REITER, both of N. Y.

### DIED.

of Centre, Pa., Jan. 21st, 1881, of pneumonia, illness of five weeks, ASA B., son of Eliza A. Wilcox, in the 13th year of his age. This boy was a great trial for the family. L. M. C. PAUL STRILMAN, aged about 51 years, in the late war, has held some of the highest positions for years, and was generally looked up to. He leaves a wife, two brothers, and sisters, and many relatives to lament his loss. N. W.

### SONG BOOK.

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**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.

In Iowa, twenty-six Baptist missionaries are at work on as many different fields. Are we pushing forward our cause in that excellent State as we ought?

The New Hampshire Baptists, in 1880, aided 17 feeble churches to the amount of \$1,650; contributed for foreign missions \$3,221 98; and for home missions outside the State \$938. The Wisconsin Baptists contributed for foreign missions \$4,299; and for home missions \$1,348, and there is said to be a growing benevolent spirit in the churches.

The Baptist Home Missionary Society has expended over \$140,000 in missionary work in Minnesota; it adds \$1 75 to every \$1 the Minnesota Baptists raise for missionary purposes, which will secure about \$9,000 for 1881; employs sixteen missionaries in that State; and of the eighty or more Baptist meeting-houses, twenty-three have been aided by loans from the Church Edifice Funds.

The Springfield Republican says that the new Chinese treaties are both considered to be diplomatic triumphs of the first order by foreign representatives in China. No one anticipated that China would concede either new commercial privileges to this country or the right to restrict Chinese immigration; but both were offered in return for an article condemning the opium trade in strong language.

Prominent among the reasons why its denomination has made so little progress, the Universalist Review places the fact that it has done literally nothing for the heathen. What is more evident from Scripture or history than that there is an essential connection between the missionary spirit and work and denominational life and growth? And still there are those among us who do not seem to believe it.

The opinion of a Wisconsin correspondent of the Examiner and Chronicle, applied to our churches, would be that those aided by the funds of the Missionary Society should not change pastors or employ new ones without the consent of the Board of Managers; that the help given should be in a certain ratio to what the church is able to raise; and that to help sustain a church is not always a blessing, but rather to help it help itself, when aid is actually needed, is the wise method.

The advance in Christian work on mission fields during the present century is brought to notice by the Christian at Work in the following figures:

No. Translations of Bible	1800	1880
Missionary Societies	50	250
Missionaries	7	70
Contributions	170	2,500
Bibles distributed	\$250,000	\$6,500,000
Converts	5,000,000	150,000,000
Schools	50,000	1,800,000
	70	12,000

"These are grand and inspiring figures, and ought to stimulate to increased diligence and energy. Looking backward at what has been done from a starting-point of such small beginnings, who shall limit the possibilities of the future?"

REV. DR. PARKHURST of New York says that, taking the entire country through, the actual increase of the membership of the Presbyterian Church, last year, was less than one member to each church, there being 5,489 churches, while the increase was only 4,185. And the remarks of the Observer are well worth pondering by us as a people:

"The evident indifference with which the facts are received, that Dr. Parkhurst has called attention to, is the most unpleasant feature in the case. The prophets of old thundered similar facts in the ears of Israel, and sackcloth and ashes were in demand. The American churches hear them, and not a ripple is stirred on the surface of the dead pool of what is called the Christian heart. Yet if the truth were received in its fearful significance, that for the last six years there has been a steady decline in the increase of the churches; that revivals of religion have almost ceased out of the land; that we do not now have one to record where we once had fifty, and that the people are willing to have it so—if this tremendous fact were set home on the soul of the Church, it would produce some marked effect."

BUSINESS men who will not support foreign missions, because they suppose them to be managed upon unbusiness-like principles, ought to help improve the manner of conduct-

ing the financial affairs connected with missions, and candidly acknowledge the importance of the following item relating to Christianity in China, taken from the Examiner and Chronicle:

"The English Consul at Chefoo, China, in a recent report on the trade there, gave most interesting testimony to the beneficial effects of evangelization on trade. He said, among other things, 'The remarkable progress the spirit of Christianity has lately been making in this province will, I think, in future years have a most beneficial effect on trade.' The spread of Christianity he believes to be inevitable, and the mode in which this will operate; to extend trade is certainly curious. The mass of the lower orders in China are very adverse to any mental exertion. Hence, in the Consul's opinion, the mere fact of having the doctrines of Christianity forced on their notice will rouse the Chinese to the unwonted exercise of thought, and that once done, they will turn their thought to economical as well as religious problems; and so be stimulated to a new life and work. The great fact is that Christianity is a quickening power where all the heathen religions have failed."

**FROM THE NORTH-WEST.**

As to the Scandinavians in our country, I think there is a grand opening among them for our cause, and we shall make a great mistake if we do not push our work among them. I am glad to learn that the Missionary Board is looking that way. Wish you might find a good, reliable man of their tongue and of our faith to go among them. But if that can not be, then would it not be best to send a good man of our own among them? I have also thought we ought to push forward among the freedmen of the South, and perhaps in Kansas. The more aggressive and enterprising we are the better we can conserve and hold our own.

The Chicago Mission is progressing finely. Brethren Williams, Dunn, Wardner, and myself have taken our turns in preaching to our people in Chicago. I returned from there last Monday. My turn has come thus far the second Sabbath in the month. We have about twenty-five in attendance. Some strangers have come in each time to hear us. Our people are pretty well scattered over the city, but show commendable zeal and interest in coming out. We have a fine room in which to hold our services. Col. George R. Clarke (brought up a Sabbath-keeper) and his wife support and conduct The Pacific Garden Mission, whose room we use. It is beautifully frescoed, and adorned with elegantly printed passages of Scripture, paintings, chromos, &c. It is seated with chairs, has a fine clock, a good organ, and all the furniture of a well furnished church building. The Colonel preaches three evenings in the week, the other evenings are occupied by co-workers. It is conducted in the Moody style, and the congregation is composed truly of publican and sinners. There are conversions almost every night. It is a blessed good work. Col. Clarke has connected with his mission, a restaurant, a medical dispensary, and lodgings for the benefit of the poor and needy. It all costs him and his wife, besides a great deal of time, about \$3,500 a year. It is in this fine mission room we hold our services and Bible class. The Colonel has it warmed and ready for us (he keeps a janitor all the time) for the very low sum of 50 cents a week. We are very fortunate. He gives us the liberty to advertise the Mission Room as Seventh-day Baptist Headquarters in the city. His sister, and step-mother, and relatives (Sabbath-keepers) living in the city, attend our service. The time of service has been changed from 10.30 A. M. to 2 P. M., to accommodate a number who could not come in the forenoon.

To-day is our first sleighing. It is snowing fast. Have had some very cold weather. Monday morning it was 17° below zero in Chicago, 27° below in Walworth.

Fraternally yours,  
O. U. WHITFORD.  
WALWORTH, Wis. Jan. 12th, 1881.

**THE AMERICAN BAPTIST HOME MISSION SOCIETY.**

The Baptist Home Mission Monthly says that the work of this Society is prosecuted in forty-one States and Territories, among the new populations of the West—among the French, the Germans, the Swedes, the Danes, the Norwegians, the Russians, the Freedmen, the Indians, the Spanish-speaking population, the Chinese, the Mormons. Its missionaries organize churches, establish Sunday-schools, minister to feeble churches, secure the erection of meeting houses, preach to those destitute of gospel privileges and instruct the uneducated pastors of colored churches in the way of the Lord more perfectly. The Society supports ten schools among the Freedmen and one among the Indians—for the Christians training of preachers and teachers. In these schools are fifty-two teachers and some 1,500 pupils. The annual report for 1880 showed the following: Total number of missionaries and teachers, 281; missionaries among Americans,

158; missionaries among Germans, 36; missionaries among Scandinavians, 18; missionaries among French, 5; missionaries among Indians, 9; missionaries among Freedmen, 15; missionaries among the Chinese, 2; freedmen schools, 8; teachers in freedmen schools, 38; scholars in freedmen schools, 1,191.

The following is a general report of the year's work: Weeks of labor, 9,096; sermons preached, 20,762; preaching stations, 836; religious visits, 54,275; persons baptized, 1,190; churches organized, 67; Sunday-schools under care of missionaries, 461; Sunday-school attendance, 27,031; benevolent contributions reported, \$6,844 03.

The following table shows statistical results during the history of the Society's operations: Number of commissions to missionaries and teachers, 8,301; weeks of service reported, 275,433; sermons preached during the last forty years, 718,217; prayer-meetings attended during the last forty years, 385,141; religious visits to families or individuals during the last forty years, 1,667,813; persons baptized, 84,077; churches organized, 2,704; average number of children in Sunday-schools during the last forty years, 13,084.

Its wants for 1881 are a contribution from every Baptist and every Baptist Church for the following purposes:

1. For the enlargement of missionary operations, \$125,000 are needed.
2. For gifts to churches in the erection of edifices. There are 750 churches in our missionary field without houses of worship; \$40,000 for this purpose are needed every year for the next five years.
3. For the maintenance of educational work among the Freedmen and Indians, \$45,000 are needed.
4. For additional buildings for our schools, \$30,000 are needed.
5. For the endowment of Freedmen schools. The Society voted to ask the denomination for at least \$200,000 for this purpose.
6. For aid to needy and worthy students for the ministry among the Freedmen and Indians. From \$50 to \$75 supports a student for a year.

**FOR THE MISSIONARY CONCERT.**

**Work.**

Speak some word, where'er thou roamest,  
For the Lord of love,  
E'en that word may find an echo  
In the world above.

Go where hearts are daily bowing  
To some idol shrine;  
Tell them God alone will hear them—  
He is all divine.

Where the sweet young child is playing  
In the fringed grove,  
Go and tell the wondrous story  
Of our Savior's love.

Where the heart is held in fetters  
By the cruel bowl,  
Go to them with gentle pleading—  
Love may win the soul.

Where the skeptic—bold and scornful—  
Makes his wily plea,  
There they need to learn of Jesus;  
There is work for thee.

Go, then, work as Christ shall bid thee;  
Wait not till the night;  
Though the day be dark and gloomy,  
Christ shall give thee light.

—Marilla, in Missionary Helper.

**The Contribution-Box.**

Two spiders—so the story goes—  
Upon a living bent,  
Entered a meeting-house one day,  
And hopefully were heard to say,  
"Here we shall have at least fair play,  
With nothing to prevent."

Each chose his place and went to work,  
The light webs grew apace;  
One on the sofa spun his thread,  
But shortly came the sexton dread,  
And swept him off, and so, half dead,  
He sought another place.

"I'll try the pulpit next," said he,  
"There surely is a prize;  
The desk appears so neat and clean,  
I'm sure no spider there has been;  
Besides, how often have I seen  
The pastor brushing flies."

He tried the pulpit, but, alas!  
His hopes proved visionary;  
With dusting-brush the sexton came,  
And spoiled his geometric game,  
"Nor gave him time nor space to claim  
The right of sanctuary."

At length, half-starved and faint and weak,  
He sought his former neighbor,  
Who now had grown so sleek and round,  
He weighed the fraction of a pound,  
And looked as if the art he'd found,  
Of living without labor.

"How is it, friend," he asked, "that I  
Endure such thumps and knocks  
While you have grown so very gross?"  
"Tis plain," he answered, "not a loss  
I've met with since I spun across  
The contribution-box."

—The Alliance.

**Exercise for Bands.**

Bands will find in the following a very interesting exercise for their meetings. At a meeting of a Presbyterian society in Philadelphia, part of a band sang the verse from the hymn, and the remainder responded by repeating the words of Scripture below it.

"When first the Lord's Anointed  
Came from the highest heaven,  
To him, for our salvation,  
All power on earth was given.  
And he, to heaven returning,  
Unto his church below  
Hath left the great commission  
His saving grace to show."

And he said: As the Father hath sent me into the world, even so send I you. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

"Toil on, nor faint nor falter,  
The promise standeth sure;  
Sow ye beside all waters,  
The harvest is secure.  
As doves that seek their windows,  
As clouds that fill the sky,  
The prophet's eagle vision  
Sees myriads drawing nigh."

I shall come, that I will gather all nations and tongues, and they shall come and see my glory. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

"From north and south they gather,  
From every land and tongue!  
And east and west together  
Send forth a countless throng;  
From farthest isles of ocean  
His promised grace they claim;  
His sheep the Shepherd knoweth,  
He calleth them by name."

Lift up thine eyes round about and behold; all these gather themselves together; they come to thee. Behold, I will lift up mine hand to the Gentiles; and set up my standard to the people. Men shall worship me every one from his place, even all the isles of the heathen. Behold, these shall come from far; and lo, these from the east and from the west, and these from the land of Sinim. The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee. All they from Sheba shall come. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God. In that day there shall be one Lord, and his name one, and the idols shall be utterly abolished.

"And Israel's covenant nation,  
In darkness shrouded long,  
Shall with each tribe and people  
Take up the joyful song.  
The Lord is their deliverer,  
The promised hour is near:  
From prophet and apostle  
Sounds forth the word of cheer."

God hath not cast away this people, whom he foreknew. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

The light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people.

"And then the kingdom cometh  
For which we daily pray!  
And peace and joy and glory,  
And blessedness alway,  
To God be all the praises;  
Mercies to him belong:  
Hark to the far-off echoes  
Of the celestial song."

And the God of heaven shall set up a kingdom which shall never be destroyed. And the Lord shall be king over all the earth; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord! for all shall know him, from the least of them unto the greatest of them, saith the Lord. The earth shall be full of the knowledge of the Lord, as the waters cover the sea. And lo, a great multitude, which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth on the throne, and to the Lamb, for ever and ever. Blessing and glory and wisdom and thanksgiving and honor and power and might, be unto our God for ever and ever. Amen.—Children's Work for Children.

