

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.

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THE DUTY OF SEVENTH-DAY BAPTISTS,
In View of Their Opportunities and the Demands
of the hour.

Sermon delivered by N. Wardner, before the General Conference, at Adams Centre, N. Y., September, 1883, and published by request of the Conference.

(Concluded from last week.)

Again, the persistent desire shown by professors and non-professors to get rid of the restraints of God's law on this question shows the work we have to do. We have not only the fierce opposition of the Roman Catholic world, and most of the Protestant world to contend against, but also the indifference of the non-Christian world. Has any people had a more arduous work before them since the days of the apostles? Can we succeed? Shall we try to succeed? Is it not presumptuous to think of it? If God be with us and for us, who can prevail against us? God will be with us and for us, if we will be with and for him. "Him that honoreth me, I will honor, saith the Lord." The victory is not by human might or power, but by the Spirit of the living God. *One man*, standing with God, was more than a match for the antediluvian world. Moses, trusting in God, triumphed over the mightiest nation on earth without striking a blow. God still reigns, and will reign; and those who are wholly with him will be more than a match for all who may rise up against him. When they feel weak in themselves, then will they be strong in him. "The issue, therefore, is not doubtful. Christ says, "Every plant which my heavenly Father hath not planted shall be rooted up." We know that God never planted any institution which sets aside his authority, or which gives his glory to a usurper. Already do we see palpable signs of the coming conflict, and it is hastening faster than we are getting ready for it. It is already upon us.

A writer in the *Christian Statesman* of July 19th, as quoted in the *Sabbath Recorder*, says, "The Sabbath question is, at this hour, more prominently before the public mind than at any previous period of our national history. Not alone in the Empire State, but in all the States of the West and Northwest; not alone in the great metropolis of this continent, but in all the cities of our land; yes, in the small villages on the frontier, the Sabbath-temperance, or temperance-Sabbath question is pressed to the front. The Sabbath question can not remain as it has been in the past. It is not that either party in this conflict directly aimed to press this issue at the present time. Had the wishes of either party been consulted, it is probable that the majority would have preferred to let well enough alone—the Christian people content with the legal recognition of the Sabbath in the individual States; the non-Christians content with extreme laxity in the enforcement of Sabbath laws. This state of mutual forbearance, which has characterized our country for now above a hundred years, might have lasted, so far as it now appears, for another century, had there arisen no exciting, practical, moral issue to put an end to this long truce and arouse both parties to arms."

Whenever, in the wisdom of God, the time comes for him to work in the restoration of law and justice, he can easily bring the question to an issue, and all the wisdom and power of communities or nations can not prevent it.

The agitation of the Sabbath question has been discontinued and forced back until it can be done no longer; and those who have been most anxious to keep it down are the ones who are now stirring it up, and the positions they take in vindicating their practice have been among the chief means which have forced it to an issue. They have contended that the fourth commandment, as God wrote it, is nonessential, and only that man has substituted and put in the place of it is essential. They have contended, also, that God's Sabbath was abolished at the death of Christ, and that there is no difference of days in the gospel dispensation, except as the church has made a difference; that every one is to be fully persuaded in his own mind about keeping a

day, &c., &c. Thus they have argued, in public and in private, when contending against us, until the public mind has become permeated with these arguments, and men are putting them into practice; and now, when they attempt to enforce the sacredness of Sunday by fines and imprisonments, they find multitudes, whom they have thus indoctrinated, rising up and meeting them with their own arguments, and justifying themselves in using the day as they are "fully persuaded in their own minds" suits them best. More than that, they meet them with a plain "thus saith the Lord," much to their confusion, when they come forward with their pious harangues about Sunday. All things are conspiring to bring the contestants back to the Bible as the arbiter in the question, however reluctant the advocates of Sunday are to come to that test. God can work, God does work, and none can hinder him.

Now, in view of all these facts, what is our duty, and how can we best meet the issues that are upon us? The history of the past has been written for our instruction. When God's people wandered and became backslidden, mildew, wasting, and destruction came upon them.

The Spirit said to the church at Ephesus, after enumerating many of their excellences and graces, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." This was the only charge against them. They had grown measurably indifferent. He says, "Remember, therefore, from whence thou hast fallen, and repent and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." Does this describe the condition of the best of our churches? Have we any that will bear all the commendations bestowed upon this church of Ephesus? May not all our churches justly rest under the charge preferred against her to a greater or less extent? If this be true of our best churches, what can we hope from others of them until thorough repentance and reformation take place!

Does not the message to the Laodicean Church more fitly describe many of our churches? "I know thy works that thou art neither cold nor hot, so then, because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." It represents a state of ease-loving and self-satisfied content with simply keeping up a respectable appearance, and taking little interest in the cause of God, outside of the church limits. A church that is satisfied with simply prospering at home, with all the privileges and enjoyments which the gospel of Christ brings to them, has certainly lost their first love, if they ever had any true love for God. There seems to be quite a prevailing sentiment that the business of the church is to take care of religion at home and of its own members and not go outside of its own limits much, to meddle with others. Did Christ die for religion, or a few favored members of the church, or did he die for mankind? He said "Go preach my gospel to every creature." The church was set for a light to the world, and not to be a light to itself merely. A dark lantern church, which shines only for the benefit of what is inside of it, is in a state of apostasy.

Why does the light-house keeper go into his attic, on a dark stormy night, and light and trim and care for the lamp there? Is it merely to illuminate the attic and make it pleasant for himself and friends who may chance to assemble there with him? or does he do it that it may be a beacon to the struggling mariner, exposed to shipwreck and ruin? Christians are God's light-houses, to enlighten the world; the poor, the ignorant, the wretched, and the neglected.

The primitive church, in its purest state, seemed to feel that, as a man who buys a piece of land, buys all that belongs to it; the trees on its surface, and the minerals under ground; so when Christ bought them he bought all there was of them, within and without, for time and eternity.

The threatenings uttered against the other churches of Asia, were for harboring corrupt persons and doctrines. They had allowed discipline to run down, and when it was pretended to be administered, it was, evidently, only a compromise for the sake of retaining their number, and especially persons of influence and wealth, in order that their temporal and social interests might be better

secured, caring less for the purity of the church and the moral and spiritual power that should emanate from it. Hence the innocent were often made, or left, to suffer wrong, and justice was passed over. Here is a cancer that we have reason to fear is eating out the vitality and moral power of many of our churches. Is there not ground to fear that numerical strength is coming to be more prized than the spirituality and moral quality of the membership?

If there is any organization on earth that should be the very soul of honor, and represent justice and righteousness, in all their fullness and purity, it is the church, or body of the Lord Jesus Christ. In proportion as she departs from this, she ceases to represent Christ and his government, and gives a false testimony to the world. It is a sad state of things when any one, however humble, has ground to feel that his rights would be safer in the hands of a worldly business firm, a civil court, or a secret society, than in the hands of the church. When it comes to that, her glory has largely departed.

When Israel went out against Ai, they were defeated, much to their disappointment and confusion, because they had an Achan in their camp, though unbeknown to them. How much more disastrous would their calamity have been, if knowing it, they still had retained him out of policy, or because of his extensive relationship, or his great influence, and for fear that, to eject him, would stir up the enmity of his many friends and create trouble for them. Such worldly policy has no business in a church of Christ. It has ruined many a strong church and disgraced the cause, and disheartened very many faithful servants of God and made hosts of infidels. Our churches sadly need purging, if we expect God to be with us and lead us on to victory. A peace that can only be maintained at such expense is a far greater calamity than a fierce battle or a division. The Scriptural injunction is, "First pure, and then peaceable." A mere remnant of a church, fearing God and working righteousness, is far more mighty in his hands, than one numerically strong, but proud, lukewarm, or oppressive.

Gideon's three hundred tried and true soldiers were instrumental in accomplishing what the thirty-two thousand, who first composed his army, could not have done. A church of twenty-five earnest, sanctified members, is a greater power for good in the world, than one of five-hundred, world-loving, ease-loving, dancing, theatre-going, circus-going, bar room-lounging, tobacco-smoking members.

Now, as the Sabbath question comes to the front, we, as a people, must come to the front also; or else we shall be dragged to the front and riddled by the enemy's grape and canister. There is no other alternative for us. Which will we do?

As we are brought to the front, every spot and stain that can be found upon us will be noticed and held up to our shame and confusion. Our opponents will not tolerate in us what they tolerate in themselves. One black sheep among us will be noticed and criticised more than a thousand among them, and more than a hundred white ones among us.

Let us purge and arm ourselves for the contest. This Sabbath is, evidently, what God has raised us up and preserved us for. If this is not our special mission, then we have none, as a denomination. The demands upon us in this direction, are rapidly increasing, at home and abroad. Missionaries in foreign lands are enlisting under the Sabbath banner, and we shall, no doubt, soon be called upon to adopt them as our co laborers, and to provide for their support. Are we ready to accept the burden? Three such converts have come to light the past year. Thus the beacon lights are being set, here and there, all over the earth.

Our little monthly *Outlook* with accompanying Sabbath tracts, are stirring up the ministry in this nation, as never before; and many of them, and many laymen, whom they will probably bring with them, will doubtless, ere long, be knocking at our door for reception and for a helping hand. Have we got one for them?

But though most of them, will, doubtless, cling to Sunday, at least for the present; yet many will have their eyes so opened to the unscripturalness of the claim of its sacred character that they can no longer have a conscience to call it Sabbath nor Lord's day; and when it ceases to pass under a sacred name, it will soon cease to be regarded as a sacred day; for all the sacredness it ever had in the minds of most men, has come through the stolen garb of God's Sabbath with which it has been draped.

Here is an important part of our work, viz., to disabuse the public mind of the fraud that has been so long palmed off upon them. We are ourselves involved in that

forgery, if we connive at it, to please, or to avoid appearing singular. When we call *Sunday*-schools, *Sabbath*-schools, we endorse the forgery and admit the correctness of their claim that Sunday is the Sabbath, and thus declare what we believe and know to be false. In reality it amounts to a yielding to them of the whole question at issue. We may never expect much success so long as we thus stultify and contradict ourselves and our professed belief. God forbade the Israelites to even speak the names of false gods, evidently because it would be liable to lead to a conviction that they were gods, and familiarity with their names, would take off the abhorrence which they were bound to feel toward idolatry, and lead to apostasy, and thus prevent the reforming influence they were designed to have upon the heathen.

Again, in order that necessary funds may be in hand to meet the many and rapidly increasing demands thus pressing upon us, at least one-tenth of all the income of each member of our denomination should be sacredly dedicated to God in the interest of his cause and of humanity, and as much more as circumstances permit and call for. God prospered his ancient people abundantly, when they thus honored him with their substance, and smote them with blasting and mildew when they withheld; and all prosperity must come from him. "It is he who gives us power to get wealth." Deut. 8: 17, 18. If so much was needed to properly maintain the service of God among the Israelites, how much more is needed now, since the duty is imposed upon the disciples of Christ to carry the gospel to all lands and preach it to every creature? And since all that we have and are were freely given us of God, we should freely give back, at least so small a part of his daily bounties to us, for the salvation of souls for whom Christ gave his life.

The tent is another very important factor, which, it seems to me, ought to be employed in connection with the circulation of the *Outlook* and tracts; which would also greatly facilitate their circulation and influence, as it would bring the Sabbath and these publications to the attention of the masses, and through the masses, the clergy will be driven to, declare their convictions upon the question, and meet the arguments thus pressed upon them, and would bring many of them to the crisis, who would, otherwise, be likely to push the question aside and dismiss it.

That this department of labor may be made most effectual young men should be selected, in view of their fitness in talent, education and spirit, and set apart to it as a life work; so that they may throw all their time and energies into that department, and lay their plans so as to make it the most effective possible. Let them use the tent in the summer months, and then follow up the interest thus created, during the rest part of the year in evangelistic work.

The interests at stake demand the massing of all our forces.

The wonderful success which the gospel has had among the *Telugu's*, of late years, has electrified the Christian world, and raises the inquiry as to why it has been so much more effective there, than the preaching of the same gospel elsewhere? The mystery is, to a great degree, solved, by the fact that every person, old and young, male and female, who professes faith in Christ, is expected and required to go immediately to work to win other souls to Christ. Thus the number of missionaries is increased by every new convert; and hence the thousands upon thousands who are being gathered in there. Were all the membership of even our small denomination to adopt that rule and carry it out with zeal and in the spirit of the Master, who can estimate the results that might be experienced even within the next twelve months.

May the Lord awaken us all to a proper realization of our duty and privilege, and make us mighty in his hands to the pulling down of the strongholds of error and sin.

TO SUNSET LANDS—NO. 7.

GRAND CANYON OF THE ARKANSAS.

Dinner time; Nov. 14th, found us back at Colorado Springs, and on the train, ready to re-commence our journey. A dusty ride over extensive plains, covered with sage brush, brought us to the second great railroad center of Colorado—Pueblo. This town, which was a mere village a dozen years ago, is now a city of 20,000 inhabitants. It is the radiating point of three divisions of the D. & R. G. Railway, and terminus of the Atchison, Topeka & Santa Fe, and of the Denver & New Orleans Railways. We saw more of it than we wanted to, for the A. T. & S. F. train was an hour late and kept us waiting when we ought to be going through the "Royal Gorge."

But time, though sometimes it seem slow, passes, and at last we started for the line of blue mountains in the distant west, keeping Pike's Peak still in view, away to the north. The clear, bright air of this region is a con-

stant wonder to the traveler. For over two hundred miles we had Pike's Peak in view, more clearly than we can usually see a distance of twenty miles away, in New England.