**WHAT SOME GIRLS DID FOR MISSIONS.**

I have thought that a brief report of the work and growth of the young girls' Mission Band in Sennett might be encouraging and useful to other young girls; especially to those living in the country or in small villages, who perhaps think it impossible to form a successful Band. Ours is not a large church, and none of its members are wealthy; moreover, they are widely scattered, being nearly all farmers. When we started our Band, three years ago last July, the height of our ambition was to raise \$20 by one year's work, and this we felt to be almost an extravagant hope. The girls (whose ages were from eight to fourteen) went to work with a will, following the plan of operation set forth in the Helping Hand, and usually adopted by similar Bands. A week before Christmas they gave a missionary concert, followed by a sale of the articles they had been busily at work upon in their meetings. Simple refreshments were served, and a candy table, furnished with home-made candy, was added to the attractions. The proceeds of that night, to the surprise and gratification of the girls, were \$47.

The following year, with greater confidence and no less zeal, another entertainment was planned and successfully carried out, resulting in the forwarding to the Mission Rooms of \$61. This year the third annual entertainment was given, and very nearly \$70 cleared.

The Band now numbers twenty-three members, and the three years of its operation have changed some of its members from little girls into young ladies, who can naturally do more work than they could at first. Still, with all the enthusiasm and enterprise of the girls, we have frankly acknowledged our surprise at the measure of success achieved in a farming community where money is hard to raise. The reasons for this success, human-

ly speaking, seem to lie: 1st. In the hearty co-operation and sympathy of the church in the work of the girls. 2d. In the concert exercises preceding the sale, which have never failed to fill the church with an eager audience, almost every member of it being especially interested in the public appearance of some one of the girls. 3d. In the fact that this annual entertainment is always given a week before Christmas, and thus the fancy articles, dolls, etc., find a much readier sale than they would at any other season. 4th. In the fact that the expenses of these entertainments are reduced to a minimum, a great deal of the material being given by the girls or their mothers, and every penny being carefully economized and expended to the best advantage. If in one country church nearly \$200 can be raised for foreign missions in three years by the children and young girls, what may not be done in our strong city and village churches?

And of all the good results of this work, none gives us greater cause for thankfulness than the effect upon the girls themselves. Not only are they initiated into active Christian work, but their hearts and minds are brought into sympathy with Christian motives and endeavor; and are better prepared to receive the love of Christ. Many of the girls of our Band are now coming out and joyfully confessing this love in their hearts; and who can say how much their mission work has done in bringing about this blessed change?—M. A. C., in Examiner and Chronicle.

**PRAY FOR THE MISSIONARIES.**

Oh, you can not realize how much we all need the prayers of God's children in more favored lands! I have heard some say that they imagined missionaries' must be better and holier than other people, but I confess with shame and sadness that we are "of like passion with other men." But this is not all, though this alone should be quite sufficient why we should be prayed for. In addition to our own inherent sinfulness and frailty, we are placed in a country, among a people, where the very atmosphere is vile, and the more we go among them the more we are forced to breathe corruption. It takes some time to realize the fact, but eventually we discover that we are losing moral tone. The daily sights and sounds to which we are exposed become familiar, and after a time we cease to be so shocked at what formerly would have made us blush for shame. Can you imagine it? But even this is not all; for something like this you can find within your own cities, if you look for it. Not only are we forced to breathe a corrupt and tainted atmosphere, not only are our own moral and spiritual constitutions weakened by constant contact with evil, but—and here I could almost cry aloud with pain—we have nothing to counteract these influences, none of the many external aids which you so abundantly possess.

You have your church services, your society meetings, your Christian social fellowship; when you have been where you see and hear evil, you can come back and rest and refresh and strengthen yourself by seeing and hearing what is good and pure and holy. What have we? We go out among the heathen; we are met on every side by what is impure and unholy; if we are faithful, we are wearied by our repeated (and apparently hopeless) efforts to stem and turn the tide of wickedness. We come home tired out, often discouraged; and are met at home by the same things from heathen servants, in a more disguised form, and have to be constantly on the watch to preserve our children from secret and insidious contamination. What have we in society? Some of us have at times been in stations where there was not one fellow Christian to speak to! And even where things are not so bad, the conditions of Indian life and society make frequent meetings and intercourse difficult, if not impossible, unless one had the time to devote one's self to that object.

What is there to raise our flagging spirits? You may say we have the Bible, private and family prayers, Sunday (and in most stations also weekly) services, and, above all, the presence of the Holy Spirit. Ah! if we had not these, where indeed should we be? But I do not need to tell you, who must know something of human weakness, that all the depressing, corrupting influences I have been speaking of have this very effect, that they rob us of the strength and refreshment which we might and ought to derive from our spiritual privileges. And therefore it is that we need the presence of the Spirit; and when we are too weary, mayhap too cold, to invite Him ourselves, we need your prayers to invite Him for us. Pray for us, therefore, my sisters, earnestly, unceasingly, for we are growing parched and thirsty, and may the Spirit teach you how to pray!—Mrs. J. H. Morrison, in Woman's Work for Woman.

DEHRA, India.

**MISSIONARY ITEMS.**

Dr. Clark, of the American Board, says, "Thus far, unlike missionary experience in other countries, in Japan the gospel has reached mainly the higher and more intelligent classes."

From 1850 to 1861, the average yearly increase in the number of church members in India, was 938; from 1873 to 1878, it was 9,000.

The chapel of the Southern Baptist Board at Tsing-Une, China, has been dismantled by a mob, and the congregation scattered.

The Presbyterians propose to establish a training college at Peking.

**Education Dept.**

Conducted by Rev. J. ALLEN, D. D., half of the Seventh-day Baptist Ed.

"LET THERE BE LIGHT"

**THE AMERICAN SCHOLAR**

His Resources and Re-

BY REV. D. F. MAXSON

We do not meet on this occasion of strength and skill, as the Isthmian contests, nor like recite odes, tragedies, and hymns like the Troubadours for four hundred years. A more serious spirit into our scholastic sociability, come, too, when the adolescent American scholarship, with itself with borrowed thought trans-oceanic culture.

Our long apprenticeship to German learning draws to a thorough multitudes who are laden with the elixir of a new life, will not be satisfied with stale gleanings of foreign harvests has placed before the American a world of stimulants, such as sources, and such vast resources he has no excuse for intellectual if not a sniff of scholasticism reach him from the old classics and Heidelberg.

Events are transpiring in our on the rich fields of the New only yield to the quick instinct analysis of men born among that is indigenous. Some ev of poetry that they must have very stones will grasp the lut Some events are so imminent neither await not endure a They must be spoken by a their own nature, expressed made earnest in the stress emergency. America must ship that is so largely Amer go and come with a speed with the rush of her cataract it can span her prairies, so h her mountains, so deep it bottom of her mines, and be And who shall say our counti ford facilities, offer resources ship fully equal to the dema Our matchless physical geo with our "striped coat" of v our majestic river courses valleys, our boundless line of base of operations, on which more vital erudition can be ever arose elsewhere on the fa

"More servants wait or Than he'll take notice"

Let us inquire what are the what ought to be the character the American scholar?

I shall not by any means, haustive analysis. The first scholarship is what I will call ness. And I would have it to amount to a modest but p ism. A conception clear a back of all scholarship there throbbing, self-asserting, self-sonal entity. One who can and fearlessly say, "I know truth or that." Our govern on earth to announce as its the rights of man as man, m ive individuality. The Ma King John announced the r men as 'Englishmen, and b men. The old religions a deal with men bound up in b with cords of steel. In all I is known and esteemed beca Before he is born he is pr adamantine classhood, from not escape but by the most se ed pains, and all his life he lenting warfare against his o taught to seek the highest o being in the completest also nothingness, whence he ca destructive doctrine the Ch took broad and definite iss upon the vast and infinite human being, the great o himself in the human form the grand and infinite possi gle human soul, and maki and ordinances and teaching ligion tend to the upgrowth man back toward the lost i creator.

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THE AMERICAN SCHOLAR.

His Resources and Rewards.

BY REV. D. E. MAXSON, D. D.

We do not meet on this occasion for games of strength and skill, as the Corinthians at the Isthmian contests, nor like the Greeks to recite odes, tragedies, and histories, nor yet like the Troubadours for tournaments of love and poetry. A more serious spirit is coming into our scholastic sociability. A time has come, too, when the adolescent intellect of our American scholar will not satisfy itself with borrowed thoughts and with a trans-oceanic culture.

Our long apprenticeship to English and German learning draws to its close. The thronging multitudes who breathe our air, laden with the elixir of a new and bounding life, will not be satisfied with the sere and stale gleanings of foreign harvest fields. God has placed before the American scholar such a world of stimulents, such boundless resources, and such vast responsibilities that he has no excuse for intellectual laggardness, if not a sniff of scholasticism should ever reach him from the old classic halls of Oxford and Heidelberg.

Events are transpiring in quick succession on the rich fields of the New World that can only yield to the quick instinct and searching analysis of men born among them, of a culture that is indigenous. Some events are so full of poetry that they must have a poet, or the very stones will grasp the lute and sing them. Some events are so imminent that they can neither await nor endure an imported oracle. They must be spoken by a voice tuned to their own nature, expressed by an eloquence made earnest in the stress of their own emergency. America must have a scholarship that is so largely American that it can go and come with a speed commensurate with the rush of her cataracts, so broad that it can span her prairies, so high it can scale her mountains, so deep it can explore the bottom of her mines, and be master in all. And who shall say our country does not afford facilities, offer resources, for a scholarship fully equal to the demand she makes? Our matchless physical geography, together with our "striped coat" of various climates, our majestic river courses with their rich valleys, our boundless line of sea-coast form a base of operations, on which a broader and more vital erudition can be fabricated than ever arose elsewhere on the face of the earth.

"More servants wait on man Than he'll take notice of."

Let us inquire what are the resources, and what ought to be the character and hopes of the American scholar?

I shall not by any means attempt an exhaustive analysis. The first necessity of true scholarship is what I will call self-consciousness. And I would have it so pronounced as to amount to a modest but pertinacious egotism. A conception clear and strong that back of all scholarship there must be a living, throbbing, self-asserting, self-propelling, personal entity. One who can unhesitatingly and fearlessly say, "I know, I declare this truth or that." Our government is the first on earth to announce as its basilard doctrine the rights of man as man, man as a distinctive individuality. The Magna Charta of King John announced the rights of Englishmen as Englishmen, and because Englishmen. The old religions and governments deal with men bound up in bundles, in castes, with cords of steel. In all India not a man is known and esteemed because he is a man. Before he is born he is predestined to an adamant class, from which he can not escape but by the most severe, self-inflicted pains, and all his life he is put upon unrelenting warfare against his own personhood; taught to seek the highest consummation of being in the completest absorption back into nothingness, whence he came. With this destructive doctrine the Christian doctrine took broad and definite issue, basing itself upon the vast and infinite worth of the single human being, the great God incarnating himself in the human form to show what are the grand and infinite possibilities of the single human soul, and making all the offices and ordinances and teachings of the new religion tend to the upgrowth of the individual man back toward the lost image of God, its creator.

Our Republican institutions, catching the impulse of this divine religion, declare the right ends of government to be the uplifting and perfecting of the individual men who make up its citizenship. It undertakes to

guarantee him exemption from all interference with the fullest and freest exercise of all the personal capacities that inhere in his separate nature consistent with the well-being of the body corporate, of which he is a member.

Here, in the very nature of our political institutions, is the first great possibility, the best opportunity for the best scholarship in the whole world, viz., the guaranteed individualism, without which there can be no large and ripe scholarship. Such opportunity is not without its danger; nor is the individualism I am commending free from peril. It is possible to wrap one's self up in such an egotism as to obliterate or paralyze the bond of brotherhood which binds men into mankind, to stop the current of blood that flows through the universal heart of the one race. There is a very ancient fable which hits upon and illustrates a wisdom worthy of more modern thought. It is that the gods in the beginning created one vast man, with all possible human attributes, and then that he might best serve himself, they divided the one man into many, just as the hand is all the better hand for being divided into fingers. This fable is full of a doctrine grand and ever new. There is one man, a kind of universal *pater familias*, who is present to all particular men through one faculty or more, so that you must collect the whole race in order to find the one man, the towering *homo*. But unfortunately, this one man has been so spilled out in drops, so minutely divided and scattered that he can not be reconstructed, as societies are constituted. Society, as it now exists, is not much different from a body from which all the limbs have been amputated, and each limb walks about, a monstrosity claiming to be the man. In any community there are enough walking stomachs, fingers, ears, parts of the man, but not yet the full manhood. There are all around specimens of metamorphosis that might satisfy the most pertinacious stickler for that ancient doctrine. Man metamorphosed into a thing, into many things. And we christen it professional life. There is a tinge of melancholy reflection in the ongoing order of work in the world, not excepting the work of the scholar. The phenomenon of the man sunk into the farmer, the mechanic, the tradesman, the teacher, the preacher, the scholar.

This little suffix *er* contains a world of mischief. The farmer, who is a man sent out to extract the wealth hidden away in God's great storehouse, thinks little of the true dignity of his work, because in it he sees nothing but his baskets, his bags, and his bushels of gathered produce, and sinks into the farmer, instead of the farming man. The man trading seldom gives any ideal worth to his work, because it is a man doing it; he becomes a slave ridden by the routine of his craft, servile to dollars, a simple trader. And so the mechanic sinks to his machine, the sailor to his windlass and rope.

What shall the scholar be in this distribution of functions? Shall he be simply the thinker, the drudge to his formulas? or shall he be the self-propelling intellect, the man-thinking. In all vocations, occupations, and professions, shall man be the substantive, and his calling be the adjective or qualifying word, which tells how that individual man objectizes his manhood? Let the scholar be the man-thinking, whether it be about the facts, principles and products of one profession or another, and most gladly do I shake hands with him. He is in his right estate now. Up there, he is master; and this true scholar is the only master. Woe to him when he throws away his scepter, by ignoring the transcendent fact that a self-possessed stalwart manhood is at the base of all true scholarship. By just so much as he fritters that away, or fails to give it first place in all his quest, must his scholarship lose character, and his words become the thoughtless babble of parrot utterances. An old oracle says, "Everything has two handles; beware of the wrong one." If the scholar commit the too common mistake of choosing the adjective for the substantive, the occupation for the man occupying, he forfeits his high privilege and makes true scholarship impossible.

Let us now look at the scholar as the man-thinking, and inquire of his resources, whence he may gather the *pabulum* of thought. The first in chronological order, as well as in depth and strength of influence upon the mind of the man-thinking, is nature. Ever the day, coming and going, the night intervening, the sun, the stars, the boundless fields of nebulous haze, the earth, whirling in its axial and whizzing in its orbital motions, the seas and oceans, the hills and mountains, the brooks and the rivers, the grass and the trees, the tiny insects and the warbling birds, the breeze and the storm. Multitudes of animals roaming the wilds untamed, and other multitudes harnessed to the human industries and comforts. Men and women multitudinous, talking, walking, thronging, beholding and beholden. Of all men, the scholar, the man-thinking, is most engaged by this great spectacle of nature.

What is nature to him? Its true value to him as a scholar he must ascertain at an early period; and among his first findings will be that of its inexplicable continuity, ever going out from and returning to itself, and all the time giving new and wonderfully exact forms of beauty to the texture that is being woven; and in this very continuity, and in the laws by which it is ever evolving its phenomenal results, the scholar finds his own inner life and law mirrored.

The astronomer awakes, astonished to find that the geometry which measures the orbits

and distances of the planets is only just what first existed in his own mind as an abstract thought, and as one fact and another comes before him he begins to put them together, according to a law of association active within him, and soon rejoices in the conclusion that multifarious nature is not chaotic; one refractory fact after another comes to place and order under the analysis and classification he is evolving from the laws of his own mind, till the last fiber and rootlet of matter stands radiant in the sunlight of a universal order. And then will he feel the pulsing thrill of nature's life throbbing in his own veins. Nature, his own counterpart, growing from the same hidden root down out of sight, the beauty of radiant nature without the reflex of the beauty within his own nature. So shall the man-thinking come to look at nature with new eyes, for it shall answer the ever-recurring questions of the intellect and affections: "What is true? What is good? Nature to such a mind is plastic, and yields to all beautiful ideals the answering objectivity. When the man-thinking shall have been thinking long enough, materials of thought will come trooping in endless procession around him from out the heights and breadths and depths of universal nature, and from the friction of the action and reaction between his own soul and nature, God, the life and soul of all will come forth in beauty and glory ever new. This is the scholar coming to his mount and his transfiguration, coming up to God through the highway God has cast up in the things he has made.

Another resource of the man-thinking is books—what other men have thought. There is danger in feeding thought on this pabulum. Books are good food or bad, according as they are used, wisely or otherwise. Just as the most healthy stomach may be injured by the bad use of the best food, so may the mind of the student be injured by the bad use of the best books.

The theory of book-learning, as we call it, is good. The men of earlier times received nature into their minds, transmuted it into thought, life, and then threw it out on the tongue, the pen. The value of the book will depend upon how thorough has been the transmutation. No air-pump quite exhausts the receiver; no more can any finite mind exhaust the vast resources of nature, and so no book can be quite perfect, and therefore not altogether to be relied upon. It is no evidence that a book is always to be revered because its author, at the time of writing, was revered and good. When he wrote, his book might have been the very best then possible, but not, therefore, the best now possible.

The young student growing up in the well-stored library, and meekly bowing before the lofty minds that speak from the alcoves, may think himself meritoriously appreciative and reverential, as he unquestioningly accepts the thoughts and conclusions of the old masters of thought, and contents himself to echo them on, not remembering that Cicero and Locke, when they wrote their books, were only like them, young men in libraries, with not a moiety of the opportunity and inspiration they themselves have for correct conclusions from solid thinking. O, it is so sad to see a scholar, a man-thinking, shrivel down into a book worm, shorn of all power to soar on wings, to walk and run, and left with the forlorn alternative of crawling. It was a profound American scholar who said "I had better never see a book than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system."

The one thing of value in the world is the soul in action by the inherent, self-evolved force of its own soul-hood. This belongs, by divine gift, to every man. The main business of the scholar is to become thoroughly possessed of himself. Only he who possesses himself and holds himself by stable tenure, can ever have large possessions beyond himself. Only the scholar can be master.

The school, the book, stop with past utterances. These were good, may be good as they could be when uttered, but they may be comparatively stale and meaningless now. They must not anchor us against the breezes that are springing out of the ocean around us. True scholarship looks forward, creates; he who creates nothing either of pure thought, or new forms of old, can not claim to be a true scholar. Cinders and smoke evoked from the rubbish of old knowledge are not flame, such as leaps up from the friction of soul forces, working with original energy upon material coming fresh from nature into their own crucible. O, for men who can think and act in the now, without cringing submission to custom, precedent, authority; for men kingly in the realm of thought. Man-thinking must not be overpowered by his instruments; the scholar must not pay tribute to his books; they must pay tribute to him. He will never be authoritative in his time who borrows court commands from times far behind him. But we must not discard other men's thoughts; we must not stay out of libraries, because they are not to command us. Often shall we feel a tonic pressure compacting us into the mankind of which we are a part, by the perusal of other men's thoughts. They come to us as from the same root whence our own have sprung, and we have to turn back to the title page to see if we ourselves are not the author, so like our nature seems the nature from which the book bubbled forth; and hence, the unexpected delight with which we read some books, and we close them, wondering how the author became possessed of thoughts so like our own. Our delight ascends toward awe as we thus find another soul standing so close to our own, a soul that throbbed a thousand years ago, thinking, feeling then so nearly as we feel now.

To read well is no small achievement. It

is the prerogative of the man-thinking to compel the thoughts of the author to come to order in the line of his own mental and spiritual activities, and to go to their place as living increments in the formation and perpetuation of his own tissue, before they come out again, and then will they come out as really his own as if they had germinated and grown in the mind that appropriated them. Carefully studying and thoroughly digesting others' thoughts, so as to have them assimilate to our own mental tissue, so that, by the natural affinity of like for like, they are absorbed and laid away as constituent elements thereof. This is the right use of books; and thoughts evolved from nature, thus built up, are as truly original as if no book had been read, and likely to be of far greater value. He who speaks and writes from a mind thus enriched by reading is not a plagiarist, but he who fills his own mental stomach to overflowing, so that what he has taken in comes out all the worse for the gorging and disgorging; not the man-thinking, but spoiling what other men have thought. There is the very best of reasons why our American scholarship should have the stamp of stern originality upon it. Our problem of society is new and original. Not another nation on earth has grasped, formulated, and undertaken to realize our fundamental idea of society, our constitution of government.

There may be a sort of scholarship in apologies, expositions, and defenses of despotisms and communisms, a sort of literature in infidel and atheistic rantings, but it is not American scholarship and literature. Man-thinking must think according to the eternal verities, if he think well. The man not conscious of his place in the eternal order and fitness of things will be forever wearing himself out between the upper and nether millstones of his own incongruities, and can never become creative of the pure and steady light and heat of a genuine scholarship.

Besides nature and books as resources of scholarship, there is what I will call the resource of life in motion, or action. One acute thinker has said, "Only so much do I know as I have lived;" and the Divine Man said, "If any man will do the will of God, he shall know of the doctrine, whether it be of God." The three primary faculties of the human soul are so co-related that no one of them can long act vigorously if the others do not co-act. They are made like cog-wheels, to work together. The man who does nothing vigorously, can not think anything clearly, nor feel anything deeply. When you hear two men addressing an audience, you know by a kind of magnetic sympathy whose words come loaded with life in motion. The intellect pays tribute to the will, and the head bows a grateful recognition to the hand. Action is to the intellect somewhat what the mulberry leaf is to the silk-worm, the raw material from which it produces its glittering fabrics. Life experience converted into thought makes thought sparkle with many a gem, and the transmutation is ever going on. Our best thoughts, before they are winged, lie back in our unconscious life. That life gets in motion, and in the press of vigorous action throws up a thought, winged for the empyrean heights. So every well spent energy of our lives shall sooner or later come forth transfigured, immortal. He who exerts his total strength in well devoted activity in the world of work, is entitled to the richest returns, and he will have them, not only in material wealth, but in mental tone and intellectual stamina, as well as in spiritual inlooks and outlooks. "The world's workshop is the thinking-man's best dictionary. Dictionaries, colleges, books, only copy and classify the words and facts wrought out in the common life of men at work.

The apostle's statement that "If a man will not work neither shall he eat," enunciates a philosophy broad and deep as human being, just as true intellectually and spiritually as it is physically; and so of the proverb of Solomon, "The hand of the diligent shall bear rule, but the slothful shall be under tribute." I know there is a morbid sentiment that the hood and the gown better become the scholar than the hoe and the hammer; that he is more properly "the cloistered recluse than the public agitator. That sentiment is as false as it is morbid, as fatal as it is effeminate. If a man lack eloquence of speech by which to express his thoughts, happy he if he know and have the greater power of living them. We influence men *much* by what we say, *more* by what we do, *most* by what we are. Not out of the pearly polish of cloistered studios, and fastidious finish of highly endowed and fashionable seminaries, come the heads to think quickly and hands to act vigorously, when the storms come down and every cord of the vessel creaks with unusual strain. Not thence the helpful giants to destroy old abuses and erect new systems. Back of the outward books and laws and lives of King Alfred and King Shakespeare, each kingly in his sphere, there lay the terrible substratum of the Druids and Berserkers. Fiber before finish, pure before peaceable, are maxims full of eternal fitness, for only a surface compacted by hard pounding can take high polish, and only a life made pure by stern struggle can ever be peaceful.

The American scholar should hail with joy the growing sentiment in favor of the dignity of labor, and lend a vigorous blow to that nefarious system of proserification and labor-degradation which is dying so hard and at such expense in our land. American scholarship must assert and maintain the dignity of labor, and the indefeasible right of every worker to the product of his own hand and brain, on which rests the only possibility of a true scholarship. But what the work and what the reward of man-thinking—the American man-thinking? Not always nor often

the popular appreciation and applause. He must apply the slow, unobserved and unhonored task of observation, study, analysis, synthesis, till some new principle, or new application of some old principle, comes to him. Watching days, often months, and sometimes years, for the results, and then to be told by the hooting owls of the old decays around him, that he is utopian, impracticable, adventurous. The old decencies, the carping proprieties will disdain him; poverty, seclusion, sometimes persecution will come to him, who dares think differently from the ancient oracles. All this and sometimes more to the audacious navigators out onto untraveled seas; but for this there will come to him the uplifting consciousness of having done the truest, the noblest, the fittest thing possible to a human nature. The scholar is the world's eye and the world's heart; whether the world will own it or not, it is compelled to see the truth of things through the eye of the scholar, and feel the life-pulse of things through the heart of the scholar. If this age will chronicle its thoughts and deeds for the ages to come, it must pay tribute to its men of cultured minds to its men-thinking, for only such can indite thoughts that will speak to the ages ahead. It is the unique privilege of the scholar to truly know the world, by seeing right down through its shams to its life as it throbs in its centers. Men may range themselves in hostile controversy over questions not worth the breath they spend. Above the din of the strife the scholar stands in sublime self-mastery, satisfied to know that a popgun is a popgun, though half the world, with angry and solemn earnestness, declare it the crack of doom. It is the highest reward a man can ask, to turn round at set of sun, face the day that is done, and satisfy himself that for this day he has seen something truly, and communed with some truth undressed of all its fictions. Free, fearless will he be who feels the rock of eternal verity beneath him; who thinks truly, acts nobly. Only the man conscious of ignorance flees in terror before old decurms and fetid superstitions. It has been well said that "fear always springs from ignorance." The man who masters the truth of things holds the fort against all approach. He who sees the lie that crouches beneath the mock forms, and pretentious ceremonies, and fictitious trade marks of society, can face that lie with the steady eye that will make it quail. Only the scholar is master. "Wherever McDonald sits, there is the head of the table," is an old Scotch proverb. The unstable crowds of men pile up around the man of serene and stable self-poise, the true scholar, as the tides pile up under the moon.

But the true genius of American scholarship seeks to level the surface by bringing all up to the high tide of universal intelligence. Enough for Greece to have had one Demosthenes and Pericles, for Rome one Cicero and Seneca. The oneness of the universal *homo* had not yet been found out and felt. The God of history kept that discovery for the civilization of the Mayflower, and its growth to towering greatness for our American scholarship. Our literature can no more stem the logic of events than our politics can. The giant has turned himself again under the mountain, and up from the very bottom of the crater have come new light and heat. What the supercilious sneer of our would-be uppercrust have called the lower classes, have at length been lifted to the surface, and to-day, after less than a quarter of a century, they stand above the chains, and lo, along with this uplifting of men, our literature sparkles with gems from the deeps. What we deemed prosaic and dead material; what we trampled under our feet, is suddenly found to be richer in materials than what we had been seeking in foreign parts, and upon the mountains.

The American scholar of to-day lives in the best time of all history. This discovery of the greatness of small things, this recognition of man as man, this discovery of childhood, this literature of the poor, these songs of the plantation, have opened treasures of literature not before dreamed of. It is the sign of new life in the body when the warm blood, which had been dammed up in the central reservoirs, begins to push out and down to the extremities, giving a new glow of life to all the parts. That is health. Just so of our literature. It is seeking the extremities, vitalizing the whole body, educating the people; and just herein it is the American scholar comes to his position of advantage over all others. He touches the centers of a multifarious and rapidly increasing life, and his touch, as if charged with magnetic impulse, sends thrills of life away to the extremities, and puts the whole body in harmonious motion, and resists sweep on toward its heaven-appointed mission of universal enfranchisement.