Up the Arkansas River we wound our way past many an extensive cornfield rendered fertile by irrigation. Undershot wheels in the river lift the water into troughs, by which it is conveyed to the fields. As we neared Canyon City we passed several derricks where oil has recently been struck; and we learn that Colorado hopes to hereafter furnish the world with petroleum as well as with silver and gold.

At Canyon City we take on an "observation car," that is a car without any roof, or sides above the seats; and seating ourselves in this, with plenty of wraps, for it is cold riding with the piercing wind caused by the swift motion of the car, we prepare for the greatest scene of the route.

Climbing up the Arkansas River still, we make directly for the mountains, and soon boldly plunge into the "Royal Gorge," or the "Grand Canyon of the Arkansas." Much has been said and much written about this canyon, but nothing has been said or written which gives the hearer or reader any adequate idea of its grandeur. I may therefore be pardoned should I fail to intelligibly describe it.

Imagine a mountain of solid rock, eight miles long and 2,000 to 3,000 feet high above its base, cleft through its center with a fissure having walls of rugged and jagged rock almost perpendicular in places; let these rocks be worn and broken into peaks and pinnacles, and frowning buttresses; run a river through this defile, and a railroad beside the river where there is room, and over it on an iron bridge suspended from beams fixed in the solid rock above, where there is not room for both; now imagine yourself whirled through this gorge on this railroad; the rattle of the train, the roar of the water, and the puff of the locomotive, as it toils up the steep grade, magnified and repeated a hundred times by the rocky sides, and you may get a faint conception of the passage of the Royal Gorge. Everything is weird, wild, strange, terrible. The towering cliffs, two thousand feet above, seem ready to fall upon your devoted head. The darkness of sunset is intensified by the inclosing walls, and all around are grim shades, dark crevices, and fear-forming echoes. Looking back we behold the full moon as if it were wedged in and held captive by the beetling cliffs, but as it beams down upon us the same benevolent look which we are accustomed to see in its fullness, we are reassured, and soon after come face, out into the twilight of early evening.

We are not yet through the cañon, but the rest of the way is comparatively tame, and so we leave the observation car at Grape Creek Junction, and continue our way up the Arkansas canyon and valley some forty miles farther to Salida, where the river has dwindled, at this season, into a mere creek, though the ruins of a high bridge at this place tell what it may be when it feels the moving of the spirit of the melting snows upon Leadville Mountain, where it has its rise.

We are here some 2,000 feet higher than we were at Pueblo, and over 7,000 feet above the sea. The moonlight is wonderful. We stop here for the night and wander out into the town. It is not large; a few one story stores and dwellings built of unpainted pine. One or two streets comprise the bulk of the place. But the hotel at the station is a model of neatness and comfort. It has just been built by the railroad company, is heated by steam and lighted by gas, and is finished in the finest hard woods all brought from the East, for there are no hard woods in the Rocky Mountains.

Elsie and I indulged in a guessing bee, as to the origin of the name "Salida," pronounced with the "i" long. She suggested it might be from some salt, as she had heard of sal-soda, and may be this was something of the kind. But I, man like, would not accept this, and suggested in turn that it was named for some one's sweetheart, Sal; and Ida. But she then began to weave it into a story about the founder, who said to his wife, "Say, Lida, what shall we name it?" and before she had time to think, echo answered "Sa-lida," and so it was named. Knowing that women always will have the last word, I accepted this, and went to sleep.

G. H. B.

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Communications for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

The *Missionary Reporter* for January will be mailed to all **RECORDER** subscribers this week free of charge.

The many friends of Mrs. Fryer will be glad to read her letter which we publish this week, and glad to hear of her improved state of health.

ALFRED people will do well to remember that this (Tuesday) evening is their opportunity to be "On the Heights" with Dr. Vincent, at Chapel Hall.

An accident to our machinery last week, delayed the mailing of the **RECORDER** a day and a half. We hope the like will not occur again. This is the first time in many years that the **RECORDER** has not been sent out of the office on Tuesday afternoon.

The reports of extremely cold weather which come to us from various quarters, and the little touch we ourselves have felt, remind us of the pleasant prophecies of our "open Winter," which the weather-wise ones have been promising us; and teach the folly of building any hopes upon, or giving ourselves any uneasiness about, such confident predictions.

The great fundamental law of the Christian life is that given by Christ to the inquiring scribe, "Thou shalt love the Lord thy God with all the mind," etc., "and thy neighbor as thyself." Real obedience to this two-fold precept is rendered, not so much through a direct effort to love God and our fellow-men, as by a study of the divine character, attributes and works, which reveal God as altogether lovely, and a study of what man may be as redeemed by the blood of Jesus and restored to the image of his Maker.

SOME one curious in statistics, but not very clear in logic, has discovered that more people die in bed than in any other place or position, and thereupon advises people who wish to live long never to go to bed. This advice is a fair illustration of the folly of drawing conclusions when only a fraction, and that often a small fraction, of the facts in the case is taken into the account. The principle here involved is of wide application, and is well worth remembering whenever we are tempted to judge the conduct of another. How do we know that, if we had been in his place, we would not have done as he did, unless we know all the circumstances which surrounded him at the time, and are familiar with all the subtle influences which moved him? Until we possess this complete knowledge, charity is most becoming to us. After that we shall be more likely to pity, than to blame.

A SAFE RULE.

A recent number of the *Examiner*, of New York, which if it isn't Baptist, isn't anything, contains an editorial under the above heading. The article evidently means to point out the words of the apostle Paul, "Be not conformed to this world, but be ye transformed by the renewing of your mind," as the safe rule. In the same paper is another editorial in which is a statement of what will everywhere be conceded to be good Baptist doctrine. It is as follows:

"Some other sects may live and grow on enervating God's truth, but the Baptist denomination would be disintegrated and go to pieces in doing so. Our salvation is to stand inflexibly by 'the truth, the whole truth, and nothing but the truth;' and never to surrender so great a principle as that 'the Bible is the only infallible and complete rule of faith and practice.'"

This sounds well, but returning to the article on the Safe Rule we read:

"The Sabbatarian believes that he can obey the fourth commandment only by observing the seventh day of the week, instead of the first, as a day of rest and worship. But the common sense of Christendom is against him. In moral conduct, as in most other things, extremes are dangerous. Majorities settle nothing, but we should always consider that it is extremely unlikely that all the world is wrong and we alone are right."

What a sudden descent this is from the "Bible alone," to the "common sense of Christendom," and the danger of extremes! When Luther took his position on the doctrine of justification by faith, in opposition to the Papal dogma of indulgences, it was extreme ground, and doubtless dangerous; but was it Biblical? So the Sabbatarian, while he does not delight in extremes, nor wantonly bid defiance to the "common sense of Christendom," whatever that may be, is bound to inquire, what saith the Word of God? The answer to this question must govern his conduct. Will our Baptist brethren stand by the safe rule on the Sabbath doctrine, as squarely and firmly as on the doctrine of baptism?

Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

LETTER FROM MRS. LIZZIE NELSON FRYER.

LOCHIEL HOUSE, Hythe, Kent, Eng., Dec. 16, 1883.

To the Editor of the Sabbath Recorder: I expect to remain here until my health is sufficiently established to undertake the long journey to Chippa, and am happy to tell you that the sea-air and the mild, bracing climate of this southeastern part of England is already benefiting me, so that my health is better than at any time during my stay in America.

My husband is now well on his way to China, his last letter being written while on the Red Sea, and mailed at Aden. His trunks were sent from London ten days before he left here, he going from Dover across the Channel to Calais, and thence by rail through France, Switzerland, and Italy to Brindisi, where he joined his steamer—the Bokhara. It takes about the same length of time to travel from England to China via Suez, as from New York via San Francisco, but the journey is far more interesting, as there are so many stops along the route, thus giving one an idea of the nations and peoples of the countries passed through.

I am quite surprised at the mildness of this climate. Until a little over a week ago there had not been sufficient frost to destroy geraniums, fuchsias, roses, and many other plants which were in full bloom in the gardens when the first snowflakes were seen. Indeed, the late Autumns here are quite similar to those of Shinghai.

Before Mr. Fryer left, we took a trip to London, and among a few other places of interest, visited the old Mill Yard Chapel and graveyard. Rev. W. M. Jones kindly accompanied us by rail to Hackney, where we called upon Dr. and Mrs. Carpenter in their pleasant home. It was very gratifying to meet them both, but especially to meet face to face with him of whose faithful labors I have so often heard in China, both from native and foreign Christians. I hope to spend now and then a Sabbath with them during my stay in England.

My trip across the Atlantic was far from a smooth one, but we were only ten days in crossing, and I felt I could nerve myself with courage to brave the continued *mal de mer* for that length of time. All the attendants were kind, and I did not suffer from want of care. Just before reaching Queenstown, one of the stewards put his head in at my cabin-door, saying, "Keep up good courage, you'll soon breathe some of the solid air of old England, then you'll be strong again." And his comforting prophecy seems proving true.

At Liverpool, my husband met me, and after a short rest we went on to Birmingham, where we stopped for a day with friends. It was here I had my first acquaintance with real comfortable and happy English home-life of the better classes, and I may add, it did much toward undoing some of the prejudice I had already gained against this country. Like many other Americans, I was far from pleased with the railway traveling here, and more than once wished for some of the push and sprightliness of the usual railway attendants in my own land. "The working classes" here are not supposed to be wise in only their particular vocation, and it was quite impossible to get correct answers to our questionings upon the simplest matters, unless the proper officials were sought out and interrogated. The "checking system" has not yet obtained here, and each individual must see to his own "luggage" at every change of cars, besides being either obliged to be crowded into a small, close compartment, and shut up with as many people as the room will hold, or else pay enormously for a private room. Even the cars in Japan, although on the same plan, are much more comfortable than traveling "first class" here in Eng-

land. But there are many things, even here, to cause her "noble sons" to be justly proud of their native shores, and I am finding that, as in other matters, a closer acquaintance brings many favorable features into prominence which were unnoticed at first.

The country is truly beautiful in many parts. I left Western New York serene brown in early October, and arrived here to find the hills and vales of England in bright green. Most especially was this true of Kent, the "Garden of England." All the way from London to this place, a distance of nearly seventy miles, the name is truly deserved, and could scarcely be called other than a "garden."

The history of this old, quiet town of Hythe begins with the Anglo-Saxons—the word signifying a low harbor or landing for boats. It is one of the old *Cinque Ports*, constituted such about the year 1050, by Edward the Confessor. The oldest charter now on record was granted by Edward I., and is 99 years older than the first charter of incorporation of the city of London. So says the history which I have been reading. The town has long since ceased to be of importance as a sea-port on account of a bank of shingle, which, resisting all efforts at removal, grew year by year until the mouth of the harbor was completely choked up. The nearest port is now Folkestone, five miles distant, and from which place there is an important line of steamers constantly plying to and from Bologne, France.

Both Folkestone and Hythe have of late years become noted resorts for visitors in Summer, because of the mildness of the climate, the beauty of the scenery, and the rare facilities they afford for sea-bathing. One of the celebrated Turner's prettiest paintings—of which engravings are now becoming so common—is that of the view of Hythe, taken from the hillside just back of the town. This place is also becoming famous for its magnificent "marine parade;" it is formed by the sea-wall, which was constructed a few years since at an enormous expense to the corporation, but which has thus far resisted all attacks of the sea. It is made of concrete and faced with Kentish-rag blocks, and for over three miles, the walk, twelve or more feet in width, is as smooth as a floor.

This old town is also noted for its School of Musketry, established about 30 years ago. Soldiers from all parts of the Kingdom may be seen on the streets almost any time of day, arrayed in their gay uniforms of bright colors, or else attired in the Scottish Highlanders' unique attire.

The Military Canal, back from the sea a few rods, was constructed in the early part of the century, to defend the coast from attacks of the French. It extends about 25 miles in length, and is kept in good repair, but is of use now only for fishing and rowing. The Martello Towers, built at short intervals, and for the same purpose, and extending about the same distance, are quite useless at the present day. They are high, round towers, built of Kentish-rag rock, and their walls are said to be fifteen feet in thickness at their bases.

The Parish Church, dedicated in honor of St. Leonard, is the most interesting spot in the town to visitors. It is situated upon the slope of a hill just north of Main Street, and is the popular church of the place. Of late years it has become very high church, and has a choir of two dozen or more little boys, who march in at the beginning of the services, all dressed in long black robes and white surplices. To me the whole services seem only in name to have changed from Romanism to Protestantism. The date of its building is unknown; but from the different styles of its architecture, it appears to have been the work partly of the Norman and partly of the early English periods. It is large and very irregular in form, consisting of an elevated chancel, a nave, three aisles with north and south transepts, and a tower steeple surmounted by battlements and pinnacles. It contains a peal of ten bells, and a clock which may be seen from all parts of the town. A large cemetery is in the same inclosure; but beneath the floors of this old stone building are many tombs, and upon its walls are many tablets and memorials dedicated to the memory of some of the worthies who long since departed this life. The remains of Lionel Lukin, the inventor of the first life-boat, lie buried here. Upon some of the stone slabs the letters are entirely effaced, while many are barely legible. Two of them, which Mr. Fryer copied from the floor for me, I will here transcribe. They are by no means the oldest:

"HERE LIETH THE BODY OF THOMAS SPRATTVRATT AND SVSAN HIS FIRST WIFE AND WHO WHIST HE LIVED WAS THIS MAYOR AND

BAYLIFF TO YARMOUTH AND ON OF THOSE THAT DID CARY THE CANOPYE OVER THE KINGE AT HIS CORONATION WHO DIED THE 21 OF JANVARY 1619."

"HEARE UNDER THIS STONE LYETH BURIED THE BODY OF SUSANA MASTER WIFE DYED THE 12 OF OCTOBER 1616 BEING THE DAUGHTER OF GILES MASTER AND MARY HIS WIFE."