The sun never rose upon a grander spectacle than when on the first Tuesday of last November, the voters of 50,000,000 people gathered at the polls and placed the destiny of the nation, the destiny of liberty, in the hands of a man who had worked his way through all the hard pinch of poverty, to the proud position of pre-eminent American scholarship. From that position, self-earned, he had only to reach out his strong, majestic manliness, to be master, whether in the common school mastery, or the college presidency, or in the Congress of the nation. Never since Washington has the great American nation elected to its Chief Magistracy, a man with such broad and varied qualifications to master the situation. A more scholarly, and therefore a more masterly man never tenanted the plain old mansion at the head of Pennsylvania Avenue, at the nation's capital, than the one the nation will put in occupancy on the 4th of March next. James A. Garfield, the highest type of American scholarship, come to its fitting reward.

em to lie: 1st. In the hearty and sympathy of the church in the girls. 2d. In the concert edging the sale, which have never the church with an eager and every member of it being engaged in the public appearance of the girls. 3d. In the fact that the expenses of these are reduced to a minimum, a the material being given by the mothers, and every penny be-economized and expended to ntage. If in one country church in be raised for foreign missions by the children and young ay not be done in our strong re churches?

FOR THE MISSIONARIES.

not realize how much we all ers of God's children in more I have heard some say that missionaries must be better in other people, but I confess and sadness that we are "of like other men." But this is not is alone should be quite suffi-should be prayed for. In ad-own inherent sinfulness and placed in a country, among a the very atmosphere is vile, we go among them the more to breathe corruption. It takes realize the fact, but eventually at we are losing moral tone, ts and sounds to which we are familiar, and after a time so shocked at what formerly us blush for shame. "Can t? But even this is not all; like this you can find within if you look for it. Not only to breathe a corrupt and taint-not only are our own moral constitutions weakened by con-with evil, but—and here I could and with pain—we have nothing these influences, none of the aids which you so abundantly

our church services, your so- your Christian social fellow- you have been where you see and can come back and rest and strengthen yourself by seeing that is good and pure and holy. We go out among the hea- met on every side by what is holy; if we are faithful, we our repeated (and apparently to stem and turn the tide of We come home tired out, often and are met at home by the from heathen servants, in a form, and have to be con- watch to preserve our children and insidious contamination. in society? Some of us have in stations where there was not ristian to speak to! And even are not so bad, the conditions e and society make frequent intercourse difficult, if not im- one had the time to devote to object. re to raise our flagging spirits? ve have the Bible, private and Sunday (and in most stations services, and, above all, the Holy Spirit. Ah! if we had re indeed should we be? But to tell you, who must know human weakness, that all the rupting influences I have been ve this very effect, that they strength and refreshment which ought to derive from our spir- And therefore it is that we nee of the Spirit; and when we mayhap too cold, to invite Him need your prayers to invite Pray for us, therefore, my sis- unceasingly, for we are grow- d thirsty, and may the Spirit to pray!—Mrs. J. H. Morris- Work for Woman.

MISSIONARY ITEMS.

the American Board, says, like missionary experience in in Japan the gospel has the higher and more intelli- 1861, the average yearly in- number of church members in : from 1873 to 1878, it was of the Southern Baptist Board China, has been dismantled the congregation scattered. zians propose to establish a at Peking.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 10, 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."

REV. H. W. BEECHER ON THE SABBATH.

The *Christian Union*, of a recent date, has a sermon by Rev. H. W. Beecher on the Sabbath. It is a plea for a day of weekly rest for man. For his text he read the Savior's statement that the Sabbath was made for man. He argued that a day of weekly rest was essential to the best interests of humanity. In the course of his sermon, he said:

"The Jews held that the seventh day, the last day of the week, was the Sabbath. It was for them. The Christians kept both days; but gradually, in the lapse of ages, they dropped the Jewish Sabbath. The early Christians were largely Jews; and they therefore threw into the first day of the week, which was Christ's day, or the Lord's day, all the functions which before, in their history, had been divided between the two days. Then the first day of the week became the Sabbath, or the rest-day; and the Jews recalcitrated; and we have to-day a sect, to say nothing of sects, that make it a point of conscience to go back again to the seventh day. They are called 'Seventh-day Baptists.' There are several other sects of the same mind; and I am perpetually having tracts sent to me, with most laborious textual proofs, arguing that the seventh day, and not the first, was appointed of God. As if that had anything to do with it! As if the virtue of the day consisted in the particular one that was selected, and not in the fact of having a whole day for rest and for spiritual improvement!"

"What we want in a day of rest, of which I shall speak in a moment, is such a success of all ordinary excitement as shall give to men a day of education and of culture; and if one man takes Monday, another Tuesday, another Wednesday, and so on through the week, there can be no cessation, no pause of business in the community at large. Therefore it is desirable that one day should be chosen, and should be common to all. I would just as lief go back to the seventh day. All I ask is, that there should be one common day. It does not matter the turn of a hand to me whether it is the seventh or the first day. If the Jews outnumbered the Christians, and I was stood in the same relation to them which they do to us, I should say, 'Let them have their day;' I should fall in with it, and I say to my kinsmen and brethren in Jesus Christ, as well as in Abraham, and Isaac and Jacob, 'Since the majority of your fellows hold the first day of the week to be the proper day for universal rest, why not accept that day?' It is just as long as it is broad. Three millions of Jews and hundreds of millions of Christians live in the world; and if there is to be a change and coalescence it is rational that it should come from the minority, unless there is a peculiar sanctity and divinity in a certain day of the week—which there is not. I say this in all frankness; but I say it also with all kindness."

The kind manner in which Mr. Beecher speaks of "Seventh-day Baptists," wins for him our respect, and we doubt not also the respect of all who bear that name, and also of all who for conscience sake observe the seventh day.

When Mr. Beecher argues that we need a day of rest, all observers of the seventh day will unhesitatingly agree with him, and in that will stand by him to the end; nor will they disagree with him in the sentiment that only one day should be observed. They do not observe the seventh day that they may differ from others; nor do they believe that one day in itself is any more holy than another; nor again do they believe that the church has power to impart holiness to any day. The point with them is this: they believe that God did both bless and sanctify the seventh day, and command its observance. They hold that this blessing and sanctification has never been removed from the seventh day and put upon another, and hence as respecters of the Bible they observe the seventh day.

The ground taken by Mr. Beecher is, if we understand him, that there is no divinely appointed day of weekly rest. He says, "All I ask is, that there should be one common day." This certainly is not what the Bible teaches on this subject. That bids us "keep the seventh day." Mr. Beecher says, "It does not matter the turn of a hand to me [him] whether it is the seventh or the first day." That in this he speaks the truth concerning his own feelings we do not doubt, but the observers of the seventh day believe God thinks differently about it. Convince them that God thinks as Mr. Beecher says he does, and that changes the whole question. But let us ask whether Mr. Beecher has any right to think differently from what the Bible says on this subject. The Sabbath is of divine and not of human appointment. If we have a Sabbath, it is because God has appointed it. But even God could not give us the Sabbath without the day, because there could be no such thing as a Sabbath without time, and hence there must be a Sabbath-day. But if in the mind of God the week needed a Sabbath, it was equally in his mind which day of the week should be appointed. Nor was he less wise in the one case than in the other. He, then, who says it is all the same whether we keep one day or another, charges God with folly in appointing one day, to the exclusion of another, to be the day of weekly rest.

But does not Mr. Beecher see that only by God's method can uniformity be obtained?

If men are ever to be won to observe a day of rest, it must be done by presenting to them the authority of God. All other pleas will forever prove in vain. If we fail here, we fail everywhere. Men will never, of themselves, choose a day of rest and observe it. Only will they do this when they reverence God and his Word.

A FRIENDLY HINT.

The *American Baptist Flag*, a vigorous and ably-conducted paper published at St. Louis, Mo., hits us after the following fashion:

"The SABBATH RECORDER has put on a nice new dress, and steps out in the eight-page fashion. Now, let it put off the old clothes of Judaism and appear in the full gospel dress."

We thank the *Flag* for thus speaking its mind; and now let us see what there is of it. If we have a shred in our religious faith and life of anything other than simple Christianity, unless we are mistaken, we would like to be free of it. And yet we know how difficult it has been to do this. We do not believe that since the day of Pentecost there has ever been a time when some kind of human philosophy or tradition did not mix itself with the creed of the Christian. On one side was Judaism, and on the other Gentilism; and from these, streams of thought were constantly flowing in the direction of the church. Nor in the nature of things was it possible altogether to avoid this, seeing the church was composed of persons who had been reared in every possible form of thought.

The *Flag*, in holding that we are a class of Judaizers, is not alone; nor if this opinion is true, ought we to take offense at being so regarded and treated. While in a certain sense no one may sit in judgment upon another, yet when we publish to the world a set of religious opinions, or practice certain duties upon the declaration that they are enjoined by the Scriptures, we can not refuse to let these be tried by this volume. It is as much the right of others to examine the ground on which our creed rests, as it is for us to profess it.

But to the question. Why does the *Flag* call us Judaizers? That in New-Testament times there were those who were called Judaizers, we admit; but these taught that unless men "were circumcised, and kept the law of Moses, they could not be saved;" but we teach no such thing. We believe that all Mosaic institutions were abolished at the death of Christ, nor do we teach any other doctrine. But we go further than this, and hold that only by grace are we saved. Not even has faith justifying merit. Christ was "wounded for our transgressions, and by his stripes alone are we healed."

For one thing, and for one only, are we called Judaizers, and that is, we observe the day of weekly rest required by the fourth commandment. It is not that we Sabbatize, but that we rest on the "seventh" day. But how in this do we Judaize any more than when we observe any other precepts of the Decalogue? The seventh-day rest antedates all the other precepts of the Decalogue. Marriage, as a divine ordinance, is first, and then comes the Sabbath. It was appointed by Jehovah, not as a shadow of Christ, but as a witness that he created the world in six days and rested on the seventh.

We observe the seventh day by divine direction, not as a type of Christ, but as a memorial of creation. How, then, in doing so do we Judaize? That God gave the Sabbath to the Jews, we know; but he distinctly tells them that he gives it to them as a memorial of creation. He also gave them himself and every divine precept. This he did because he had chosen them to be his people, and had constituted them his witnesses. Had the Sabbath been instituted for the Jews, then we confess it would be Judaizing to observe it; but it is not on that ground we keep it. We hold it an institution in the interest of humanity, and as such we observe it. We believe the abolition of the Sabbath would be an unspeakable calamity to men, and it does not seem to us that its observance should subject us to the charge of Judaizing.

If the *Flag* will inform us of any portion of the "gospel dress" we have failed to put on, we will thank it. It has been the desire of our heart to know Christ perfectly. We trust we have been made to love him with our whole heart, and yet we know this is a great deal for one as weak as ourself to say. We also love the gospel as a saving power, with its institutions and ordinances. We believe in them, and seek to know their meaning. What rich lessons do baptism and the Lord's Supper teach. They speak more eloquently than words can of the redemption in Christ Jesus. They tell of sin, of death by sin, and of a life out of that death through the death and succeeding life of him who died for our offenses and rose for our justifi-

cation. We think we can say with Paul, "The life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

SUNDAY LEGISLATION IN OHIO.

The *Western Christian Advocate*, published at Cincinnati, refers to some special Sunday legislation as follows:

"The Stubbs bill designed to protect the observance of Sunday from being infringed by theatrical performances, shows, liquor-selling, and common labor, has passed the Ohio House of Representatives, and is now pending in the Senate. We hope that body will do itself the credit of passing it at the earliest possible day. We presume it is safe to say that four-fifths of the people of the State of all political parties want just such a law as that bill provides. Its provisions are well drawn; they would protect the community from very demoralizing evils."

Below this is the following:

"We are sorry to see that some members of the daily press, in spite of all considerations of morality and propriety, are opposing the passage of the Stubbs Sunday bill by the Ohio Senate. They make free use of the phrase, 'Sunday fanatics,' evidently hoping thereby to create the impression that the bill was inspired by fanatical men, and that its provisions are oppressive—a charge or insinuation vergeruptate. But it would be quite as easy to hurl back at these opposers the epithet, 'satanic;' and judging from the spirit exhibited for a few days past, the epithet would be deserved."

We have not seen the "Stubbs" bill, and concerning it we wish to use no offensive epithet but do not see how, under the Constitution of the United States, there can be legislation for the protection of Sunday observance save as one is protected in his right to observe this day if he choose to do so. This kind of legislation is legitimate, but to legislate for the protection or in the interest of religious ordinances is clearly unconstitutional.

We should say one thing further. We believe it the duty of the State to protect its citizens in their right of the public worship of Almighty God, but the right to legislate in the interest of religion or of religious ordinances is contrary to constitutional law.

PARTLY TRUE AND PARTLY NOT TRUE.

A great Sabbath meeting was held by the Edinburgh Presbytery of the U. P. Church, on the 9th inst. Dr. Andrew Thomson, Dr. Cairns, and Professor Calderwood made admirable speeches. The following forcible resolutions were adopted unanimously:

"That the Sabbath is not a mere Jewish appointment, but was given to man at his creation; that it was republished to the Jews upon Sinai, and 'enshrined amid the eternal verities of the moral law,' because it was obligatory upon the whole human race; and that while under Christianity the day of its observance has, for wise and sufficient reasons, been changed from the seventh to the first day of the week, it has not been relaxed or repealed, but more fully explained by Christ, especially in its benign uses as made for man, and encircled by new sanctions and associations as having become the permanent memorial not only of completed creation, but of finished redemption in the resurrection of Christ."

We have never read in the Scriptures that for any reasons the day of the Sabbath was changed from the seventh to the first day of the week. We never read that Christ finished the work of redemption by his resurrection on the first day of the week. We never read in the Scriptures anything about keeping the first day of the week for any purpose. Reader, did you?

THE INTERNATIONAL REVIEW for March will be one of the strongest ever issued. Its table of contents will bear the names of Edward Atkinson, Henry C. Adams, Dr. Wm. A. Hammond, Leonard Courtney, M. P., Henry C. Lodge, and Justin McCarthy, M. P. Messrs. Courtney and McCarthy, than whom there are none more competent, will both write about Irish affairs; the former giving the concluding part of his article on "Ireland," begun in the January Review, and Mr. McCarthy writing upon "The Irish Land Question." Edward Atkinson, having recently made a tour of the South, will give his impressions of the "Solid South." Henry C. Adams will give an advance chapter from his forthcoming book upon "Modern Public Debts." The Review will be ready about February 15th, and will be sent to any address upon receipt of the price. 50 cents single number; \$5 a year. A. S. Barnes & Co., 111 and 113 William St., New York.

GOOD COMPANY, (Springfield, Mass., \$3 a year.) No. 17, contains an installment of *Rose and the Doctor*, the serial by Ellen W. Olney. There is the usual full complement of fiction complete in the number. Two of the sketches are about the experience of an investor in Arizona mines, and Achmet, an Egyptian lady's maid. Mr. John Burroughs has a collection of brief papers on several topics. The more substantial material includes the substance of a paper on the higher education of women which was read at Smith College by President D. C. Gilman of Johns Hopkins University, Baltimore; an article on Ireland and Irishmen, by Rev. Dr. G. H. Hepworth; a graphic summary of the career of the African explorer Henry M. Stanley; and a paper showing up some of the abuses connected with patents and the United States patent right laws.

WIDE AWAKE for February comes well packed with matter for the delight of the

entire family circle, for certainly the great thirty-two paged supplement containing the first portion of George MacDonald's new story, "Warlock o' Glenwarlock," will be as warmly welcomed by thousands of adult readers, as the funny seven-paged illustrated ballad of "Jan Upernavik of Omenak" by hosts of school boys everywhere. The whole table of contents is charming. Price \$2. The publishers, D. Lothrop & Co., Boston, Mass., are taking the lead in juvenile literature, and their popularity is well merited, as their publications maintain a strictly moral character.

GOOD LITERATURE.—This is the name of a weekly newspaper at 50 cents a year, one of the products of the now famous "Literary Revolution." A specimen copy will be sent free, or the paper will be sent three months on trial for the nominal price of 10 cents, by the publishers, the American Book Exchange, Tribune Building, New York City, so that any one by sending their address can see for themselves whether the paper is desirable or not.

HARPER'S MAGAZINE for March is a delightful number. There is not a dull article in it; and the illustrations are not only beautiful as works of art, but full of interest and meaning.

Communications.

CHURCH AND TEMPERANCE.

Temperance can not do without the Church of God. It is a child of the Church, the begotten of Christian benevolence. Separate this much-needed reform from the Church, and its power to save is lost. Its law is Christian self-denial. The love of Christ, the influence of the Church, are the powers that help a man to keep his vows of reform. Few who remain out of Christ, out of the Church, succeed in their efforts at reform. Neither can the Church do without the temperance reform. Quite often it is necessary to save individual souls. Quite too often in our revival efforts the seeds, the little rootlets, the harvest of which is dissipation, rum, and ruin, are not, one by one, carefully pointed out by the finger of truth, and the Church is weakened by its relations to the seed, soil, and harvest. While these seeds are allowed to germinate and grow in the young man's heart, in vain do we present the claims of the Church, or hold up the cross of Christ. However common these wrong notions of indulging and gratifying morbid appetites may be in the Church, or out of it, we must get them out of the heart before the grace of God, that brings salvation, can go in. Let me ask our pastors how many young men under the age of twenty years that use tobacco and intoxicating drinks have been gathered into the churches in the last five years? If in the Church, and still persist in the use of either, or both, what progress in the divine life have they made? and what is their influence in the Church? Look your congregations over when you pronounce the benediction. Many are deeply impressed. Who has not noticed that where you find the cigar, the pipe, the quid, cider, beer, narcotics of a high or low order, these impressions soon wear off?

From different standpoints we see things differently. While we look around for the hindrances of a revival of religion, our eyes naturally rest upon these figures: "\$1 11 to every individual in the United States annually for religion; \$2 02 for education; \$17 for drink, and \$18 for tobacco." Single grog and tobacco shops in many places are doing more to destroy our young men than all the churches are to save them. I do not say this to cast reflections upon the Church. Here, if you please, is a village with thirty-four grog and tobacco shops. Admit, and that is all that can ever come of it, that no drink is sold to minors, yet the saloonist, though much nearer dead from his cigar than from drink, will sell a five-year-old boy a cigar. Here are thirty-four missionaries doing the will of Satan, active, wily, with no scruples, working each fifteen hours a day to entrap the young and thoughtless. In the same village are five churches, five pastors who must hunt a new pastorate if they devote one-fiftieth of the above time in direct effort to save the young men from these haunts of vice. Now if this place, or any of the thousands like it, are reformed, saved by the blood of Christ, cessation from the use of narcotics must be a John the Baptist to prepare the way for the coming of the Lord.

Dr. Edwards found that in three hundred places where successful revivals were enjoyed, two hundred and seventy-five of them were preceded by earnest, efficient temperance work. Six-tenths who signed the pledge were hopefully converted. Do not let us forget that temperance is not Christ, but intemperance destroys many souls. If we can lead imperiled souls to a deep interest for

salvation from intemperance, we have broken the spell of their indifference to salvation from other sins. It is a good time to present Christ to a young man when he rises to struggle against his besetting sin. No difference which precedes the other; spurious conversions (if any) may be expected of those who, in the light of these times, persistently adhere to the use of their narcotics.

H. P. BURDICK.

CORNING, N. Y., Feb. 2d, 1881.

THE PARABLE OF THE SOWER.

To the Editor of the Sabbath Recorder:

Your weekly visits are truly a pleasure. I should be lonesome without you, and since you have donned your new dress your appearance is still more pleasing. May you become so interesting that hundreds more may welcome you to their homes and hearts.

Now, if you will permit me, and think it will interest your readers, I will tell you some thoughts which have come to my mind in relation to the parable of the Sower, only choosing that part which impresses me most forcibly. "And that which fell among thorns, are they which, when they have heard go forth and are choked with the cares, riches, and pleasures of this life, and bring no fruit to perfection." Choked with cares is first mentioned, and it came to me so forcibly in reading it over that I applied it to my own self, as well as to many others. The cares and perplexities of every day life, I believe are choking us, spiritually, making our lives burdensome at times, and we come to feel that life is almost a failure. We are so entangled with earth and the things which surround us, that we do not bring much fruit to perfection. How to rid ourselves of all this is the great question. We are told to cast our burden on the Lord, but we do not feel him near when we are groping about in this wilderness of cares. Many have much concern about their neighbors and friends, who are so sure of their own righteousness that they have little or no charity for those who are so unfortunate as to fall victims to the adversary. Like the Pharisee of old they thank God they are not like these poor sinners, and instead of kindly telling the erring of their faults, their greatest care is to keep aloof from them, and publish their faults to the world; for this class of Pharisaical Christians have an idea that unless A, B, and C, walk according to their straight line something must be wrong, and they watch the unconscious victim until the thunderbolt of the pretended friend strikes with such force as to crush them to the earth. Is this the kind of care which Christ teaches? I think not. His last command was to love one another. We are to watch with a godly jealousy, and not with jealousy which comes of an evil imagination. We are told to humble ourselves, and "God will exalt us," and "Let him that thinketh he standeth take heed lest he fall." We see others carried about on the tide of fashion and public opinion. Their cares are manifest in a desire to have what others have, and outdo, if possible, those who have the means to gratify every wish. They become envious, and soured by this over anxiety to keep up appearances. We see these things on every hand, but so much the more shame when we consider that we as professing Christians allow ourselves to become such slaves. Is it not because of this we are so destitute of that vital force which should characterize the church of Christ? Our light is hid if there still remains any within us.

Many are grasping for riches, cultivating a selfish, miserly spirit, entirely opposed to the teachings of him who went about doing good. Riches are a blessing when rightly used, yet too many are like the young man who wished to inherit eternal life, but went away sorrowing when the Master told him to sell and give to the poor. We are glad there are a few exceptions, and believe "the liberal soul is made fat," for we bring nothing into this world, and it is certain we can carry nothing out. Surely there is need of a thorough cleansing of the sanctuary, that the cares of this life may not shut us out of the heavenly kingdom. CORRESPONDENT.

"FOOD FOR THOUGHT"

To the Editor of the Sabbath Recorder:

In the RECORDER for Jan. 27th, under the heading of "Food for Thought," the question is asked, "Is it possible for those who associate daily with kindred minds, who can meet weekly for social prayer and conference, and on the Sabbath listen to the Word of God from the lips of living teachers, to realize the soul-hunger and the heart-longings of these isolated ones?" And my heart echoes the same, "Is it possible?" I fear it is not; but living as I do, five miles from a Seventh-day Church, and nearly as far from a family

who observe the seventh day as the Sabbath, and having a little family growing up around me, and desiring as I do to be brought to know and do the things which are taught in God's Word, I think I can realize it; yes, the soul-hunger and longings.

Another question presents itself of startling force: Might not these isolated ones be made efficient missionaries? One has a very personal significance in meaning to those lone ones. It means folding of the hands, but work here I must say, those who can realize the heart-longings can not realize the heart-longings of those who observe the Sabbath. Their eyes they have closed, and their ears are dull of hearing; yet I do believe they might do much more than they are doing now, and by your help I will do so in future to do more, if in no other way than by sending my RECORDER to the day-keeper who I think will read it by it.

The SABBATH RECORDER is a wonderful blessing. I should be very loth to be without it, and as I read Eld. J. Allen's sermon on the Sabbath, it brought back the time when, a few months ago, I enjoyed listening to the Word of God from week to week from living teachers, and of the blessedness that came to me in those days, a bliss which I do not think I shall ever again experience. It made me prize the paper more than ever, and wish to have a circle of friends. I can not mention the partment as more interesting than this. I don't know how we have got along in the Educational Department so far, in as if it had always been a part of our life. Let it continue to make its work comfortable and cheer. It is our missionary, teacher, and friend to the isolated ones; and I will pass it on to my children, and to the entranced hearts therein taught into the hearts of the readers.

Another isolated Sabbath-keeper, seventy years old, living five miles from the church, as his team takes his team and goes to church when the roads are passable, and others on the way. I go there more than any other, and although sometimes quite late in reaching we always enjoy meeting with precious faith. EMMA K. CLIFFORD, Pa.

CORRECTION.—In the statistics of the Southampton Seventh-day Baptist Conference Minutes we find several which we desire corrected. In p. 10, "A. Hakes, elder," it should be Hakes and S. M. Burdick, elder. M. CROSLY, Church Clerk.

Home News.

An Aged Temperance Worker.

A wealthy, richly-dressed lady in Corning, N. Y., buys a large quantity of temperance literature, and distributes it where she thinks it will do good. Clerks, workmen, Sunday school children, and hotel guests are all benefited by the aged mother. She spends a day in a hotel, active (on two cars) and cheerful, but fearing that she has not enough before she left home. H. P. BURDICK.

CORNING, Feb. 4th, 1881.

Scott, N. Y.

We are very much like other people, and cold weather. Our sleighing about the twenty-fifth of November continued uninterruptedly to time, and now looks as though "hold out," as we have more snow, and mercury playing dropping down to eighteen below.

Our Sabbath meetings are well attended, and Eld. J. J. White preaches us earnestly, fearlessly, yet in a kind and kindred; and a deep-rooted religious interest seems to be about eight months ago we were weekly offering system of paying salary, which he has had for a week since; and he preaches we were owing him a hundred dollars, and we are all very much better. To show our further appreciation of his services, a donation of \$100.00 of our people assembling at the evening of the 19th of Jan. the extremely cold weather we held our prayer-meetings once some of the families, but continued Sabbath evening meetings at the same place. At the reorganization of our church in January, we elected Mrs. W.

intemperance, we have broken their indifference to salvation. It is a good time to present a young man when he rises to his besetting sin. No difference precedes the other; spurious (any) may be expected of those of these times, persistently use of their narcotics.

H. P. BURDICK, Feb. 2d, 1881.

PARABLE OF THE SOWER.

The Sabbath Recorder: I visits and truly a pleasure. I come without you, and since your new dress your appearance pleasing. May you become that hundreds more may welcome to their homes and hearts. I will permit me, and think it your readers, I will tell you which have come to my mind the parable of the Sower, only part which impresses me most and that which fell among them which, when they go forth and are choked, rich, and pleasures of bringing no fruit to perfection. Care is first mentioned, and it so forcibly in reading it over to my own self, as well as of the cares and perplexities of I believe are choking us, spinning our lives burdensome as come to feel that life is almost so entangled with earth which surround us, that we fruit to perfection. How to of all this is the great question. cast our burden on the Lord, feel him near when we are in this wilderness of cares. much concern about their neighbors, who are so sure of their needs that they have little or no one who are so unfortunate as to the adversary. Like the they thank God they are not sinners, and instead of kindly of their faults, their great-keep aloof from them, and pub- to the world; for this class Christians have an idea that and C, walk according to line something must be wrong, the unconscious victim until bolt of the pretended friend such force as to crush them to this the kind of care which? I think not. His last com- love one another. We are to godly jealousy, and not with comes of an evil imagination. to humble ourselves, and "God and "Let him that thinketh heed lest he fall." We see about on the tide of fashion opinion. Their cares are man- to have what others have, and able, who have the means to wish. They become envious, by this over anxiety to keep up We see these things on every much the more shame when we as professing Christians to become such slaves. Is of this we are so destitute of which should characterize the list? Our light is hid if there any within us.