The crypt is situated in the east end of the church underneath the altar, and contains a remarkable collection of human bones. For many years these bones have caused no little speculation among antiquarians as to how they came there, but the mystery still remains unsolved. Beneath one of the old churches of Folkestone it is said a similar collection was found a few years since, although they are not in nearly as good a state of preservation as are these. There is a theory that they are the remains of a battle fought on this shore between the Danes and Britons, and subsequently collected and deposited, the one race at Hythe and the other at Folkestone. These skulls are arranged upon shelves just wide enough to admit them, on each side of the entrance to the crypt, and extend from the floor to the ceiling above, without apparently room for one more to be placed. Through an archway just back of the entrance room there is a pile of bones of not less than seven or eight feet in length, and five or more in height and width. A few skulls stare at you from the top, but most of those in sight are the long bones of the arms and legs. I am told it is asserted by those who should know that these skulls indicate that the Roman, British, Saxon, and Danish nationalities are all represented. To me they seem like other skulls I have seen, with perhaps now and then one above the usual size. The following "notice to visitors in the crypt" is hung in a conspicuous place:

"It is particularly requested that all persons who may visit this crypt will have the goodness to abstain from writing their names upon any of the skulls or other bones, or upon any part of this sacred building."

CHURCH HOUSE, 16th August, 1844.

It is needless to add that neither of us had any desire to infringe upon the above regulations.

The following account is also hanging in the crypt and is said to be taken from a very ancient history of Britain:

"A. D. 843, in the reign of Ethelwulf, the Danes landed on the coast of Kent, near to the town of Hyta, and proceeded as far as Canterbury, a great part of which they burned. At length, Gustavus (then Governor of Kent) raised a considerable force, with which he opposed their progress; and after an engagement, in which the Danes were defeated, pursued them to their shipping on the sea-coast, where they made a most obstinate resistance. The Britains, however, were victorious, but the slaughter was prodigious, there being not less than thirty thousand left dead. After the battle, the Britains, wearied with fatigue, returned to their homes, leaving the slain upon the field of battle, where, being exposed to the different changes of the weather, the flesh rotted from the bones, which were afterwards collected and piled in heaps by the inhabitants, who in time, removed them into a vault in one of the churches of Hyta, now called Hythe."

Whether the above account be true or not, we know that these dry bones were once animated with life and walked the earth, as we do now. What motives, ambitions, and emotions may have stirred their lives we can not tell. However rude and unlettered they may have been, we know that they were made in "His likeness," and that they once lived and loved and were loved in return, and that our Father and their Father lives and loves them still, and that the mystery of life and death can only be solved when he sees fit to reveal it unto his children. After musing a little while and recalling some of the Life-giver's words, we left that old charnel house filled with renewed yearnings and prayers that our remaining days might be spent in making known to some of the lowly ones of earth, something of the better and truer life.

There are two other churches, or I should say, chapels, in Hythe, as only the Established Church takes the right to that name—the Wesleyan and Congregational; both are small in membership, compared with St. Leonard's. To me (and I hope I mistake) there seems to be but little of real spiritual activity and growth here. The people are so separated by the difference of class which they seem to suppose, they represent that the fear of losing caste counterbalances the good that much of real true-hearted sympathy and love there is in the world! That is not genuine sympathy which can be a "lady beautiful" to-day, helping perhaps to keep the "wolf from the door," but which will not recognize the helped one on the street to-morrow! Oh, how many people there

are, even in Christian lands, who need to be taught that to mumble over a few words at stated times is not prayer, nor living the religion of Him who was "meek and lowly," and who desired that all men should come unto Him.

Home News.

New York.

RICHBURG.

We are having delightful weather and fine sleighing.

E. S. Bliss and family spent the holidays with us.

The donation at the parsonage was a pleasant affair, and brought the Elder \$47.04 which was timely and thankfully received.

It is a general time of health, and business is lively.

The anniversary exercises of our Sabbath-school were well attended and everything passed off satisfactorily. The tree looked beautiful and yielded some very precious fruit.

Our Sixth-day night and Sabbath services are well attended.

HORNELLSVILLE.

The mite society gave a very pleasant Christmas entertainment at the home of Dr. Palmer on Monday evening, Dec. 24th. The music, recitations, readings, stories, &c., held our ears, but our eyes would wander to the little evergreen trees laden with the fruits of love and "good will to men," and as we looked upon the tree of life, represented for the little ones, we thought surely the tree of knowledge is also here, judging by the amount of literature thereon; and we were permitted to taste. Long life to the Christmas tree.

SCOTT.

Scott is without a pastor, and has been since last July, but we have a new parsonage completed with the exception of the inside painting, and that is now being done. We have held correspondence with several ministers, but as yet have not found one to accept our call. Our Sabbath exercises are conducted with reading of the Scriptures, singing, prayer, and reading a sermon by some one previously selected, after which twenty or thirty minutes are occupied in conference, the time being well improved. Our Sabbath evening prayer meetings are increasing in numbers and interest. Our Sabbath-school has been re-organized, with Mrs. M. A. Babcock Superintendent, Deacon L. S. Hazard, Assistant; Francis Maxson, Secretary; S. C. Stillman, Treasurer. We have a literary and mite society, which was organized some two months ago, and holds its sessions on Wednesday evening of each week at the church, at which time one hour or more is occupied with recitations, select reading, and music, vocal and instrumental. The society held an entertainment on Christmas eve, the children being the prominent actors in the literary exercises, singing, &c. At the close, two beautifully decorated trees and as many tables were unloaded of their burdens, the "little folks," and some older ones, were recipients of many presents, both beautiful and valuable. An admission fee at the door, netted twenty-six dollars.

We have about a foot of snow, and very changeable weather.

JANUARY, 1884.

PENNSYLVANIA.

SHINGLE HOUSE.

The following, from the *Palladium* of Shingle House, will be interesting as an item of Home News:

"Over three hundred persons were present at the dedication of the first Seventh-day Baptist church at this place. The sermon delivered by Eld. Main, of Rhode Island, was very interesting, after which donations were made for the payments of the church and organ that amounted to over five hundred dollars. Mr. and Mrs. J. J. Kenyon had already subscribed four hundred dollars for the church, but they stated that if they failed to make out the required amount, they would pay it. The church cost about eighteen hundred dollars; it is a good building, and as well lighted by gas as any city church, one chandelier cost sixty dollars. D. D. Dodge furnished gas for the church gratis. There is now back on the church and organ only seventy-five dollars, and Mr. Kenyon would pay that if they asked it, but they expect to raise it some other way. Some little repairing around the church, which will probably cost twenty-five dollars, needs to be done. The people of Shingle House are very thankful toward H. P. Burdick for taking so active a part in the erection of the church, which adds very much to this place."

CORRECTION.

When I counted the money paid in at the dedication of Shingle House meeting-house, I found some that I do not quite know who to credit to.

H. P. BURDICK.

New Jersey. PLAINFIELD. The weather is cool and fine sleighing. We have amount of snow for the season four inches fall all told; it shine have settled it down ten inches on an average quite cold mornings; reached by the thermometer of December, it being 0. The Sabbath-school of not to spend any money or festival this year, but amount raised for such out for books for the \$100 was raised for that conclusion; and would it not schools to adopt a similar

ILLINOIS. FAIRBANKS. A few weeks since, our society people happened to serious whisperings in by-places, by knots of tuals were noticeable. department is considered polite society, explanation to observers who in turn like attentions, and heard to affirm in an that they'd "never, ne true." In due time the confident of the omintated the society mind, ness to impart the preemation to others he was informant to hold up hi so he is at liberty to the upshot of all those ances during three mor the Farina public, and about:

It was known by some George Bond and Mary sion was just twenty-five later fact was very since the Farnia societ not social. Projects were set on minated in arrangements with a silver outfit wi on the second twenty-bliss. Friends in Oh were consulted and gl terprise.

Christmas time cam pressing invitation a pleasant day with vis. After repeated a home going, they inn selves and proceeded feeling in advance, th But when they arriv warm and a house fo welcome them. Th with their weight of ner man. The parlo with many beautiful love and esteem. T plete. The evenin profitably. Our past marks which were fe by Mr. Bond. A p A. C. Davis, which casion. It scintillat wit and happy hita with a recognition o come a time when th passed and the joys have their glad fruit

Thus came and w episodes of their ma remembrance, life ing for them and u of mutual friendsh Dzo. 30, 1883.

WEST. The event of the gone with the new eve the church w with several festoo entirely across the arch upon the stag in holding the pr were entirely cover the house was pack hundreds of bri gramme was bri three or four w choir, and a New M. Cottrell. Foll Wedding March w when the entire pectant silence fo and they had not Simpson and Nell by groomman on the aisle and took other evergreen platform in front which swung a

Missions.

"Go ye into all the world, and preach the gospel to every creature."

We are glad to give to our readers this week an interesting account of the Alfred Centre Mission Band. It suggests an excellent plan of work for the young people in all our churches. The cause needs your help, and you need the spiritual benefit of helping.

In 1878 the Woman's Executive Committee of Home Missions of the Presbyterian Church, reported 20 commissioned teachers, and funds raised to the amount of \$5,296 25; in 1883 the teachers numbered 135, and the funds were \$87,401 62. The missionary teachers are employed as follows: among the Indians, 47; among the Mexicans, 21; among the Mormons, 65.

BRETHREN N. Wardner of Milton Junction, Wis., and A. McLearn of Walworth, expected to start for Texas county, Missouri, on Wednesday, Jan. 2, 1884, for missionary work in a field opened up by the Outlook. Their churches give the time, and the Missionary Board pays the traveling expenses. Reports of their labors and concerning the field, will be looked forward to with much interest.

The communications published last week and in this number of the RECORDER, show that we must add one more to the open doors for home mission work, and one more to the list of urgent calls for the preaching of the gospel. Brethren and sisters, can we help looking with gratitude upon our multiplying opportunities? And as we behold them, are we not convinced of the importance, rather the necessity, of a much larger supply of missionary funds?

The methods of work employed by "The Woman's Union Missionary Society" are, "zenana and household teaching for the women; day-schools and Sabbath-schools for children; orphanages for the shelter and training of the utterly forsaken; hospitals, dispensaries, and medical service for the sick; village teaching; visits to the 'Ghats' or sacred bathing places for women; visits to prisons for women; all such work under the immediate care and supervision of Christian women and their native assistants."

The various branches of the Woman's Foreign Missionary Society of the Methodist Church received last year, \$124,823 33. This Society is to begin the publication in India of an illustrated zenana paper, especially adapted to the wants of women and children. The summary of the annual report of hospitals for women and children at Foo Chow, China, is as follows: 3,015 patients; 5,890 prescriptions; 286 surgical operations; 871 visits; 2 deaths. There is a growing confidence among the Chinese in foreign physicians.

IN MEMORIAM.

As the next Reporter will not be published until April, we print the following tribute in this department:

WHEREAS, it has pleased our heavenly Father to remove from our Mission Band, our fellow-worker, Lillian S. Davis, therefore,
Resolved, That we, as a Band, deeply feel and deplore her loss, and that we will try to remember the lessons of her life, and profit by them, striving to do our life work well, that we may meet her on the other shore.
Resolved, That we tender our sincere sympathy to the family in their affliction, assuring them that next to their own sorrow, must be that of her young friends and associates.
Resolved, That a copy of these resolutions be sent to the Missionary Reporter for publication.

JESSE MARIS,
MARY DAVIS,
HATTIE BURDICK, } Com.

FROM S. R. WHEELER.

PARDEE, Atchison Co., Kan.
Dec. 23, 1883.

Your letter enclosing draft at hand. I enclosed find receipt. Thanks for so prompt attention. It is right that Brethren Wardner and McLearn should go down into Texas county, Mo. Bro. McLearn's article in this December number of the Reporter is to the point. It will be more and more a matter of necessity for pastors to go out on general missionary work. I now expect to attend to the work in Cass county, Mo., according to the encouragement given when last there.

FROM T. G. HELM.

SUMMERVILLE, Texas Co., Mo.,
Dec. 16, 1883.

Yours of 18th ult. at hand. I delayed writing in order to learn some interesting facts from others. I think the prospects

good for the future. But few at present express a readiness to enter into church organization; myself for one, but think I will be ready soon. The tracts and papers I have received and distributed have created considerable interest in the Sabbath question. The heaven is at work and must have a little time to develop. I feel hopeful over the prospects. If you have a printed Expose of Faith could you send me a copy? Perhaps it would help me some. Bro. W. K. Johnson has preached several sermons for us to good effect. Prudence with patience will succeed in the cause of truth.

FROM L. T. ROGERS.

MILTON JUNCTION, Wis., Dec. 24, 1883.

There is a good state of religious interest at Rock River, and has been since the Quarterly Meeting the last week in August. Two have been baptized and united with the Church, one of them a convert to the Sabbath, a fine appearing and exemplary young man. Others have been awakened, and we hope ere long they will take a decided stand on the Lord's side. Backsliders have also been awakened and it is confidently hoped that could this little Church have a pastor living and working with them, much good might be done even there.

Elder J. C. Rogers preaches for the Church since his return from Cartwright, Wisconsin. I think they will be able to obtain preaching most of the time during the Winter, and keep up their Sabbath-school.

I congratulate the Board in obtaining help, as I trust, for the destitute brethren in Missouri. On Sabbath, December 22d, Elder Wardner read the call from the Missionary Board to him and Elder McLearn to go to Missouri, and the Church voted him leave of absence, if he desired it, with instructions to stay as long as his judgment should direct, his salary to continue the same as if he were at home with them, and I have no doubt but the Walworth Church will do the same. Elders McLearn and Wardner have been very anxious for that people for some time, and I am glad the Board have called them to this field for a short time at least. May the prayers of the brethren and sisters go with them to this field of labor.