Aspirings for riches, cultivating every spirit, entirely opposed to of him who went about doing are a blessing when rightly many are like the young man to inherit eternal life, but went when the Master told him to to the poor. We are glad there ceptions, and believe "the lib- made fat," for we bring nothing and, and it is certain we can car- Surely there is need of a ansing of the sanctuary, that the life may not shut us out of the dom.

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who observe the seventh day as the Sabbath, and having a little family growing up under my care, and desiring as I do to see them brought to know and do the things which are taught in God's Word, I think I can fully realize it; yes, the soul-hunger and the heart-longings.

Another question presents itself to me with startling force: Might not these lone ones be made efficient missionaries? &c. This one has a very personal significance and meaning to those lone ones. It means not a folding of the hands, but work. And just here I must say, those who can not realize the heart-longings can not realize the fear and prejudice of those who observe Sunday. Their eyes they have closed, and their ears are dull of hearing; yet I do believe they might do much more than they do. I myself might, and by your help I will endeavor in future to do more, if in no other way than by sending my RECORDER to some Sunday-keeper who I think will read and profit by it.

THE SABBATH RECORDER is a weekly blessing I should be very loth to do without; and as I read Eld. J. Allen's sermon or address, it brought back the time when I, for a few months, enjoyed listening to the Word of God from week to week from the lips of living teachers, and of the blessedness which came to me in those days, a bliss rich and abiding, and it made me prize the dear old paper more than ever, and wish it a wider circle of friends. I can not mention any department as more interesting than another. I don't know how we have got along without the Educational Department so long; it fits in as if it had always been a part as now. Let it continue to make its weekly visits of comfort and cheer. It is church, pastor, missionary, teacher, and friend to us lone, isolated ones; and I will pass it along the line, with a prayer for the entrance of God's truths therein taught into the minds and hearts of the readers.

Another isolated Sabbath-keeper, now upwards of seventy years old, living some ten miles from the church, as his manner is, takes his team and goes to church very often, when the roads are passable, and takes me and others on the way. I go this way often-er than any other, and although we are sometimes quite late in reaching the services, we always enjoy meeting with those of like precious faith. EMMA K. STEVENS. CLIFFORD, Pa.

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Home News.

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A wealthy, richly-dressed lady of 85 years, in Corning, N. Y., buys a large amount of temperance literature, and distributes it herself where she thinks it will do the most good. Clerks, workmen, Sunday-schools, business men, and hotel guests are remembered by the aged mother. I saw her yesterday in a hotel, active (on two canes), earnest, cheerful, but fearing that she had not prayed enough before she left home. H. P. BURDICK. CORNING, Feb. 4th, 1881.

Scott, N. Y.

Feb. 4th, 1881. We are very much like others, as to snow and cold weather. Our sleighing commenced about the twenty-fifth of November, and has continued uninterruptedly to the present time, and now looks as though it would "hold out," as we have more than two feet of snow, and mercury playing around zero, dropping down to eighteen below on the 2d inst.

Our Sabbath meetings are well attended, and Eld. J. J. White preaches the Word to us earnestly, fearlessly, yet in a spirit of love and kindness; and a deep-rooted, growing, religious interest seems to be the result. About eight months ago we adopted the weekly offering system of paying our pastor's salary, which he has had promptly every week since; and he preaches better than if we were owing him a hundred dollars. We also hear and appreciate what he says much better. To show our further appreciation of his services, a donation of \$100 was the result of our people assembling at the church on the evening of the 19th of January. Since the extremely cold weather set in, we have held our prayer-meetings once a week with some of the families, but continue the Sabbath evening meetings at the church. At the reorganization of our Bible-school in January, we elected Mrs. Wilber H. Max-

son for our Superintendent, Stennet C. Stillman, Assistant; Miss Kate Clark, Secretary; Ernest W. Childs, Treasurer; D. D. L. Burdick, Chorister; Miss Lena Potter, Organist, and Allie Stillman, Librarian.

Shepherdsville, Ky.

I have now been here one week, and have preached every night and on Sunday morning. The attendance has generally been good, with increasing interest. The weather and roads have not been very favorable for meetings. The uniform method of traveling is on foot or on horseback, and in cold weather this is not as agreeable as our Northern way of wrapping up in robes, and gliding over the snow and ice in cutters and sleighs. The Winter has been unusually severe here, and the people not preparing for Winter as we do at the North, feel it, I think, more than we do. The ground is, however, now bare, and robins and other birds, which we see only in the Spring and Summer, are plenty. The prevailing sentiment here is very favorable to our views of religious doctrine, including the Sabbath truth. But the general state of religion is low among the churches. The people have been taught that they should take no part in the public worship of God except to hear and sing. The preacher must do all the talking and praying. It is a matter of encouragement that our Seventh-day brethren are looking at this differently. What is needed here above all things else is such an awakening under the power of the Holy Spirit, that people will be ready to be and do anything for Christ. Could we see such a work here, I believe there would be very few who would not accept God's Sabbath; prominent and influential men and families admit the truth concerning the Sabbath, and some even are observing it, although making no profession of religion, or are not, what is here regarded as equivalent to profession, members of any church. In this work, without the prayers and active co-operation of the people, I have felt how weak is the human agent without divine grace. I can only throw myself into the work, trusting that God will show us his salvation. Surely our brethren will remember to pray for the cause in Kentucky. A. B. PRENTICE. FEB. 4th, 1881.

Jackson Centre, O.

The good people of this church and society met at the parsonage on the occasion of the sixty-fourth anniversary of Mrs. Hull's birthday, January 27th, and my own on the 28th, which brings me, by the mercy of my heavenly Father, to my three score and ten years. They unceremoniously came in and took possession of our domicile, with as much freedom and home-like familiarity as though they had obtained leave, as Mrs. Hull informed me, as I was away that evening to a church not far away, where I was listening to a good Dunkard brother expounding the Word of life, not expecting any interruption. I was suddenly disturbed by a light tap on the shoulder, and a gentle whisper, "You are wanted at home." After one or two questions that were answered evasively, I mused what might be on foot, not wishing to appear impertinent, or over inquisitive. I remained almost silent, thinking that soon the whole would be revealed. On my way to church, I had met quite a group of persons that looked so like gypsies, I said to myself, "Poor fellows, where will you stay this cold night?" As they were quite over on the other side of the road, the shade of the night prevented me from recognizing their faces. The strange appearance was all explained when I entered my house, and found a table already loaded to its utmost capacity, and every room of our quite capacious house below, filled with smiling faces and cheerful hearts. After many greetings and good wishes to Mrs. Hull and myself, we were seated by the table laden with the abundant products of this somewhat mild climate, put on in the most inviting manner. A long table was unloaded and reloaded, until the fastidious taste was fully satisfied. All fed, Mrs. Hull and myself were invited to be seated in the parlor, the rest standing. Dea. Babcock addressed us in a few very kind and cheering words, in behalf of the company present, and then began to hand over one thing after another, "You will know what to do with this, Mrs. Hull, and with that," and so the matter went on until I began to say, "Well, they are intending to render honor to whom honor is due," and wondered whether I might not have been forgotten; but at last they did say to me in a most practical way, Be ye warmed and clothed with a more elegant suit than you have been accustomed to wear. In this way, this dear people are trying to make us feel at home among them, and we are daily becoming more and more interested in, and attached to them. After a season of prayer and thanksgiving to God, we were left with

twelve baskets (if not too-large) of fragments, in the nicest order, which Mrs. Hull has been for these days distributing among the little folks, and like the cruise of oil of ancient fame, still it keeps running. Many thanks to the good people of Jackson Centre, and the blessing of God on them. V. HULL.

Condensed News.

CHARLEY ROSS is being found in various places. His latest appearance is at Toronto, Canada, where he has been interviewed by a lady and a reporter who were satisfied of his identity. He has also been found recently among the Indians at the West.

THE Public Debt statement shows a decrease during the month of January, of \$7,382,167 71. Debt, less cash in the treasury, \$1,891,799,568 28.

A supposed attempt was made at New York, Feb. 5th, to blow up the steamboat Bridgewater. A cartman took two barrels to the boat marked "G. M. Gray, Waterbury, Conn.," and as he refused to tell their contents or give the name of the shipper, suspicion was aroused and an investigation was had which showed them to be filled with dynamite cartridges, each of which might have blown up a building. The police being summoned, the cartman ran off, leaving his horse and wagon.

The Agricultural bill, recently reported, appropriates for the purchase and distribution of seed \$80,000; for experiments in the manufacture of sugar from sorghum \$25,000, for the investigation of insect-injuries to agriculture \$15,000; for experiments in tea culture \$10,000; for the new museum building in connection with the Agricultural Department \$1,000; for the reclamation of arid and waste territories \$10,000.

A Tucson (Arizona) dispatch of Jan. 31st says: "It is believed that there are two hundred Indians, in bands of ten to thirty, on the war path, and forty people have been murdered by them in the last fifteen days. The militia appear to be doing absolutely nothing. Col. Price, an experienced Indian fighter in south-eastern Arizona, was retired on the 24th, and Major Riddle put in command."

The consolidation of the old telegraph companies has induced an extensive movement for the organization of new companies to compete with the combination. We notice the United States Postal Telegraph Company, at Leora, Iowa; and the Central and South American Telegraph Company, organized under the laws of the State of New York.

Franktown, Nevada, was almost entirely swept away by the breaking of a reservoir. No lives were lost, as the catastrophe had been apprehended, and the people had removed, with their household effects, beyond danger. The reservoir was a mile long, three-fourths of a mile wide and fifty feet deep.

The Lake Shore railroad has contracted for fifty-five new locomotives, 1,750 freight cars and a large number of passenger coaches. The additional equipment for the present season will cost over two millions. The company will reduce the grade and construct a second track on the Western Division.

The Secretary of the Navy's letter transmitted by the President to Congress, recommends that a whaling vessel, now at San Francisco, be purchased by the government; and sent in search of the Arctic steamer Jeannette. The Secretary recommends an appropriation of \$175,000.

A Farmers' Convention at San Francisco has resolved to form a Wheat Growers' Association for California, for mutual aid and protection against the middle men. One of the projects of the organization is the establishment of an agency in Liverpool for freights and commission.

The suits of the Georgia Importing and Exporting Company, known as the "cotton suits," involving \$548,000 and interest since 1865, against ex-Secretary of the Treasury McCulloch, in the U. S. District Court at New York, have been withdrawn, the plaintiff paying the costs.

Iron Dog and his band of fifty-three Indians, have arrived at Fort Buford, in charge of Company A, Second Cavalry. Their condition is pitiable. Rations were served them, and they were sent to Gall's village to camp with Gall's band.

The order of the mandamus, issued by Judge Martin in the Cortland Normal School controversy, was served Feb. 5th, and Professor J. M. Cassety, the principal appointed by Superintendent Gilmour, was put in possession of the school.

A Leadville dispatch credits the rise in Little Pittsburgh stock, to the tapping of an immense body of carbonate ore ten feet in width, the richest ever discovered in Little Pittsburgh workings, assaying two hundred dollars to one thousand ounces.

A fire in Rome, N. Y., on the morning of Feb. 5th, destroyed property valued at \$50,000. The fire apparatus was three-quarters of an hour in reaching the fire, and then the hydrants were found frozen and useless.

The steamboat Bertha was burned last Friday night on Sabine River, Texas. The boat and cargo were a total loss. The value of the cargo is estimated at from seventy-five to one hundred thousand dollars. Four thousand cotton weavers are on a strike at Hyde, England.

The Pennsylvania Legislature continue the required one ballot a day for United States Senator, with just as little prospect of an election, so far as outsiders can see, as at the commencement.

The Chinese treaties have been reported to the Senate from the Foreign Relations Committee, with recommendations for their ratification. They were placed on the calendar.

The Archbishop and clergy of the Archdiocese of Boston, have issued an address assuring the Irish people of their moral and material support in the present struggle.

William H. Vanderbilt paid the entire cost of the removal of the obelisk with its pedestal and steps, from Alexandria to New York, and its erection in Central Park.

An unaccountable mortality among cattle on the vast grazing plains of New Mexico, causes much excitement. If it continues many capitalists will be ruined.

Judge Barrett has denied the application for an injunction restraining the telegraph companies from consolidating, and the consolidation has been perfected.

The Legislature of Texas has just defeated a bill to prevent offering insanity resulting from drunkenness as a plea for acquittal in murder cases.

Attorney General Devens is reported as saying that James Russell Lowell, Minister to England, is anxious to give up the office.

The miners at Silver Reef, Utah, have combined to resist a reduction of wages from four dollars to three and a half per day.

The appointment of Commodore Purviance, to be Rear Admiral on the retired list, for meritorious service, has been confirmed.

Dr. A. P. Miller, formerly of the Toledo Blade, has been appointed business manager of the New York Tribune.

A company is being formed in Paris for the importation of American cattle into France, on a large scale.

A dispatch from Victoria, British Columbia, states that the eruption of Mount Baker is increasing in violence.

A Rothschild wedding has been celebrated in London, remarkable for the entire absence of jewelry.

The President has approved the bill retiring General Ord with the rank of Major-General.

Governor Long, of Massachusetts, recommends morphine instead of the gallows. It is intended to place the future Russian loan upon the American market.

MARRIED.

In Verona, N. Y., on the evening after the Sabbath, Jan. 29th, 1881, by Eld. C. M. Lewis, at his residence, Mr. DELOSS S. MANSU, of Higginsville, and Mrs. LOUISA A. COON, of Durbanville.

At Albion, Wis., Feb. 3d, 1881, by Prof. A. R. Cornwall, JEROME DEVOR, of McFarlan, and Miss ALICE ALL, of Albion.

At Milton, Wis., Jan. 27th, 1881, at the house of George Lanphear, by Rev. E. M. Dunn, Mr. BYRON H. WELLS and Miss BLANCHÉ D. MECUM, both of Milton.

At New Auburn, Minn., Jan. 11th, 1881, by G. G. Coon, Esq., Mr. EUGENE LARAWAY, of New Auburn, and Miss LENA MYERS, of Glencoe, McLeod county.

In New Auburn, Sibley Co., Minn., Jan. 26th, 1881, by Eld. H. E. Lewis, Mr. ALFRED B. TAPPA, of Dodge Centre, and Miss POLLY A. BAILEY, of New Auburn.

DIED.

In Hornellsville, N. Y., Feb. 4th, 1881, of whooping cough and inflammation of the lungs, MISS M. M. daughter of Samuel A. and Alice Dunton Swain, in the 4th year of her age. She was buried in Alfred Rural Cemetery.

At the home of her brother, in Ward, N. Y., Jan. 25th, 1881, of diphtheria, Miss KATE ESTELLA, daughter of Emerson D. Cartwright, of Scio, aged 20 years, 10 months, and 30 days. She was sick one week, and her sufferings were very intense. She was conscious that her change was near, but, thank God, she was prepared for it by the grace of our Lord Jesus Christ, in whom she trusted with all her strength. She confessed Christ before men and the world some six years ago, and continued to confess him in her daily life unto the day of her death; and will not Jesus confess her before his Father and all the holy angels? Her father said to me that she was one of the most devoted Christians he ever knew. What a comfort to those who are left. She was expecting to have been married to a Mr. Wright as some future time, and for him she would have lived. He takes her death perhaps as tenderly as if they had been married. "It was so hard for him to give her up," she said, "but to be the bride, the Lamb's wife, is better." The Church of Scio, of which she was a member, will miss her; her Bible-class and teacher will feel lonely without her; but their loss is her gain. J. K.

In Stokes, Logan Co., Ohio, Jan. 17th, 1881, of paralysis, ELWIN DEORLEY BABCOCK, oldest son of David C. and Lydia A. Babcock, aged 4 years, 5 months, and 11 days.

Near Murphysboro, Jackson Co., Ill., Sept. 27th, 1880, of pneumonia, Mrs. SARAH LAVINIA ROBINSON. In early life she became a Christian, and united with a Baptist church. After her marriage with U. C. Robinson, she and her husband became constituent members of a Baptist church organized in Murphysboro under the labors of Eld. M. E. Kelly. She accompanied her husband to Colorado, where he went to regain health, impaired by labors as a lawyer. She brought back his lifeless body. After this, with her father, she embraced the Sabbath, and united with the Seventh-day Baptist Church at Pleasant Hill. Soon afterward she came to Milton to pursue her studies in the College, and endeared herself to all who knew her by her excellent Christian spirit. She intended to make Milton her home, but was, in a time unexpected, called to her home on high, leaving many warm friends to lament the loss, and Ollie Belle, only nine years old, without a parent, brother, or sister, to be cared for by others. In her death, a bright light has gone out here, to be brighter in the heavenly mansions. The Milton Church, of which she became a member, loved her much, and lament her early death. Appropriate memorial services were held in the church on Sabbath, Jan. 29th. J. B.

In Transit, Sibley Co., Minn., Dec. 17th, 1880, of membranous croup, LUCY ELIZABETH, daughter of George K. and Emma D. Chapin, aged 3 years and 20 days; also in New Auburn, Jan. 19th, 1881, of diphtheria, ADELBERT, son of J. H. and Ida Hansson, aged 2 years, 7 months, and 10 days. Thus have these families been bereft of these little jewels given by the Lord, but only that they may shine in brighter splendor in the arms of Jesus. H. B. L.

At Milton, Wis., Jan. 12th, 1881, ABEL S. BABCOCK, aged 80 years and 9 months. He had lived in the West over forty years. He was a ripe Christian, a great reader of the Bible, with which he was very familiar. We shall miss him in the church and in the community. He was highly esteemed by all, and justly so. He buried his wife over eight years ago, with whom he had lived about fifty years. He leaves behind seven children, five daughters grown on before him. His memory will be fresh and pleasant in our hearts for a long time to come. He was a strict observer and ardent advocate of the Sabbath, and always had an argumentative blade with a keen edge ready drawn for an encounter with any minister or layman who taught and practiced contrary to the fourth commandment. His funeral was held in the church where he attended, on Sabbath-day, Jan. 15th, and was largely attended. In the absence of the pastor, Rev. T. R. Williams, D. D., and Elder James Bailey officiated. Uncle Abel was a conscientious and a good man, and has gone to his reward. E. M. D.

At Huron, D. T., Jan. 12th, 1881, of malignant diphtheria, WM. EDWIN HEMPHILL, aged 22 years, 5 months, and 8 days. The remains of the deceased were brought to his home at Milton, Wis. The funeral took place on Sabbath-day, Jan. 23d, in the Seventh-day Baptist church. The deceased had attended the school and college at Milton for a number of years. When he left, about a year ago, he lacked but one term of graduating in the classical course. His illness was very brief, his sufferings intense, but he endured all with great patience and heroism. From the time the nature of his disease manifested itself, he did not expect to recover, and mourned chiefly because of the severe blow his unexpected death would occasion his father and sister, to whom he had always been fondly devoted. He was deservedly held in high esteem by the superintendent of the railroad, in process of construction, of which he had been civil engineer. His funeral was largely attended, as he had many friends in the community and with the students of the college, among whom he had taken a high rank. It seems sad that one with such brilliant prospects before him, and in whom his father had relied for counsel, sympathy, and support in his declining years, and whom his sister doted with such fond affection, should be cut off so early in life, in the beginning of a healthy and promising manhood. Surely we know not what a day may bring forth. E. M. D.

LETTERS.

L. A. Loofboro, J. B. Whitford, H. W. Palmiter, Horace Stillman, Mrs. J. A. Howe, Jacob Brinkerhoff, L. A. Platts, C. M. Lewis, Dorcas M. Kent, T. P. Andrews, T. L. Gardner, P. F. Randolph, Wm. McDougall, H. E. Babcock, I. H. Dunn, Mrs. A. G. Vars, R. P. Jones, John Crandall, Daniel Clarke, W. B. Simpson, I. B. Crandall, L. T. Rogers, Arnold Davis, Silas Burdick, Oscar Babcock, E. B. Barker, John E. Parry, E. S. Eyerly, N. B. Kidlow, N. W. Gardner, B. H. Stillman, B. G. Stillman, A. H. Lewis, J. Clarke, Mrs. Mary L. Kenyon, R. F. Barton, A. M. West, Lois Babcock, I. L. Cottrell, Isaac Clawson, A. A. Place (correct), W. A. Palmer, F. B. Gillette, E. R. Crandall, F. B. Stillman, F. F. Johnson, C. L. Polan, C. R. Green, W. H. Langworthy, Alice M. Palmiter, H. Ernst, W. H. Ernst, A. B. Prentice (yours of Jan. 14th, not received).

RECEIPTS.

Table with columns: Name, Amount, Total. Lists payments for the Sabbath Recorder from various contributors like Mrs. M. Williams, Alfred Centre, W. C. Burdick, etc.

FOR LESSEON LEAVERS. Celia Stillman, DeRuyter, \$9 00; R. P. Jones, Shiloh, N. J., 1 00.

Selected Miscellany.

THE PILGRIM MOTHERS.

BY MARY A. BARR.

Raise hats; and speak proudly and gravely Of the men who came over the sea, And raised in the wilderness, bravely, Fair temples and homes for the free. Not with the sword, like heroes of old, Nor with armies with banners arrayed; Neither for honor, nor lucre, nor gold, These men their long pilgrimage made. In the scabbard was hidden the sword, And they came with the Word of the Lord. Raise hats! and speak softly and lowly Of the wives and the mothers who came, For their hearts had some sorrows too holy For a soul but a mother's to name. They thought of their English homesteads fair, Of their little ones, happy and gay, And they wept for the stern and joyless care Of their narrow, hard childhood's way. One mother prayed sadly: "So hard is their day, "Dear Christ, let the little ones dream that they play!" Yet oh! the children so tempered grew Into manhood and womanhood fair; Their mother's kiss was the sun and dew, And their hearts waxed kind unaware. The ice was warmed to the flood beneath, Though 'twas icy and cold above, They might win and wear the hero's wreath, Yet they longed for a woman's love. For the hearts made hard as steel all through, The mothers kissed soft as honey dew. Raise hats to the Pilgrim Fathers, I say! They were lawgivers, princes, and men Of such brave souls that they cut a way For Freedom with Liberty's pen. But oh! to the Pilgrim Mothers kneel, And kissing their patient faces, say: "Oh! grand sweethearts, our hearts can feel You made the men who rule to-day." The fathers said: "Sons, with your rights never part." The mothers said: "Children, keep love near your heart."

JOE'S FRIEND.

"There! that's the end of it. But the best of it is, it's every word true, not like them Ledger stories; and she said as how this Jesus was just as willin' to help us now as he was to help them folks." "But he isn't here!" "Not just right by, so's we can see him, but she said that he's everywhere, and he hears us talking, and when we try to please him—by being good, you know, and clean—she said clean," a certain wonder in the voice at this, "he smiles at us; I guess the way mother used to smile." "O Jim, you remember mother so well! I don't see why I can't. You say I used to look at her, hey!" "Look at her?" Looked at nothing else! And you'd smile up in her face, and then she'd kiss you. I don't see how you don't remember; but then you know you were such a little un. She said you'd forget her, but I was to tell you, and indeed I do." "O Jim, if she'd know Jesus, and asked him to make her well! But, Jim, I say," and the smaller child raised his wasted body from the bed in his eagerness, "do you think he could cure father?" The older boy—you may see his counterpart every day in the streets—a bright-eyed, sharp-looking boy of about fourteen, looked doubtful. He knew better than Joe what a dreadful disease his father's was; and to tell the truth, his thought had been to tell the wonderful friend he had just heard of, about his brother; but, as usual, "the little un's" thoughts were not on himself. "I don't know, Joe," he said at last; "you see what we was a-reading says the folks come themselves, and father wouldn't ask anybody to cure him o' drinkin', not he." "O, dear! are you sure there wasn't anybody took somebody else?" "I don't believe it; but you can read more to-morrow; it's too dark now. I was thinkin' about you when I told you he was willin' to help. Think if you was well and hearty, sellin' papers or blackin' shoes." The little fellow turned wearily. "Oh, I'd be well fast enough if father was right. You know that doctor said I needed nourishin' food, and if father was steady he'd get it for me. You can't do all, Jim," he added quickly, as a cloud passed over his brother's face. "Well, well, it does seem as if you was mother over again, for all you can't remember her. Why, you set such a store by father as she did, and now when you're sick just from his blows and starving of you, you only think of him. I just hate him, I do! and if it wasn't for you I wouldn't stay near him a day longer." "O Jim, don't say so! Let's try, and now we have Jesus too, even if father won't ask himself, we can try telling him about it. How did she say we was to tell him?" "We was to speak to him like as if to a friend, only we must be trying to be good and honest all the time," said Jim, repeating the words as if it were a carefully-learned lesson. "Well, Jim, I'd rather he'd cure father than anything else, and it can't hurt to tell him; perhaps he won't hear anyway." "Oh, but she said we must be sure he heard. If you don't believe what that little book and her tells you about him, he won't do it," said Jim earnestly. "Well, I'll try, to be sure; but I wish he'd speak back. Anyway, I'll have something to do now when you're away." "Yes, and I'm sorry to go, but I've got a chance this evening. I promised Peanuts I'd mind his stand; he's got to go to Brooklyn, and I won't get home till real late. I'm awful sorry, but I don't believe father'll come home before me, and I'll bring you a

nice white cocoanut cake, the biggest Pean- nut's got." Tears came into the sick boy's eyes, but the brave little fellow kept his voice steady, for he knew well Jim only left him to earn the money that kept them from starvation. "All right; I'll be thinking and telling him, and perhaps, by-and-by, father will earn money and you'll go to school, Jim, and I'll get up and go with you." "All right, you're my boy," and he was gone, leaving Joe alone. It was the old story: a broken-hearted, discouraged mother, who gave up the struggle and lay down to die after the birth of her younger boy. For seven years the children had lived on; sometimes the father was taken up for drunkenness, but most of the time he slept for a few hours each night in their room, and then, when maddened by liquor, he beat the older boy, but never once had he touched "the baby," as he still called Joe. A month before he had happened to catch sight of the child's large, sorrowful eyes resting on him, and, stung by the likeness to his dead wife's, he shook the boy hard and flung him on the bed, and from that bed Joe had not yet gotten up. After that, for nearly a week, John Andrews kept pretty straight, so much had the sight of the consequences of his sin sobered him; but now he was, if anything, worse than ever, and shunned the boys as much as possible. There in the gathering darkness, the sick child lay, and talked to his new, unseen friend. "He ain't a-waitin' to be cured; they call him 'Old Cups,' but, Jesus, the doctor that came to see me said it was a sickness, and she says you can cure sick folks. O Jesus, we could be happy, so very happy," and the eager, childish voice rose in its earnestness, "if only father was well—if he was cured." Stumbling up the stairs, John Andrews heard these words, and, drunk as he was, they stopped him. He turned and staggered down the stairs, and went to the nearest grocery where they would trust him, and drank to forget. Staggering home again, he heard sweet sounds, and stopped. Surely he knew that tune. Why, he had sung that once with Mary a long time ago—that a long time ago! "I couldn't sing it now," with a drunken laugh, "but I'll hear another verse; there's a feller going in—perhaps I can get another drink here," and John Andrews lurched after the "feller," and walked into a temperance meeting. It was not quite the usual kind, though. A lady was singing old familiar airs, Scotch and English ballads, with not a reference to cold water or temperance in them, just as if she were in her own parlour, while her husband and one or two others were talking to the men and women that had come in, offering one a cup of coffee, listening to another's heart-broken confession, and letting others alone to be sobered and softened by the tender womanly tones. "Rock me to sleep, mother!" was the song that John had been attracted by, and as he seated himself the lady sang with her whole heart, thinking of the child that had lived in every one of those wretched souls. "Backward, turn backward, O Time in your flight, Make me a child again, just for to-night." The warm air and sweet music set John to dreaming. He saw a young man, tall and strong, standing by the side of a girl, and they were singing that song. It is true the girl played the accompaniment a little haltingly, but the lover encouraged her: "A little singing at night is such a comfort." The music ceased, and John started. What! had that fine young fellow let such a girl just die of a broken heart, and had he sunk to be a mere drunken wretch that nobody cared for? Just then, sweet and low, the singer began, "For you I am praying, I'm praying for you," and the drunkard bowed his head as he remembered his child's prayer. One of the gentlemen came and spoke kindly to him, told him that he himself had been a slave to drink, and knew its power, and asked him to let him help him up. But John Andrews would not say a word, would give no promise, would sign no pledge, only sat still and listened eagerly as songs and hymns were sung. Yet, he did not go home without stopping to get a drink. How he hated himself for doing it, yet he did it. What strength had he to resist the devil? It was so late when he staggered in that even Joe was asleep, though he had meant to keep awake and "see if father was any better." The book that Jim had brought from the Sunday-school was a copy of St. Mark's Gospel, in clear, large type, and slowly and with difficulty the boys had read together the story, at the end of the first chapter, of the curing of the leper. In the morning, when Jim had gone off with his blacking apparatus, Joe took the little book, and propped himself up, determined to spell on and on till he found "some one who took somebody to Jesus." If he could only find that, he'd feel sure he could get help for father! The thin little finger followed every word of that second chapter—that wonderful chapter for those who have careless, unbelieving souls to bring to Christ—and stumbling, but with wonderful understanding, the boy read; and coming to the fifth verse, he gave a cry of joy. "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." "That's it! There were four of 'em brought him, and Jesus did it for them. 'Their faith!' He saw their faith! I wonder what that was? I wonder if I must get some of that?" I'll ask Jim to ask her, and whatever it costs we'll get it, and father'll be cured."