FROM MRS. C. M. LEWIS.

ALFRED CENTRE, Dec. 23, 1883.

I have just received a letter from a sister in Idaho, which I think best to send to you, that you may the better understand the situation of our people there, and their great need of ministerial aid. Can not something be done for them? I have been greatly interested in them from the first, perhaps because my late lamented husband was personally acquainted with them. From previous communications I have learned that there are eleven Sabbath-keeping families, and they are anxious to organize themselves into a church. There is no church organization anywhere near them. The Sunday people, scattered about them, unite with them in their Sabbath-school work. I need not comment upon the situation. The letter which I send will show the drift things are taking. May God grant them, through their own people, the help needed.

[The letter received by Mrs. Lewis]:

JULIETTA, Idaho, Dec. 4, 1883.

My Dear Mrs. Lewis,—From the interest you have taken in this handful of God's people, I take the liberty of writing you, hoping you will be glad to know that we are enjoying an unusual interest in the Master's cause here. The ladies prayer meetings have been changed to a general prayer and conference meeting; and last Sunday the people were favored with a sermon by a First-day Baptist minister. He also spoke last evening, and expected to go away to-day; but when he saw how hungry the people were for something upon which to feast their starving souls, he concluded to hold services again this evening. As you know something of our condition, I will now tell you the main object of this letter. Would it be asking too much of you, (if it is in your power at all,) to speak to some one that would be likely to use their influence towards securing a missionary of our denomination for this place? There are few ministers of any denomination whatever in this part of the world. There are a great many persons that do not even believe in our great God, and still I believe there are as many who would be thankful to know and to keep holy the Sabbath of the Lord, if they only had some one to tell and clearly explain to them that the seventh day is the Sabbath. Please do not think I am expecting something of you that you can not perform, for if you can do nothing to help us, we will

doubtless receive help some other way sooner or later, and all will be well. Anxiously I await your reply.

Your humble sister,
MINNIE HILLS.

THE ALFRED CENTRE MISSION BAND.

In compliance with your request and the instruction of the Band, the following facts concerning the Young People's Mission Band, of Alfred Centre, are given:

During the Summer of 1880 a lady of this village devised the idea of the young ladies uniting in occasional work for others. On hearing that there were some children a few miles away who could not attend school, because so poorly clad, eight young ladies met one afternoon and made some clothes for these poor children. The fact that their afternoon's work would gladden their hearts, prompted them to organize for continual work. As their object was to work for others, they named their organization the Young People's Mission Society.

Their attention was called to the "China Mission," which had been re-established the Winter before. Their plan was to procure funds by the sale of fancy articles, manufactured at their weekly meetings. During the first year the Society held three public sessions, consisting of some literary exercises and the sale of their articles. The first two of these were held at private houses, and the third at University Chapel. The net receipts of the first was only little over one dollar; of the second, six dollars; and of the third, thirty dollars. The first year's work of the Society was considered very encouraging. From a membership of eight it had increased to fifty; a plan of taking weekly collections had been adopted, and gentlemen were admitted to membership. They had also enlarged their work to embrace articles of comfort for the needy. Two bed-quilts and twenty-seven garments were sent to the grasshopper sufferers in Nebraska.

The second year was spent in making articles for a sale which occurred in the church in September, 1882, the net receipts of which were about twenty-seven dollars.

The past year our Society has been working for Dr. Ella F. Swinney's mission. The manufacture of articles has been continued, and the weekly contributions taken. The work has been interspersed with music, literary and religious exercises.

During last term it was thought by many that the Society needed to take some still higher steps toward perfection, in regard to objects and means of work. Accordingly, a committee was appointed to draft a new Constitution and By-Laws. The committee decided that what we realized from the sale of our articles was not sufficient to cover the time expended in making them, and also firmly believed that a regular quarterly due would be preferable to the collections as formerly taken. This committee drafted a new Constitution and By-Laws, which were adopted. The main new features are:

1. This Society shall be known as The Young People's Mission Band of Alfred Centre.
2. The objects of this Band are to obtain more information in regard to mission work; to arouse more interest in missions, and to raise funds for benevolent purposes.
3. The Band shall hold two meetings per month, and at least three public sessions during each year. All sessions shall consist of music, religious exercises, and literary productions, upon the different phases of mission work, both at home and in foreign fields.
4. Each member is required to pay a quarterly due of ten cents.

It was decided to finish the articles begun, and sell them at a fair, before entering fully upon our work as prescribed by the new Constitution and By-Laws. The Band gave an entertainment in Temperance Hall on the evening of Dec. 17, 1883. The programme was an address, a history of our band, and a recitation, interspersed with music and songs. Then refreshments were served to the large audience. Numerous fancy and useful articles of nearly all kinds, sizes, and prices, were sold. The Band realized for its work the past year, above all expenses, \$81, which it was voted should go toward the support of our Medical Missionary, Miss Dr. Ella F. Swinney. The outlook of the Mission Band is very encouraging. There are now sixty-nine members, and their quarterly dues will, in a year, amount to \$27 60. We hope to raise considerable money, and gain much valuable information. Will you not aid us by your sympathies and prayers?

O. S. MILLS, Secretary.

FORMER MISSIONS.

We have been informed respecting the commencement of the Baptist mission that sustained the venerable Carey and others in the work of introducing the gospel in India, as though that was the first mission in which the church had engaged. But the history of the past tells us that long before that, faithful ones were laboring to carry out the commission, "Go ye into all the world and preach the gospel to every creature." No sooner had the Puritans established themselves in this Western Continent, than the spirit of missions became a subject of faith and prayer. They saw the idolatry and ignorance of the savage, and their souls were enlisted for their welfare. Soon the voice of a Brainard resounded among the savage tribes of New Jersey, and an Elliot throughout the regions occupied by the Narragansetts in New England, and in other parts of the east.

I suppose that it is not generally known that Dartmouth College was the product of missionary work. Efforts were being made by some English Christians for the spread of the gospel among the tribes of Indians. An Indian by the name of Occum, had embraced and preached the gospel. A school for the education of Indian youths had been established at Lebanon, Connecticut, and had been well patronized. Whitefield took it by the hand. It was concluded to send Occum to England to solicit funds for the support of the school, and he was well received. This was in the year 1767. He had letters of introduction to Lady Huntington, and others. He preached to large assemblies in different parts, and all through England and Scotland he was warmly welcomed. The presence of Occum not only encouraged Christian benevolence, but silenced the ridicule of opposers. Whitefield, Wesley, Romaine and Venn, all encouraged the work. A board of trustees was appointed in London to receive funds, and the Earl of Dartmouth was chosen president of the board. Seven thousand pounds were collected in England, and three thousand in Scotland. It was now thought best to move it to a more favorable location, and make it a college. Generous offers were made for its location. Governor Wentworth, of New Hampshire, offered five hundred acres of land in Hanover, and a charter of the township of Landaff, consisting of twenty-one thousand acres, with his agency to procure a charter. The board accepted the offer, and the institution was established on Granite soil.

In 1770 Dr. Wheelock, then sixty-one years old went forth to establish the School of the Prophets in the wilderness. A few rude cabins were erected, when the Doctor's family with seventy students started to the North. The ladies lumbered along in a coach, the rest on horse-back and on foot, the journey then occupying as many weeks as it now does hours. The Doctor gathered his flock around him, a hymn of praise was sung, and prayer offered to God. He selected sites, laid out plans, and shared the privations of others. God who was favoring them with success, enabled the Doctor to gather a church of thirty members who dedicated themselves to God's service. In testimony of respect to the Earl of Dartmouth, the institution assumed the name of Dartmouth College. "The voice of one crying in the wilderness." Dartmouth College has been the Alma Mater of many great and good men whose virtues are the fruits of the churches. Says the noble Earl, when he was going out to ride, and leaving a little behind the time, the noblemen rebuking him, "I have learned to wait on the King of kings, before waiting on my earthly sovereign." Let his noble spirit ever characterize the old institution. Dr. Berridge, one of the patrons of this institution, says, concerning the mission work: "Long rides and miry roads in sharp weather, cold homes to sit in, with moderate fuel, and three or four children around you, coarse food, lumpy beds to lie on and too short for the feet, stiff blankets, like boards, for wearing, rising at five in the morning to preach at seven, breakfast at eight, mounting horse, with boots never cleaned, and then a ride home praising God for all his mercies." Thus we see that in an early day the work of missions was the work of the church. And her prosperity, life, and usefulness, is identified with her interest in the cause of missions. It is the fulfillment of the commission, "Go preach."

W. B. GILLETTE.

The West has hardly begun, as yet, to come up to its privilege and duty as respects foreign missions. The vital interests of home missions and Christian education can not afford to let the foreign work suffer. The evangelization of our own land goes hand in hand with the evangelization of a lost

world. There is a hope of a home-mission church which contributes steadily and generously to foreign missions. Devotion to the Master, in loving obedience to his last and great command, brings salvation to a people. The West to-day needs this salvation. It needs the spiritual exhilaration which comes from larger and broader beneficence.—Rev. Dr. Vicar.

THE Press of Providence, R. I., gives the following report of a missionary address in that city, by Miss Field:

The speaker, Miss Adele M. Field, who has been laboring for 17 years in China in connection with the mission of the American Baptist Missionary Union, chiefly in Swatow, with a clear voice and self-collected manner, proceeded with her address. She said if all the female missionaries in China had all the field divided between them, they would have more than a million each for their parish. She showed how much the customs of the Chinese made Christian work among women more difficult than among men. They can only work with them individually and in their homes, which are also more inaccessible than those of men. They need more instructors than men, but have fewer. Their feet bound up hinder almost entirely their walking. They are nearly all betrothed in childhood, and are all married young, with no knowledge of the family into which they are married.

The call for women's work in Chinese missions is loud and imperative. But these women workers must practice great self-denial and forego many comforts to which they are accustomed. In Chinese families no more than one or two female children are raised, the others are strangled or drowned. This evil is to be corrected by the instruction of the mothers. In this way a large number of lives are saved. She described a benevolent female missionary who by a little kindness to some old female disciples, by giving them coffins, brought a large number of such disciples into her church, in hope of each getting a coffin. She showed the cruel persecutions many women had to encounter from their relatives. One was hung up by her feet for several days in succession. Other instances of great cruelty were described. Their faithfulness was a means of the subsequent conversation of the cruel persecutors. These facts showed the need of all missionaries having a firm conviction of the necessity of Christianity. Strong health and a cheerful spirit are also needed. She described the missionary ladies, one of whom, from her cheerful spirit, was called the "laughing missionary," and another, who from her so frequently shedding tears, was called the "weeping missionary." The former is yet a successful worker in the field. The latter has long since returned home, broken down in health. A very interesting description of the experience of a converted Chinese woman, was given, to show how the Chinese mind is led into Christianity. It showed how the sins, especially infanticide, pressed upon her conscience, with the light of Christianity opening before her, and still how her heathen superstitions hindered her progress. Christianity breaks up the Chinese custom of binding the feet of female children. The church at Swatow now numbers between 800 and 900 members, gathered in 20 years by two male and two or three female missionaries.

"AS REGARDS Shanghai itself, it is the great metropolis of the country—the Liverpool of China. The city, which is three miles in diameter, is surrounded by a wall about twenty-five feet high, with arched gateways at the four sides. The walls are surmounted by a parapet, with embrasures for cannon. The population of the city and suburbs is about 500,000, the European population being about 4,000. On the north of the city is the European settlement, and here there are fine streets lighted with gas, and lately with the electric light. Waterworks are in course of construction. The city is protected by a European police force, assisted by natives; here, also, is a mixed court, where the Consul and Chinese mandarin administer justice in cases arising between their nationalities. There are fine buildings in this part of the city, two and three stories high, stuccoed on the outside, presenting a very beautiful appearance.

"Some of the merchants have amassed great wealth and live in princely style. The value of exports and imports is said to be greater than any city in the world; this will not seem so strange when the great value of a cargo silk or tea is considered. The importations consist of cotton goods, coal, kerosene oil, needles, thread, and other English or Yankee notions. It is also strange to note that umbrellas are carried to the very country where they were invented. The country around Shanghai, for hundreds of miles, is level and well irrigated; the canals answer the purpose of roads, as there are no other highways except footpaths. Rice and other grains are raised in great abundance, and peach and mulberry orchards abound, while not far from Shanghai is the great silk region. After twenty-three years sojourn among them, the Doctor thinks they are as intelligent a race of people as can be found. As for shrewdness, they outwit all our best diplomatists and cheat our merchants every time, and so ready are they at calculations that all changes from our money to theirs, or reckoning, is always referred to a Chinaman. Although not wishing to have their country intruded upon by foreigners, they are doing all they can to make it prosperous. They are inquiring the cost of railways, and have had several general surveys made. A line of telegraph is in successful operation from Shanghai nearly to Peking."—Dr. Farnham, in the Foreign Missionary.

Education.

"Wisdom is the principal thing; and with all thy getting, wisdom; and with all thy getting, wisdom."

THE Lyceums of Alfred prospering finely, as the new good sense to see that, in the advantages to be gained very great.

It is reported that about of modern languages from colleges, in the country recently at Columbia college to the establishing of the same purpose of promoting the same languages. President Carlisle's college, was chosen a committee was appointed for permanent organization was adopted that no college the degree of B. of A. to a could not read with facility German languages.