The day was not half as long as usual for the little, lonely fellow. He told Jesus again and again, and then he lay and dreamed of the happy times that would come when father was cured. Meanwhile, John Andrews had managed to pick up a little work, and had kept pretty sober, for him. At night, wondering if there was any chance of hearing the old songs again, he wandered down the same street, and in his eagerness passed his favorite drinking place without going in! Yes, the sweet voice was floating out, drawing men in, "catching souls," as her husband called May's singing. The tears started in John's eyes as the sweet voice began "Mary of Argyle," and, forgetting all, he went forward and sat down close to the piano, May Deming recognizing him at once. She sang on steadily, song after song, choosing out old favorites and taking no notice of John's tears; warning her husband and friends by her eyes to let the man alone—she was going to try her power—yet not hers. "Lord Jesus," her heart cried as she sang so lightly, "here is a soul to save—help!" Bending from his throne, blended with the man's prayer, a child's voice is heard by the dear Lord: "Jesus, I don't know what faith is, but I'll get it when I find out, and please, please cure father! He is worse than that man on the bed, but I know you can cure him, and, dear Jesus, I'll try and be very good, and so will Jim." At last, playing soft chords as she spoke, she said, "I'm sure you must have sung in years gone by, you are so fond of music. Is it not so?" "Yes," said John, unconsciously straightening himself and trying to look respectable when spoken to by such a lady, "I used to sing, but I've—lost my voice." "Ah! I'm sorry. But you are a married man, are you not? Perhaps your children sing for you?" John was won by the sweet tones and friendly words. "I've two boys; both of 'em could sing, I guess, but never tried 'em." "Oh, that's a pity. I think it's a great pleasure to teach our little ones to sing. I teach my little boy—he has just learned this—" and May ventured to sing a temperance song. "Father, dear father, come home with me now." To John Andrews, with his boy's prayer still ringing in his ears, the words seemed an appeal he could not resist. "I'll go straight home," he said, starting up as the last words of the song died away. "No, you won't—not if you go in your own strength," said Mr. Deming; "I know all about it—I've drunk, drunk hard, and nothing but getting on your knees, and crying out for strength, will keep you from the corner store." John hesitated—how many times he had jeered at temperance meetings and temperance folks. "But I ain't a Christian!" he said surlily. "You need help to break the chains that are binding you down. Christ alone can give you that help. Are you ashamed to ask him?" "Have you no child that needs a good, true father, such as you can be with Christ's help?" asked May; then, lowering her voice, she said, "Lean on the piano, and we will ask him together." As John bowed his head on his hands, she said, "Dear Lord, give us strength. The devil wants to conquer, but we can conquer in thy strength. Take away all wrong appetites and desires from us, and help us. Amen." Not waiting to look in his face, May began the sweet old hymn we have all sung at our mother's knee, "Rock of Ages," and at its close, with one earnest shake of the hand, erect and determined, John Andrews walked out and home, not stopping once till he reached Joe's side; and then, with the boy in his arms, he thanked God, and promised, if he would but help him, he would conquer the devil that had gotten possession of him. Joe is a stout, merry school-boy now, but he knows the Lord Jesus as few boys have learned to know him, and relies on this friend who cured his father.—By Hope Ledyard, in Ill. Ch. Weekly.

THE SONGS OF SCOTLAND.

There is a very general impression, especially in England, that Burns created Scottish songs, and that all that is valuable in it is his work. Instead of saying that Burns created Scottish song, it would be more true to say Scottish song created Burns, and that in him it culminated. He was born at a happy hour for a national songster, with a great background of song, centuries old, behind him, and breathing from his childhood a very atmosphere. From the earliest times the Scotch have been a song-loving people, meaning by song, both the tunes or airs, and the words. This is not that side which the Scotchman turns to the world when he goes abroad into it to push his fortune. We all know the character that passes current as that of the typical Scot—sandy-haired, hard-favored, clannish to his countrymen, shrewd, cautious, self-seeking, self-reliant, persevering, unsympathetic to strangers, difficult to drive a bargain with, impossible to circumvent. The last thing a stranger would credit him with would be the love of song. Yet when that hard, calculating trader has retired from the change or the market place to his own fireside; perhaps the thing he loves best almost as much as his dividends, will be those simple, national melodies he has known from his childhood. Till a very recent time the whole air of Scotland, among the country people, was redolent of song. You heard the milk maid singing some old chant, as she milked the

cows in field or brye; the housewife went about her work, or spun at her wheel with a lilt upon her lips. In the Highland glen you might hear some solitary reaper singing like her whom Wordsworth has immortalized; in the lowland harvest field, now one, now another, of the reapers taking up an old world melody, and then the whole band breaking out into some well-known chorus. The ploughman, too, in Winter, as he turns over the lea furrows, beguiled the time by humming or whistling a tune; even the weaver, as he clashed the shuttle between the threads, mellowed the harsh sound with a song. In former days song was the great amusement of the peasantry, as they of a Winter night met for a hamlet gathering by each other's firesides. This was the usage in Scotland for centuries, and I am not sure that the radical newspaper which has superseded it is an improvement.—Atlantic.

CATACOMBS OF PARIS.

The vast catacombs by which a large portion of the city of Paris is undermined were only known by popular tradition until the year 1774, when some alarming accidents aroused the attention of the government. The old quarries were then surveyed, and plans of them taken; and the result was the frightful discovery that the churches, palaces, and most of the southern part of Paris were undermined, and in great danger of sinking into the pit below them. A special commission was appointed; and, on the very day it met, a house in one of the streets sunk ninety-one feet below the level of its court-yard. The pillars which had been left by the quarrymen, in their blind operations, without any regularity, were in many places too weak for the enormous weight above, and in most places had themselves been undermined, or perhaps originally stood upon ground which had previously been hollowed. The aqueduct of Arcueil passed over this treacherous ground; it had already suffered some shocks; and, if the quarries had continued to be neglected, an accident must, sooner or later, have happened to this watercourse, which would have cut off its supply from the fountains of Paris, and have filled the excavations with water. Repairs were forthwith commenced and promptly completed, and a portion of the old quarries were devoted to receive the bones of the dead. This took place in April, 1786. The remains of the dead were removed at night in funeral cars, covered with a pall, and followed by priests chanting the service of the dead. When they reached the catacombs, the bones were shot down a well; and the rattling and echoing which they made in their fall were as impressive as any sound ever heard by human ears. Thus, the limestone quarries that had supplied the materials for building the superb monuments, palaces, and houses of Paris became huge carnal houses, which they now remain. Calculations differ as to the number of bones collected in the catacombs, but it is certain that they contain the remains of at least three millions of human beings.—Harper's Young People.

SOLOMON AND THE BLACKSMITH.

The blacksmith has sometimes been called the king of mechanics, and this is the way he is said to have earned the distinction: The story goes, that, during the building of Solomon's Temple, that wise ruler decided to treat the artisans employed on his famous edifice to a banquet. While the men were enjoying the good things his bounty had provided, King Solomon moved about from table to table, endeavoring to become better acquainted with his workmen. To one he said: "My friend, what is your trade?" "A carpenter." "And who makes your tools?" "The blacksmith," replied the carpenter. To another, Solomon said: "What is your trade?" and the reply was: "A mason." "And who makes your tools?" "The blacksmith," replied the mason. A third stated that he was a stone-cutter, and that the blacksmith also made his tools. The fourth man that King Solomon addressed was the blacksmith himself. He was a powerful man with bared arms, on which the muscles stood out with bold relief, and seemingly almost as hard as the metal he worked. "And what is your trade, my good man?" said the king. "Blacksmith," replied the man of the anvil and sledge. "And who makes your tools?" "Make 'em myself," said the blacksmith. Whereupon King Solomon immediately proclaimed him the king of mechanics, because he could not only make his own tools, but all other artisans were forced to go to him to have their tools made.—Blacksmith and Wheelwright.

SIGNING ONE'S NAME.—A young man traded a poor for a good horse, giving his note for \$90, payable by agreement six months after date, without interest. When called upon for payment he claimed that it was not due by any means, and careful examination showed that it read "payable six months after death." In this case the father prevailed upon the young man to pay the note on the ground that "he (the son) was in a fare way to have plenty of other accounts to settle about the time the note, as written, would be due." This is an illustration of how easy it is to change entirely the purport of the written agreement so as not to be noticed by the casual observer. Millions of dollars has been filched from farmers who have thoughtlessly, or carelessly, or ignorantly signed their names. Beguiled by

the promises of large profits, they have undertaken to act as "agents" for this, that, or the other invention, or a lot of implements, new patents, spring mattresses, etc., etc., with the guarantee that all not sold would be taken back. The only safety is to not write one's name and not even make a pen mark for any stranger whatever—under any circumstances.—Agriculturist.

PUTTING LIFE IN IT.—While a minister preaches redemption by Christ, unless he shows also the glorious effects of this redemption, he tells you of a casket without a jewel, or sets before you a fine-wrought picture which leads you to admire his ability, though it gives you but little idea of life. I remember once conversing with a celebrated sculptor, who had been hewing out a block of marble to represent one of our great patriots, Lord Chatham. "There," said he, "is not that a fine figure?" "Now, sir," said I, "can you put life into it?" "Eise, with all its beauty, it is still but a block of marble." Now, Christ, by his Spirit, put life into a beautiful image, and enables the man he forms to live to his praise and glory.—Rowland Hill.

GRACE IN THE WEARER.—A correspondent of the New York Observer repeats an anecdote of the late Dr. Charles Hodge and his friend Bishop Johns: "The two friends not only kept up their intimacy to the last, but almost constantly, when together, called each other, as when in college life, by their familiar Christian names. Dr. Hodge being once in the study of the Bishop, playfully threw over his shoulders the episcopal robes of his friend, and looking up, asked, with a pleasant Presbyterian smile: 'Do you really think there's any grace in these robes, John?' 'Not now, Charley,' was the prompt reply of the Bishop."

PRIDE is the worst viper in the human heart, the great disturber of the soul's peace, and of sweet communion with Christ. It was the first sin committed, and lies the lowest in the foundation of Satan's whole building, and is with the greatest difficulty rooted out, and is the most hidden, secret, and deceitful of all lusts, and often creeps insensibly into the midst of religion, even sometimes under the disguise of humility itself.—John Angell James.

Money is the fool's wisdom, the knave's reputation, the poor man's desire, the covetous man's ambition, and the idol of all.

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Table with columns: STATIONS, No. 8, No. 12, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.35, Forestville 5.40, Smith's Mills 5.57, Perryburg 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 3.52, 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, Perryburg 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 10.23, Smith's Mills 10.40, Perryburg 11.03, Dayton 11.11, Cattaraugus 11.42, Little Valley 12.20, and arriving at Salamanca at 12.45 P. M.

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, Perryburg 5.40, Smith's Mills 6.35, Forestville 7.30, Sheridan 7.58, 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 will run between Salamanca and Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD.

Table with columns: STATIONS, No. 3, No. 9, No. 29, No. 1. Rows include New York, Port Jervis, Hornellsville, Alfred, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

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, Perryburg 5.40, Smith's Mills 6.35, Forestville 7.30, Sheridan 7.58, 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 will run between Salamanca and Dunkirk.

\* Daily. † Daily between Port Jervis and Dunkirk.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, A. M., P. M., M. P., M. P., M. P., M. P., M. P., M. P., M. P., M. P. Rows include Carrollton, Bradford, Custer City, Buttsville.

EASTWARD.

Table with columns: STATIONS, A. M., P. M., M. P., M. P., M. P., M. P., M. P., M. P., M. P., M. P. Rows include Buttsville, Custer City, Bradford, Carrollton.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrollton 4.01 P. M. 8.00 P. M., except Sundays, from Gillesville, stopping at all stations, arriving at Bradford 9.00 P. M. SUNDAYS. 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. 12.15 P. M., Sundays only, stopping at all stations, and arriving at Gillesville 8.05 P. M. Trains 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M.

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