CHRISTIANITY A SCIENCE is a science just as truly as great fundamental facts are thousands of experiments, may be known; that challenge and submits its claims to be some of its confidants. "Prove me now," "Come if any man will do his will of the doctrine," "Then shall we follow on to know the believeth hath the witness," "Did I not tell thee that if lieve thou shouldst see the

THE Evangelist suggests the theological seminaries, on the altar of the church learning, for the most re for the best speculative or butions which the most bringing. But there is living lute consecration, to living use efforts to meet the need, and for that sanctify work for Christ; which than everything else which can bring to that altar. In our seminaries, in the of their Master, grow more the consciousness of their ship. Let them make a prayer, of increase in devotion; and may Christ in the fullness of his love, tian Secretary.

CHRISTIAN SCHOOLS.

No phase of anti-Mormon named which is more fuller of promise than the an educational movement years since, and now positions as to excite the tility of the Utah hierarchy they can nullify conscience. The Federalterfuge and chicane, the sist, and at fighting Christi are adepts; but for the ma'am" their most trust match, and in her present most zealous "saints" shorn Samsons, and Go David's sling. All in warned against her will is "better to throw a o have him go to one of She is rapidly growing multitude; and only increase until a worth be found in every set years her grand achievement—wide-spread revolution. The Mormon, like has never possessed an ucation, and for the rance in the many is few who desire to hold power. Free schools posed and scoffed at, ers, and exist in only munity. As a rule, without payment of which, for the poor, some; and fully thre tion are poor. This leged in explanation in which education found from the beg \$1,000,000 in tithing year to be expended politico-ecclesiastical than \$6,000,000 has walls of four temple in connection with tain secret rites. For the subject baptised, to obey for command of priesthood), asking bring promptly to all the increase of sides, for half a ce by "apostles and p and potent for go Spirit" (what sp —such as dream such casual know can impart is of indeed for the perilous possession The first Christi Salt Lake in 188 years later that

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

The Lyceums of Alfred University are prospering finely, as the new students have the good sense to see that, if used correctly, the advantages to be gained from them are very great.

It is reported that about forty professors of modern languages from the principal colleges in the country met in convention recently at Columbia college, with the view to the establishing of the association for the purpose of promoting the study of modern languages. President Carter, of the Williams college, was chosen chairman, and a committee was appointed to draw up a plan for permanent organization.

CHRISTIANITY A SCIENCE.—Christianity is a science just as truly as chemistry. Its great fundamental facts are determined by thousands of experiments. It is a thing that may be known; that challenges investigation, and submits its claims to crucial tests.

The Evangelist suggests to those entering the theological seminaries, that there is room on the altar of the church for the amplest learning, for the most recondite research, for the best speculative or theoretic contributions which the most gifted minds can bring.

CHRISTIAN SCHOOLS IN UTAH.

No phase of anti-Mormon effort can be named which is more worthy of notice or fuller of promise than the one connected with an educational movement inaugurated some years since, and now possessed of such proportions as to excite the fear and bitter hostility of the Utah hierarchy.

AS REGARDS Shanghai itself, it is the metropolis of the country—the Liverpool of China. The city, which is three in diameter, is surrounded by a wall twenty-five feet high, with arched gates at the four sides.

For the subject masses it is enough to be baptized, to obey counsel (which is Mormon for command of the holy and inspired priesthood), asking no questions, and to bring promptly to the bishop one-tenth of all the increase of the farm and flock.

The first Christian school was planted in Salt Lake in 1837, though it was nearly ten years later that an organized and persistent

movement was set on foot to fairly capture and possess Utah by enginery of this sort. Six denominations are now working in harmony, and in substantially the same way. From all the smaller towns rivalry is absent by common consent, the first occupant holding exclusive possession.

The gains of five years have been astonishing, when the vigor and zeal of the opposition is taken into account; for every step in advance has cost a battle. In most cases the teacher has gone uninvited and found few if any to welcome her.

And to make a long story short, enclosed please find check for \$1 50 for Outlook past and to January 1, 1885, and send me by mail "Sunday and the Sabbath." These I propose to con during the Winter, hoping and praying to be guided into all truth.

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

OUTLOOK CORRESPONDENCE.

WASHINGTONVILLE, N. Y., Dec. 4, 1883. EDITORS OF OUTLOOK, Alfred Centre, N. Y.:

Dear Brethren,—After fifty years of conscientious observance of Sunday as the Christian Sabbath, and acceptance of the commonly accepted evidence of the change to the first day of the week, I find myself shaken in that confidence.

Will you pardon me if I relate an incident I met with some years ago coming home from Shiloh in the stage. A woman that sat close to me began to speak about the Catholic priests keeping the poor people so much in ignorance, etc.

speak!" is so often the burning desire of my heart. "Oh, for one of the days of the Son of Man," or if not that, then the fullness of those "teachings of the Spirit," which He led us to expect, but which, for some reason, seem not to possess.

Yet, I judge you can bear with this if only these verdant ones are open to conviction; and here again allowance must be made for the force of long habit on the most ingenious minds, as well as for the real perplexities which attend the case, certainly in the earlier stages of the investigation.

Very fraternally yours.

FROM SISTER WHEELER.

I feel a great interest and pleasure in reading the SABBATH RECORDER, to see the progress the Sabbath is making. I still think as I have thought for years, that the First-day ministers, particularly the Baptists, are doing a great deal of harm; for I have heard the First-day Baptist ministers boast, before a large congregation, that "their denomination was nearer the Bible than any other."

SABBATH HUNGER.

The hunger I now notice induces a thankful recognition of the Sabbath before it arrives. It is well to be on the lookout for such a friend as the Sabbath, and a hungry hearer will discern the beauty of it through the mists of the week.

And he is not going to be late at public worship. Hunger for food, especially when it pinches, drives one up. You will not have to ring for that man often; nor will the dinner be likely to cool by delaying for him.

And you will not catch the hungry hearer drowsy. Hunger and drowsiness are not often in each other's company. When one is present, the other is generally missing.

The hungry hearer will not be overnice about the kind of dish in which the food is served. There are hearers who will not accept of anything much short of an angel to feed them, and it must be from a "lordly dish;" and the food itself must be prepared in the very nicest style of cookery, else they will not eat.

Church; neither came from the Bible. I said, "I accept of neither for I am a Seventh-day Baptist." He replied, "You are the most consistent woman."

THE NEW YORK SABBATH COMMITTEE.

The New York Sabbath Committee has reached its 25th year of life and labor, and has issued a pamphlet giving a little history of its origin and work. The object and principles of its operation are set forth in the following paragraph which we clip from pages 2 and 3 from which it will be seen that the principal aim of the Committee is to secure the civil observance of Sunday.

"While the Committee held most fully the divine obligation and paramount importance of the religious observance of the Lord's-day, it felt itself-called to deal chiefly with the observance of Sunday as a civil institution, established and protected by custom and law. It sought to discriminate carefully between the Sabbath as a religious and as a civil institution, and jealously to respect the just limitations of the civil power in maintaining the observance of the rest-day.

Very fraternally yours.

TEMPERANCE.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

OUR PLEDGE.

"For Jesus' sake, for my brother's sake, for my own sake, I promise to abstain from all intoxicating drinks."

WHERE IS THE RIGHT OF IT?

BY THE HON. NEAL DOW.

Some time ago I saw it proclaimed in the press, by authority of a prominent and influential clergyman, that he did not favor abstinence from alcoholic drinks, but, on the contrary, that he approved their habitual use.

"Mr. Dow, do you (temperance people) hold that to drink a glass of wine is a sin for us?"

"We say nothing of that; but this is our view. An intelligent man must know something of the sin, shame, crime, horror, which in this country come from intemperance. He must know that intemperance comes from the drinking habits of society.

In Edinburgh, the most beautiful city of Great Britain, noted for education and refinement, a new and elegant hand barrow has just been introduced for the convenience of policemen in carrying drunkards to the police stations.

If there be a sound of a wheel of the passing Sabbath-breaker, he must be peeped at. Each of the members of Squire Looterer's family must have a glance, as they severally make their untimely entrance.

Nor is the hungry hearer quarrelsome about the varieties of truth served up for him. Some hearers want all bones, as if they were hyenas; it must be all doctrines, or they have no ears for it.

"Nor is the hungry hearer easily frightened about the weather. Those who have poor appetites for the Word are easily put into consternation. If a cloud or two happen to scowl for an hour or so about the sky, it does them up for the day."

Very fraternally yours.

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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 10, 1884.

REV. L. A. PLATTS, Editor and Business Agent.

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

All communications, whether on business or for publication, except those intended for the Missionary Department, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany, Co., N. Y. Communications for the Missionary Department should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

The Missionary Reporter for January will be mailed to all RECORDER subscribers this week free of charge.

The many friends of Mrs. Fryer will be glad to read her letter which we publish this week, and glad to hear of her improved state of health.

ALFRED people will do well to remember that this (Tuesday) evening is their opportunity to be "On the Heights" with Dr. Vincent, at Chapel Hall.

An accident to our machinery last week, delayed the mailing of the RECORDER a day and a half. We hope the like will not occur again. This is the first time in many years that the RECORDER has not been sent out of the office on Tuesday afternoon.

The reports of extremely cold weather which come to us from various quarters, and the little touch we ourselves have felt, remind us of the pleasant prophecies of our "open Winter," which the weather-wise ones have been promising us; and teach the folly of building any hopes upon, or giving ourselves any uneasiness about, such confident predictions.

The great fundamental law of the Christian life is that given by Christ to the inquiring scribe, "Thou shalt love the Lord thy God with all the mind," etc., "and thy neighbor as thyself." Real obedience to this two-fold precept is rendered, not so much through a direct effort to love God and our fellow-men, as by a study of the divine character, attributes and works, which reveal God as altogether lovely, and a study of what man may be as redeemed by the blood of Jesus and restored to the image of his Maker.

SOME one curious in statistics, but not very clear in logic, has discovered that more people die in bed than in any other place or position, and thereupon advises people who wish to live long never to go to bed. This advice is a fair illustration of the folly of drawing conclusions when only a fraction, and that often a small fraction, of the facts in the case is taken into the account. The principle here involved is of wide application, and is well worth remembering whenever we are tempted to judge the conduct of another. How do we know that, if we had been in his place, we would not have done as he did, unless we know all the circumstances which surrounded him at the time, and are familiar with all the subtle influences which moved him? 'Until we possess this complete knowledge, charity is most becoming to us. After that we shall be more likely to pity, than to blame.

A SAFE RULE.

A recent number of the *Examiner*, of New York, which if it isn't Baptist, isn't anything, contains an editorial under the above heading. The article evidently means to point out the words of the apostle Paul, "Be not conformed to this world, but be ye transformed by the renewing of your mind," as the safe rule. In the same paper is another editorial in which is a statement of what will everywhere be conceded to be good Baptist doctrine. It is as follows:

"Some other sects may live and grow on enervating God's truth, but the Baptist denomination would be disintegrated and go to pieces in doing in. Our salvation is to stand inflexibly by 'the truth, the whole truth, and nothing but the truth,' and never to surrender so great a principle as that 'the Bible is the only infallible and complete rule of faith and practice.'"

This sounds well, but returning to the article on the Safe Rule we read:

"The Sabbatarian believes that he can't obey the fourth commandment only by observing the seventh day of the week, instead of the first, as a day of rest and worship. But the common sense of Christendom is against him. In moral conduct, as in most other things, extremes are dangerous. Majorities settle nothing, but we should always consider that it is extremely unlikely that all the world is wrong and we alone are right."

What a sudden descent this is from the "Bible alone," to the "common sense of Christendom," and the danger of extremes! When Luther took his position on the doctrine of justification by faith, in opposition to the Papal dogma of indulgences; it was extreme ground, and doubtless dangerous; but was it Biblical? So the Sabbatarian, while he does not delight in extremes, nor wantonly bid defiance to the "common sense of Christendom," whatever that may be, is bound to inquire, what saith the Word of God? The answer to this question must govern his conduct. Will our Baptist brethren stand by the safe rule on the Sabbath doctrine, as squarely and firmly as on the doctrine of baptism?

Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

LETTER FROM MRS. LIZZIE NELSON FRYER.

LOCHEL HOUSE, Hythe, Kent, Eng., Dec. 16, 1883.

To the Editor of the Sabbath Recorder: I expect to remain here until my health is sufficiently established to undertake the long journey to Chippa, and am happy to tell you that the sea-air and the mild, bracing climate of this southeastern part of England is already benefiting me, so that my health is better than at any time during my stay in America.

My husband is now well, on his way to China, his last letter being written while on the Red Sea, and mailed at Aden. His trunks were sent from London ten days before he left here, he going from Dover across the Channel to Calais, and thence by rail through France, Switzerland, and Italy to Brindisi, where he joined his steamer—the Bokhara. It takes about the same length of time to travel from England to China via Suez, as from New York via San Francisco, but the journey is far more interesting, as there are so many stops along the route, thus giving one an idea of the nations and peoples of the countries passed through.

I am quite surprised at the mildness of this climate. Until a little over a week ago there had not been sufficient frost to destroy geraniums, fuchsias, roses, and many other plants which were in full bloom in the gardens when the first snowflakes were seen. Indeed, the late Autumns here are quite similar to those of Shinghai.

Before Mr. Fryer left, we took a trip to London, and among a few other places of interest, visited the old Mill Yard Chapel and graveyard. Rev. W. M. Jones kindly accompanied us by rail to Hackney, where we called upon Dr. and Mrs. Carpenter in their pleasant home. It was very gratifying to meet them both, but especially to meet face to face with him of whose faithful labors I have so often heard in China, both from native and foreign Christians. I hope to spend now and then a Sabbath with them during my stay in England.

My trip across the Atlantic was far from a smooth one, but we were only ten days in crossing, and I felt I could nerve myself with courage to brave the continued *mal de mer* for that length of time. All the attendants were kind, and I did not suffer from want of care. Just before reaching Queenstown, one of the stewards put his head in at my cabin-door, saying, "Keep up good courage, you'll soon breathe some of the solid air of hold H/England, then you'll be strong again." And his comforting prophecy seems proving true.

At Liverpool, my husband met me, and after a short rest we went on to Birmingham, where we stopped for a day with friends. It was here I had my first acquaintance with real comfortable and happy English home-life of the better classes, and I may add, it did much toward undoing some of the prejudices I had already gained against this country. Like many other Americans, I was far from pleased with the railway traveling here, and more than once wished for some of the push and sprightliness of the usual railway attendants in my own land. "The working classes" here are not supposed to be wise in only their particular vocation, and it was quite impossible to get correct answers to our questionings upon the simplest matters, unless the proper officials were sought out and interrogated. The "checking system" has not yet obtained here, and each individual must see to his own "luggage" at every change of cars, besides being either obliged to be crowded into a small, close compartment, and shut up with as many people as the room will hold, or else pay enormously for a private room. Even the cars in Japan, although on the same plan, are much more comfortable than traveling "first class" here in Eng-

land. But there are many things, even here, to cause her "noble sons" to be justly proud of their native shores, and I am finding that, as in other matters, a closer acquaintance brings many favorable features into prominence which were unnoticed at first.

The country is truly beautiful in many parts. I left Western New York serene brown in early October, and arrived here to find the hills and vales of England in bright green. Most especially was this true of Kent, the "Garden of England." All the way from London to this place, a distance of nearly seventy miles, the name is truly deserved, and could scarcely be called other than a "garden."

The history of this old, quiet town of Hythe begins with the Anglo-Saxons—the word signifying a low harbor or landing for boats. It is one of the old *Cinque Ports*, constituted such about the year 1050, by Edward the Confessor. The oldest charter now on record was granted by Edward I., and is 99 years older than the first charter of incorporation of the city of London. So says the history which I have been reading. The town has long since ceased to be of importance as a sea-port on account of a bank of shingle, which, resisting all efforts at removal, grew year by year until the mouth of the harbor was completely choked up. The nearest port is now Folkestone, five miles distant, and from which place there is an important line of steamers constantly plying to and from Bologne, France.

Both Folkestone and Hythe have of late years become noted resorts for visitors in Summer, because of the mildness of the climate, the beauty of the scenery, and the rare facilities they afford for sea-bathing. One of the celebrated Turner's prettiest paintings—of which engravings are now becoming so common—is that of the view of Hythe, taken from the hillside just back of the town. This place is also becoming famous for its magnificent "marine parade," it is formed by the sea-wall, which was constructed a few years since at an enormous expense to the corporation, but which has thus far resisted all attacks of the sea. It is made of concrete and faced with Kentish-rag blocks, and for over three miles, the walk, twelve or more feet in width, is as smooth as a floor.

This old town is also noted for its School of Musketry, established about 30 years ago. Soldiers from all parts of the Kingdom may be seen on the streets almost any time of day, arrayed in their gay uniforms of bright colors, or else attired in the Scottish Highlanders' unique attire.

The Military Canal, back from the sea a few rods, was constructed in the early part of the century, to defend the coast from attacks of the French. It extends about 25 miles in length, and is kept in good repair, but is of use now only for fishing and rowing. The Martello Towers, built at short intervals, and for the same purpose, and extending about the same distance, are quite useless at the present day. They are high, round towers, built of Kentish-rag rock, and their walls are said to be fifteen feet in thickness at their bases.

The Parish Church, dedicated in honor of St. Leonard, is the most interesting spot in the town to visitors. It is situated upon the slope of a hill just north of Main Street, and is the popular church of the place. Of late years it has become very high church, and has a choir of two dozen or more little boys, who march in at the beginning of the services, all dressed in long black robes and white surplices. To me the whole services seem only in name to have changed from Romanism to Protestantism. The date of its building is unknown; but from the different styles of its architecture, it appears to have been the work partly of the Norman and partly of the early English periods. It is large and very irregular in form, consisting of an elevated chancel, a nave, three aisles with north and south transepts, and a tower steeple surmounted by battlements and pinnacles. It contains a peal of ten bells, and a clock which may be seen from all parts of the town. A large cemetery is in the same inclosure; but beneath the floors of this old stone building are many tombs, and upon its walls are many tablets and memorials dedicated to the memory of some of the worthies who long since departed this life. The remains of Lionel Lukin, the inventor of the first life-boat, lie buried here. Upon some of the stone slabs the letters are entirely effaced, while many are barely legible. Two of them, which Mr. Fryer copied from the floor for me, I will here transcribe. They are by no means the oldest:

"HERE LIETH THE BODY OF THOMAS SPRAT RATT AND SVSAN HIS FIRST WIFE AND WHO WHIST HE LIVED WAS THIS MAYOR AND

BAYLIFF TO YARMOUTH AND ON OF THOSE THAT DID CARRY THE CANOPY OVER THE KING AT HIS CORONATION WHO DIED THE 21 OF JANUARY 1619."
"HEARE UNDER THIS STONE LYETH BURIED THE BODY OF SUSANA MASTER WIFE DYED THE 12 OF OCTOBER 1616 BEING THE DAUGHTER OF GILES MASTER AND MARY HIS WIFE."

The crypt is situated in the east end of the church underneath the altar, and contains a remarkable collection of human bones. For many years these bones have caused no little speculation among antiquarians as to how they came there, but the mystery still remains unsolved. Beneath one of the old churches of Folkestone it is said a similar collection was found a few years since, although they are not in nearly as good a state of preservation as are these. There is a theory that they are the remains of a battle fought on this shore between the Danes and Britons, and subsequently collected and deposited, the one race at Hythe and the other at Folkestone. These skulls are arranged upon shelves just wide enough to admit them, on each side of the entrance to the crypt, and extend from the floor to the ceiling above, without apparently room for one more to be placed. Through an archway, just back of the entrance room there is a pile of bones of not less than seven or eight feet in length, and five or more in height and width. A few skulls stare at you from the top, but most of those in sight are the long bones of the arms and legs. I am told it is asserted by those who should know that these skulls indicate that the Roman, British, Saxon, and Danish nationalities are all represented. To me they seem like other skulls I have seen, with perhaps now and then one above the usual size. The following "notice to visitors in the crypt" is hung in a conspicuous place:

"It is particularly requested that all persons who may visit this crypt will have the goodness to abstain from writing their names upon any of the skulls or other bones, or upon any part of this sacred building."
CHURCH HOUSE, 16th August, 1844.

It is needless to add that neither of us had any desire to infringe upon the above regulations.

The following account is also hanging in the crypt and is said to be taken from a very ancient history of Britain:

"A. D. 843, in the reign of Ethelwolf, the Danes landed on the coast of Kent, near to the town of Hyta, and proceeded as far as Canterbury, a great part of which they burned. At length, Gustavus (then Governor of Kent) raised a considerable force, with which he opposed their progress; and after an engagement, in which the Danes were defeated, pursued them to their shipping on the sea-coast, where they made a most obstinate resistance. The Britains, however, were victorious, but the slaughter was prodigious, there being not less than thirty thousand left dead. After the battle, the Britains, wearied with fatigue, returned to their homes, leaving the slain upon the field of battle, where, being exposed to the different changes of the weather, the flesh rotted from the bones, which were afterwards collected and piled in heaps by the inhabitants, who in time, removed them into a vault in one of the churches of Hyta, now called Hythe."

Whether the above account be true or not, we know that these dry bones were once animated with life and walked the earth, as we do now. What motives, ambitions, and emotions may have stirred their lives we can not tell. However rude and unlettered they may have been, we know that they were made in "His likeness," and that they once lived and loved and were loved in return, and that our Father and their Father lives and loves them still, and that the mystery of life and death can only be solved when he sees fit to reveal it unto his children. After musing a little while and recalling some of the Life-giver's words, we left that old charnel house filled with renewed yearnings and prayers that our remaining days might be spent in making known to some of the lowly ones of earth, something of the better and truer life.

There are two other churches, or I should say, chapels, in Hythe, as only the Established Church takes the right to that name—the Wesleyan and Congregational; both are small in membership, compared with St. Leonard's. To me (and I hope I mistake) there seems to be but little of real spiritual activity and growth here. The people are so separated by the difference of class which they seem to suppose, they represent that the fear of losing caste counterbalances the good that many hope and really desire to do. Oh, how much of real true-hearted sympathy and love there is in the world! That is not genuine sympathy which can be a "lady bountiful" to-day, helping perhaps to keep the "wolf from the door," but which will not recognize the helped one on the street to-morrow! Oh, how many people there

are, even in Christian lands, who need to be taught that to mumble over a few words at stated times is not prayer, nor living the religion of Him who was "meek and lowly," and who desired that all men should come unto Him.

Home News.

New York.

RICHBURG.

We are having delightful weather and fine sleighing.

E. S. Bliss and family spent the holidays with us.

The donation at the parsonage was a pleasant affair, and brought the Elder \$47.04 which was timely and thankfully received.

It is a general time of health, and business is lively.

The anniversary exercises of our Sabbath-school were well attended and everything passed off satisfactorily. The tree looked beautiful and yielded some very precious fruit.

Our Sixth-day night and Sabbath services are well attended. J. E. N. B.

HORNELLVILLE.

The mite society gave a very pleasant Christmas entertainment at the home of Dr. Palmer on Monday evening, Dec. 24th. The music, recitations, readings, stories, &c., held our ears, but our eyes would wander to the little evergreen trees laden with the fruits of love and "good will to men," and as we looked upon the tree of life, represented for the little ones, we thought surely the tree of knowledge is also here, judging by the amount of literature thereon; and we were permitted to taste. Long life to the Christmas tree. M. J. S.

SCOTT.

Scott is without a pastor, and has been since last July, but we have a new parsonage completed with the exception of the inside painting, and that is now being done. We have held correspondence with several ministers, but as yet have not found one to accept our call. Our Sabbath exercises are conducted with reading of the Scriptures, singing, prayer, and reading a sermon by some one previously selected, after which twenty or thirty minutes are occupied in conference, the time being well improved. Our Sabbath evening prayer meetings are increasing in numbers and interest. Our Sabbath-school has been re-organized, with Mrs. M. A. Babcock Superintendent, Deacon L. S. Hazard, Assistant; Francis Maxson, Secretary; S. C. Stillman, Treasurer. We have a literary and mite society, which was organized some two months ago, and holds its sessions on Wednesday evening of each week at the church, at which time one hour or more is occupied with recitations, select reading, and music, vocal and instrumental. The society held an entertainment on Christmas eve, the children being the prominent actors in the literary exercises, singing, &c. At the close, two beautifully decorated trees and as many tables were unloaded of their burdens, the "little folks," and some older ones, were recipients of many presents, both beautiful and valuable. An admission fee at the door, netted twenty-six dollars.

We have about a foot of snow, and very changeable weather. JANUARY, 1884.

PENNSYLVANIA.

SHINGLE HOUSE.

The following, from the *Palladium* of Shingle House, will be interesting as an item of Home News:

"Over three hundred persons were present at the dedication of the first Seventh-day Baptist church at this place. The sermon delivered by Eld. Main, of Rhode Island, was very interesting, after which donations were made for the payments of the church and organ that amounted to over five hundred dollars. Mr. and Mrs. J. J. Kenyon had already subscribed four hundred dollars for the church, but they stated that if they failed so make out the required amount, they would pay it. The church cost about eighteen hundred dollars; it is a good building, and as well lighted by gas as any city church, one chandelier cost sixty dollars. D. D. Dodge furnished gas for the church gratis. There is now back on the church and organ only seventy-five dollars, and Mr. Kenyon would pay that if they asked it, but they expect to raise it some other way. Some little repairing around the church, which will probably cost twenty-five dollars, needs to be done. The people of Shingle House are very thankful toward H. P. Burdick for taking so active a part in the erection of the church, which adds very much to this place."

CORRECTION.

When I counted the money paid in at the dedication of Shingle House meeting-house, I found some that I do not quite know who to credit to. H. P. BURDICK.

New Jersey. PLAINFIELD. The weather is cool and fine sleighing. We have amount of snow for the season four inches fall all told; but shine have settled it down to ten inches on an average quite cold mornings; reached by the thermometer of December, it being of The Sabbath-school of not to spend any money or festival this year, but amount raised for such out for books for the \$100 was raised for that conclusion; and would it not schools to adopt a similar

ILLINOIS. FARMINGTON. A few weeks since, our society people happened to be in a serious whispering in the by-places, by knots of equals were noticeable. The deportment is considered polite society, explanatory to observers who in turn like attentions, and I heard to affirm in an that they'd "never, never true." In due time the confidant of the omitted the society mind, ness to impart the preparation to others he was informant to hold up his so he is at liberty to the upshot of all those ances during three months the Farina public, and about:

It was known by son George Bond and Mary ried on Christmas and sion was just twenty-five latter fact was very since the Farina society not social.

Projects were set on minated in arrangement with a silver outfit with on the second twenty-five bliss. Friends in Ohio were consulted and glad terprise.

Christmas time came pressing invitation to a pleasant day with the vis. After repeated home going, they in themselves and proceeded feeling in advance, th But when they arrive warm and a house to welcome them. The with their weight of ner man. The parlor with many beautiful love and esteem. T plete. The past marks which were fe by Mr. Bond. A p A. C. Davis, which casion. It scintillat wit and happy hits with a recognition o come a time when t passed and the joy have their glad fruit

Thus came and w episodes of their m remembrance, life ing for them and u of mutual friendsh Dec. 30, 1883.

The event of the gone with the new eve the church w with several festoo entirely across the arch upon the stag in holding the p were entirely cov the house was pac hundreds of egg gramme was br three or four w choir, and a New M. Cottrell. Fol Wedding March w when the entire pectant silence fo and they had no Simpson and Nel by groomman on the aisle and to other evergreen platform in fr which swung

Selected Miscellany.

I KNOW.

BY A. D. F. RANDOLPH.

At yonder turn in tangled woods,
The mountain brook is lost to me;
And yet I know it still flows on
And downward to the sea.

From out the nest the robin sweeps,
With song, into the wastes of air;
And yet I know he will return,
For still his nest is there.

The thoughts I have of one I love
Go hence and so are lost to me;
And yet I know they pass to him
Who dwells beyond the sea.

How wend the waters to the sea,
How finds the bird again its nest,
Or thought o'erleaps the continents
Upon love's high behest?

I can not see, I can not tell,
'Tis past my finding out,
Yet, if I know, if I believe,
Oh, wherefore can I doubt!

—Baptist Weekly.

"BONNIE MARGARET."

It was a beautiful morning in the balmy month of May. The sky was serene and without a speck of a cloud, the orchards full of the scent of apple-blossoms and the songs of the birds. Far away the hills were all aflame with purple heather and patches of yellow gorse, while the little hamlets that nestled in the shadow of the glens looked as if they were the abodes of peace and happiness.

But, alas! it was not so. This is a story of Scotland's Martyrs, nearly two hundred years ago, when God's people were persecuted and slain only for asking to be allowed to worship him in spirit and in truth, according to the dictates of their own consciences. The "paur hill folk," as the Covenanters were called by their friends, were hunted from one rocky fastness to another, "wandering in deserts and in mountains, and in dens and caves of the earth." Often the escapes of these fugitives from their pursuers were so narrow as to appear miraculous—being, in truth singular interpositions of God's providence in their behalf.

For instance, that of Rev. Alexander Peden, who, venturing from his hiding-place to visit a sick neighbor, was so closely followed by the dragoons, who had him fully in sight, that he was only saved by the rising of a snow-white mist which enveloped him around like a cloak and completely screened him from observation.

On another occasion the same good man was so hotly pursued that he had only time to creep into a narrow opening under a bank and lie down at full length. A horse of one of the troopers, plunging through the soft, wet moss above him, crushed into the earth the bonnet or cap he wore, but left him uninjured and undiscovered.

Yet many were taken, chiefly in their hillside meetings for worship, and were either shot at the time of their apprehension or brought to a mock trial and sentenced to death, if they refused to abjure their faith and mode of worship, and conform to that of their oppressors.

On that bright May morning two women were sitting together in a narrow cell of the roughly built *tolbooth*, or jail, in the town of Wigton in Galloway. They were both named Margaret; but while one was nearing her threescore years and ten, the other had scarcely seen eighteen blooming Summers.

She was full of life and energy, while her companion, although she had continued faithful and steadfast before the Council, was now cast down by many fears and forebodings, as the time approached for the execution of their sentence. For, in case they did not take the oath of abjuration, they were condemned to be fastened to stakes within tide marks of the sea, and slowly drowned by the incoming waves.

The older woman, worn out by want of needful rest and refreshment, had fallen into a light "drowse," with her gray uncovered head leaning against the rough stone wall behind her.

Suddenly she started to her feet with a sharp, wailing cry.
"Oh, Johnnie, man, dinna leave me here to drown—alone, all alone! Gin ye wad only gae wi' me, lad, and tak' a strong grip o' my paur weak hand."

"When thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour," repeated the clear voice of the girl Margaret, as she gently forced her companion again on the low bench, and, kneeling before her, embraced and supported her in her strong young arms.

"Eh! is it you, lassie? bonnie Margaret, as they ca'e. Ah, me! I dreamed I was back in the pleasant bit shielding on the green brae side, where I used to live lang syne with my John and the wee bairnies that are a' dead and gane years ago. Then it seemed as if a great flood came to drown me, and I cried out. For the faces of the grewsome sea monsters looked like the faces of the cruel men who threatened us and drove us along with their pikes. Oh, lassie, I'm sore afraid."

"I, even I, am He that comforteth you; who art thou that thou shouldst be afraid of man that shall die, and of the son of man which shall be made of grass?" aptly quoted "bonnie Margaret."

"Oh, lassie, ye do me a world o' good. Can na' ye tell me mair o' thae blessed words that seem like honey and the honey-comb?" said the poor creature, weeping gently, as

she laid her head on her young companion's shoulder.

"Deed and I can then," cried the girl, her eyes kindling. "The troopers snied my precious wee Bible into the deep loch when they broke up our conventicle, as they ca'd it, and took us prisoners. But they could na' root the holy texts out of my heart and memory."

Still kneeling, she repeated the greater part of that comforting chapter, beginning: "Let not your heart be troubled; I believe in God, believe also in Me. In my father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you. I will come again and receive you unto Myself, that where I am, there ye may be also."

Then, pausing awhile, as if she were turning the leaves of a book, she began again with that sweetest bit of God's truth that is to be found between the two covers of the Bible:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In such strengthening and profitable discourses as this the morning passed swiftly away. High noon came, which was the time fixed for the execution of their sentence. The crowd that had been gathering since early dawn now pressed nearer to the walls of the *tolbooth*. For it was announced that the Provost had arrived, and soon he and Major Windram, at the head of a party of dragoons, came clattering along the principal street of the town, their sabres drawn and flashing in the sunlight.

Then the two poor, defenseless women stepped meekly out, and being placed in the midst of the rude soldiery, who greeted them with taunts and ribald jests, the procession moved on in the direction of the sea.

Many were the expressions of sorrow and sympathy from those who accompanied them on their melancholy journey. Few had tasted a morsel of food that day, or ever kindled a fire in their habitations. For the hearts of the people were very sore at this pitiful sight of the two Margarets walking so calmly along as if they were "ganging to the kirk" on a sweet balmy morn. The younger woman supported and aided her companion's failing steps, golden locks mingling with the silver, both soon to wear the martyr's crown of glory.

When they reached the shore, or over which the tide had then begun to rise, a free pardon was offered to each or both of the prisoners on the condition that they should take an oath to abjure all connection with the persecuted covenant folk. But this they steadily refused to do.

"If we have no part with Christ's dear servants," they added, "we can have no part with him. And if we deny him, he will also deny us."

So they took the elder Margaret and bound her to a stake, set far out into the sea, so that the waves had already risen to her knees thinking to intimidate her young companion with the sight of her dying struggles. But before she was led away, bonnie Margaret embraced and kissed her, praying God to be with her, according to his promise, and adding, as a parting benediction, these words of the Lord Jesus:

"Be thou faithful unto death, and I will give thee a crown of life."
She was then herself tied to a stake, placed nearer the land-mark, and her face forcibly set in a position to watch the body of her friend, now sinking, now rising with the surging waves, until the last flutter of garments had disappeared, and all was over. But Margaret was in nowise daunted by the sight; but, as the old chronicle tells us, sang in a clear, loud voice several verses of the twenty-fifth Psalm:

"To Thee I lift my soul,
Oh, Lord, I trust in Thee;
My God, let me not be ashamed,
Nor foes triumph o'er me.

Turn unto me Thy face,
And to me mercy show;
Because that I am desolate
And am brought very low.

My heart's griefs are increased,
Me from distress relieve;
See my afflictions and my pain,
And all my sins forgive.

Oh, do Thou keep my soul,
Do Thou deliver me,
And let me never be ashamed,
Because I trust in Thee."

As she paused for breath, a woman's voice in the crowd arose with an exceeding bitter cry:

"Oh, Margaret, my bonnie Margaret, gie in, gie in, my bairnie—dinna drown. Gie in and ta' the oath."

"Whist, mither dear," replied the girl, "dinna ye ken that if we be dead with Christ, we shall also live with him? If we suffer we shall also reign with him."

Then another cried:
"Margaret, canna ye just say, 'God save the king?'"

What a thrill ran through the fast-chilling veins of the young martyr at the sound of the manly voice, sending the life-blood in crimson waves over cheek and brow! But, after a moment's struggle with the ties of earthly love, answered, in low but firm tones:

"I pray God to save him of His great grace."

"She has said it, my Lord Provost; she has said, 'God save the king.' Let her go, Major Windram," cried several excited voices.

The soldier bent his head and whispered in Margaret's ear:

"Take the oath, foolish and obstinate girl, and I will save you even now."

Finding, however, that the heroic maiden continued firm in her refusal, and worn out by what they called her "contumacy," they left her to die. Her voice was still heard in prayer and praise until the water came up to her lips. Then her uplifted face seemed to shine with an ineffable glory, and, after a few more struggles, Scotland's maiden martyr went to join "the souls of those who were slain for the Word of God and the testimony which they held. . . . For they loved not their lives unto death."

But down through the ages, mingling with the mighty chaunt of old ocean, comes a voice from the dead to the living: "I have found redemption through the blood of the Lamb."

Reader hast thou?—Christian Statesman.

THE STORY OF A RED HOOD.

Mary Clark, or Mamie as she was often called, wanted a pretty red hood. Grace Brown had one, Blanche Miller had one also. In fact, nearly every girl in Mamie's school had a new hood, and she thought she should have one too.

Mamie's father was dead, and her mother worked very hard. Mrs. Clark made pocket books for a man in Boston. She made a great many for a very little money. It took her a long time to earn enough money to buy a barrel of flour; but the barrel of flour lasted the Clarks a very short time.

Mamie, Henry, Fred and the baby were all hungry little people. Sometimes poor Mrs. Clark was sorry they were so hungry, it was so hard to find enough food for them.

"O, dear! I want a red hood awfully," said Mamie one day. Blanche Miller was passing with her son.

"I wish that I could give you one, my darling," said her mamma.

"I wish you could too."

"I would not use that word 'awfully' Mamie."

"Why not, mamma?"

"Because you do not mean it. Let us think a moment. Awful means filled with awe, or dread."

"I see mamma. No, I do not want the hood awfully, but very much."

Harry heard all his sister said. The next day he went to a store and asked the man the price of red hoods.

"Here is one for forty cents," said the man.

Harry looked sober. He started away and the man called after him, "Here, little fellow, who wants a hood?"

"I want one, sir, for my little sister."

"Have you the money to pay for a hood?"

"Yes, sir; I sold my knife for fifteen cents."

"Well, is that all you have?"

"No, sir; I let Frank Jones have two agates and my best top for five cents."

"And is that all?"

"No, sir; I sold some morning papers, earned ten cents more."

"Where did you get your agates, knife, and top?"

"My uncle sent them to me from New York."

"Well, boy, you may have the hood for thirty cents. To-morrow, if your mother is willing, you may come here and do my errands. I will pay you will."

"Thank you, sir."

"A boy who sells his playthings to please his little sister must be a good boy."

Mamie Clark wears the red hood to school every day. She does not know how Harry earned the money to buy it. Her mamma knows, and she told us the story.—*Baptist Weekly*.

TO-MORROW.

I often think of the illustration of the beautiful dove which flew into the chimney. A few prompt, strong flaps of the wing would have carried it out into the air and the sunshine. But it fluttered down into the dark, sooty flue, and soon, blinded and suffocated by the smoke, it dropped into the flames of the grate beneath. This is a vivid picture of the human soul. If you will make the quick, strong effort of obedience to the call of Christ, you may rise heavenward. The help, the grace, the strength are offered you. But if you do not obey him quickly, you will find yourself sinking into the darkness and blinding delusions which will end in the flames of remorse. This is the way that millions have sunk into the fires that are never quenched.

Let us set it down then that all good impulses grow weaker and die by delay. Sin grows stronger at every victory. Under the double process the heart hardens toward God. In these wintry days the sun loses its power, and the earth freezes rapidly as it draws toward sunset. Time is not in your favor in the great matter of securing your salvation; it is against you. To-day Christ will save you if you accept him. But as Dr. Cheever has forcibly said, "Faith in to-morrow instead of Christ, is the devil's decoy-net to perdition."

We are all now standing on the crumbling edge of another year that will soon disappear in the ocean of eternity. It is a good time for "new departures," for Christians to lay hold of duties that lay nearest them, and backsliders to return to their "first love." In these Christmas days you may have a Saviour born in your own soul, my friend,

if you will give your heart to Him. Then, indeed, you will know what it is to have such a "happy New Year" as you never knew before.—*Dr. Cuyler, in Evangelist*.

HIS DEVICES.

Satan employs a great many agents to do his work, and most successfully is it often done.

A story is told that he once offered a valuable prize to the agent who would do him the most good or win for his cause the greatest victory.

They all set earnestly to work. Finally one said, "I saw a devout Christian man who had a fine house and barn. I set fire to it and burnt it all down, and left him without anything." "Why," said Satan, "you didn't hurt him at all." See him even while his property is burning singing, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Another said I saw a father's heart set on an only beloved child. I smote that child with sickness, and it died." "Why," said Satan, "that didn't do any good; hear that father yonder now praising God and saying, 'my child shall not return to me, but I shall go to it.'"

One after another came in, telling what they had done, but nothing seemed to satisfy their employer. At last another came, saying, "I saw a young Christian earnestly working for Christ. I talked to him of the dull, hard life he was leading. I told him of the pleasures of the world. Finally he stopped working, then sat down. I sang in his ears sweet songs of joy and mirth, and at last I rocked him to sleep. And now yonder he is sound asleep." "Ah," said Satan, "you've won the prize, you've done me more good than all the rest put together."

Young Christian professor of religion, are you sound asleep thus, by your example, helping on the cause of Satan more than those who are openly on his side. You, child of the living God, for whom Christ bled and died and would have suffered all he did if your soul had been the only one to save.

You, Christian, who have tasted of the joys of heaven, and know what it is to feel the sense of pardoned sin and the unspeakable joy and peace a sinner feels in his first consecration to Christ, are you asleep? Or if not actually asleep and insensible to all good around you, are you growing cold and indifferent to the claims of religion? Mingling daily with the world, do its pleasures and scenes grow brighter and dearer to your heart while the sweet quiet joys of religion are becoming less interesting to you?

Can you now engage in what were once, to you, forbidden practices and pleasures, without the least smittings of conscience? Is the Sabbath less holy and sacred than it used to be? Is reading your Bible a task instead of a joy, and are your stated times for these readings growing farther and farther apart? Do you feel less desire in your heart for that sweetest of a Christian's privilege, secret prayer?

Do you ever sit among God's people at the holy communion and refuse to partake of the sacred emblems, thus denying your Lord and Master, who prepared the feast and invited you as a guest? You would not treat an earthly friend so ill. Christian professor of religion, if to any or all of these questions you heart gives an affirmative response, I beseech you to arouse yourself from the first lurings of Satan's deceptive voice.

The Bible says pure religion and undefiled before God is to keep one's self unspotted from the world.

It is thought this does not so much refer to the greater sins, such as murder and stealing, though of course they are included, as it does to being careful about little sins. A servant of God has compared this to a person wearing a beautiful white dress, how very careful they are to keep it from getting spotted. They are not trying so much to keep from dragging it down in the mire and dirt as to keep from getting a spot on it. It is said a Christian is the world's Bible and the only one it reads. What kind of Christians, then, ought each one to be? The great want in our churches to-day is not more numbers, but more Christians having more earnest piety among the people of God.

Worldly Christian, awaken to a true sense of your danger! Remember you can not go out of the church into the world without dragging others out with you. God hath made you your brother's keeper, and for many a soul he is going to hold you responsible. Have you become weary of the restraints of religion, and are you resolved to enjoy yourself for a season? Then do as you please, live as you will, but remember that for all these things God will bring thee into judgment.

Christian friends, let every one who has ever named the name of Christ be careful to depart from all iniquity, ever looking unto Jesus for help.

Avoid taking the first step away from Christ. You know not what doubting soul you may be hindering from coming to him, or what timid friend or brother may be looking to you for an example though not known to you that he is watching your actions at all. There is a rich blessing in store for those who faithfully honor their God and Saviour.—*Evangelist*.

Go HOME, BOYS.—Boys, don't hang around the corner of the streets. If you have anything to do, do it promptly; right on, then go home. Home is the place for boys. About the street corners, and at stables they learn to talk slang, and they learn to swear, to smoke tobacco, and to do many other things which they ought not to do.

Do your business, and then go home. If your business is play, play and make a business of it. I like to see boys play good, earnest, healthy games. If I was the town, I would give the boys a good, spacious playground. It should have plenty of soft green grass and trees and fountains, and broad space to run and jump and to play suitable games. I would make it as pleasant, as lovely as it could be, and I would give it to the boys to play in, and when the play was ended, I would tell them to go home.

LONG SERMONS.

Doctor Pomeranus, of Eugenhagen, preacher in Wittenberg, was in the habit of preaching very long sermons; sometimes even to the length of two hours and a half. Luther in his latter years was obliged to ride in a carriage to the church. It happened one day in Winter that he could not remain to the end of the sermon, and rose up to go to his carriage, followed by some of the students who were desirous to accompany him home. At night Luther invited Dr. Pomeranus to sup with him, and after supper said: "Reverend sir, you made it too long in church to-day. I could not wait for the close of your sermon." The preacher could not deny this habit; but Luther told him he ought to consider his hearers. Among them there were always some weak and sick persons. And, continued he: "It is not necessary for a preacher to express all his thoughts in one sermon; but he must confine himself to that which is most necessary and useful, and likely to bring good fruits. A preacher should have three principles: first, to make a good beginning, and not spend time with many words before coming to the point; secondly, to say that which belongs to the subject in chief, and avoid strange and foreign thoughts; thirdly, to stop at the proper time. The first two, Doctor, you understand well, but the third you have forgotten."

It is a great mistake to say: "If you let whisky alone it will let you alone." Now here is Dr. Jenkins, who has not drunk any whisky for fifty-three years, who can't get a furnace set up in his house on account of whisky. "The men in the shop are on a spree; everything has to stop." This is the reason given by the helpless contractor who is as innocent of any tampering with whisky as the editor of this paper. But it won't let him alone. It has attacked his business so as to cause a loss of hundreds of dollars this Fall. So it is everywhere, whisky lets no one alone. The waste and loss it occasions in one way or another is charged up against all honest effort, and no man can estimate how great that loss is.—*Signs of the Times*.

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of the late

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Popular

A PREPARATION by the Olmstead of Yale College application. It is made together six or eight parts resin and stirring till a bright metallic surface is effected. It can be clean if it is desired and coal oil or benzine. Care have the surface both bright the application, as the coat vent oxidiment, already

The ruined city of T shore of Lake Titicaca, B for its massive ruins. In a stone which has been and found to weigh 250 tons. Who were the builders contrived to move such a mystery. A monolith stone high was attempted to be Ballvian to LaPaz, but a distance the effort was head has however been erected at LaPaz. This pounde.

THE common nettle been recognized only as or destroyed; but now in Germany this weed is cultivated, and an immense article is manufactured. A Dresden manufacturer it the finest thread known which sixty miles in length and a half pounds.

CEMENT FOR RUBBER is softened in ten times water of ammonia, which mass is obtained, which keeping some little time hot water. In three or four it is perfectly liquified it will be found to soften soon as the ammonia ev hardens again—it is thus becomes impervious to liquids. For cement rubber material in any other smooth surface highly recommended.

GAS ERUPTIONS.

sulphured hydrogen, occurred not long ago which were of such magnitude that the inhabitants nearly suffocated. One of the eruptions occurred with dead and dying was accompanied by shock. When we consider quantities of deadly gas earth, it is marvelous life is not frequent in vicinity of the now in Solfatara, near Naples numerous places in various sorts escape in quantities, sometimes of the soil itself without. Only an exaggeration would be required to life over many square

As is well known, the berries of crocote are the absorption of their form, or under any circumstances it is noxious to animals it arrests all ferment one of the primary other species of decay of crocote—says Dr. "Saw Mills, their argument?"—may be thus

When injected in crocote coagulates venting any putrescent and the bituminous the capillary tubes, as with a shield and the pores, so as to moisture (water) an inferior porous material, rendered durable, crocoting is as follows thoroughly seasons dimensions. It is iron cylinder, fitted hermetically closed air pump. The now empty, the crocote oil is admitted the wood has been this manner, means of hydro pressure of 120 square inch. This until it appears the crocote oil has been which is determined intended for rail should absorb seven foot, and timber against marine ten pounds of oil varies from 12 to 14, being to the quarter

Western Presby

your business, and then go home. If business is play, play and make a business of it.

LONG SERMONS.

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THE ruined city of Tiahuanaco, on the shore of Lake Titicaca, Bolivia, is celebrated for its massive ruins. In one of the walls is a stone which has been carefully measured, and found to weigh 250,000 pounds or 125 tons.

THE common nettle in this country has been recognized only as a pest to be avoided or destroyed; but now comes the report that in Germany this weed is being extensively cultivated, and an immense number of textile articles are manufactured from its fiber.

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Table with 4 columns: STATIONS, No. 8*, No. 12*, No. 4*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M. except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandala 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.00, Cuba 9.27, Friendship 10.40, Belvidere 11.33, Belmont 12.01 P. M., Scio 12.27, Wellsville 1.45, Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.30, Perryburg 9.44, Dayton 9.52, Cattaraugus 10.11, Little Valley 10.26, Salamanca 10.42, Great Valley 10.48, Carrollton 11.09, Vandala 11.20, Allegany 11.30, Olean 11.43, Hinsdale 11.58 A. M., Cuba 12.14, Friendship 12.33, Belvidere 12.41, Belmont 12.49, Scio 12.58, Wellsville 1.07, Andover 1.27, Alfred 1.45, Almond 1.54, arriving at Hornellsville at 2.05 P. M.

No. 8 will not run on Monday. Train 4 will stop at Cuba for New York passengers, or let off passengers from west of Salamanca.

WESTWARD. STATIONS. No. 1 No. 5* No. 8* No. 9

Table with 4 columns: STATIONS, No. 1, No. 5*, No. 8*, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M. except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 5.09, Wellsville 7.35, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.13, Olean 11.55 A. M., Allegany 12.20, Vandala 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.53, Smith's Mills 6.31, Forestville 6.34, Sheridan 7.10, and arriving at Dunkirk at 7.35 P. M.

5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD. STATIONS. 15. 5* 9* 8* 21* 37.

Table with 6 columns: STATIONS, 15, 5*, 9*, 8*, 21*, 37. Rows include Carrollton, Bradford, Bradford, Custer City, Buttsville.

11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M. 11.45 P. M., from Carrollton, stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

EASTWARD. STATIONS. 6* 20* 32* 12* 16. 38.

Table with 6 columns: STATIONS, 6*, 20*, 32*, 12*, 16, 38. Rows include Buttsville, Custer City, Bradford, Bradford, Carrollton.

7.25 A. M., daily, from Bradford, stops at Kendall 7.50, Babcock 7.40, Limestone 8.05, arriving at Carrollton at 8.20 A. M.

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.

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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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1884.

- FIRST QUARTER.
Jan. 5. The Conference at Jerusalem. Acts 15: 1-11.
Jan. 12. Hearing and Doing. James 1: 16-27.
Jan. 19. The Power of the Tongue. James 3: 1-18.
Jan. 26. Living as in God's Sight. James 4: 7-17.
Feb. 2. Paul's Second Missionary Journey. Acts 15: 35-41; 16: 1-10.
Feb. 9. The Conversion of Lydia. Acts 16: 11-24.
Feb. 16. The Conversion of the Jailer. Acts 16: 25-40.
Feb. 23. Thessalonians and Bereans. Acts 17: 1-14.
March 1. Paul at Athens. Acts 17: 19-34.
March 8. Paul at Corinth. Acts 18: 1-17.
March 15. The Coming of the Lord. 1 Thess. 4: 13-18; 5: 1-8.
March 22. Christian Diligence. 2 Thess. 3: 1-15.
March 29. Review.

LESSON III.—THE POWER OF THE TONGUE

For Sabbath-day, January 19.

SCRIPTURE LESSON.—JAMES 3: 1-18.

1. My brethren, be not many masters, knowing that we shall receive the greater condemnation.
2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.
3. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.
4. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.
5. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!
6. And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.
7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:
8. But the tongue can no man tame; it is an unruly evil, full of deadly poison.
9. Whereof bless we God, even the Father; and thereof curse we men, which are made after the similitude of God.
10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.
11. Doth a fountain send forth at the same place sweet water and bitter?
12. Can the fig tree, my brethren, bear olive berries; either a vine, figs? so can no fountain both yield salt water and fresh.
13. Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.
14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.
15. This wisdom descendeth not from above, but is earthly, sensual, devilish.
16. For where envying and strife is, there is confusion, and every evil work.
17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.
18. And the fruit of righteousness is sown in peace of them that make peace.

CENTRAL TRUTH.—"If any man offend not in word, the same is a perfect man."

DAILY READINGS.

- 1. The lesson, James 3: 1-18.
2. The connection, James 2: 1-16.
3. Right, uses and wrong uses of the tongue. Prov. 10: 10-23.
4. A soft answer. Prov. 15: 1-23.
5. A fool's lips. Prov. 18: 6-24.
6. The renewed tongue. Eph. 4: 22-32.
7. Wise counsel. 1 Pet. 3: 3-7.

GOLDEN TEXT.—"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12: 37.

TIME.—A. D. 60 usual chronology, but some say A. D. 45. PLACE.—It was written at Jerusalem. TO WHOM.—"To the twelve tribes," i. e., Jewish Christians.

OUTLINE.

- I. In iniquity. v. 1-8.
II. In strife. v. 9-16.
III. In peace. v. 17, 18.

QUESTIONS.

Introduction. What Scripture comes between the last lesson and this one? What are some of the lessons taught in this intervening chapter? Mention some other passages where lessons similar to this one are taught. (See Daily Readings.) Who was James? What were some of the most prominent traits in his character?
I. In iniquity. v. 1-8. Why is the tongue said to have great power? What is meant by masters? How is that word rendered in the new version? Explain the word offend in verse 2. May not a person sin in thought as well as in word? Why, then, is such stress placed here on the tongue? What illustrations are given in verses 3 and 4? Why is the tongue said to be a fire? A world of iniquity? Who can tame the tongue if man cannot?
II. In strife. v. 9-16. What two uses of the tongue are here mentioned? What condition of the heart is thus indicated? Can the heart be right one moment and wrong the next? Give the illustrations in verses 11 and 12. What will "a good conversation" show? How will "bitter envying and strife in your hearts" be evinced?
III. In peace. v. 17, 18. Mention the traits or characteristics of that wisdom which is from above. What are the fruits mentioned? How sown? By whom? All that we do in life is seed sowing. The fruit will be good or bad, as the heart and words are right or wrong. H. C. C.

INTRODUCTION.

James continues to dwell upon the practical duties of Christian life. Having discoursed in first chapter on "Hearing and Doing," and in second chapter on partiality or "Respect of Persons," he comes in the third chapter to speak of the "Power of the Tongue." His discussion of this subject may be considered under three heads: 1. The tongue as an agent. 1-5. 2. Its power for good or evil. 6-12. 3. Wisdom in using it. 13-18.

COMMENTS.

V. 1. Be not many masters. Rather teachers, as the same word is in John 8: 2; Acts 13: 1; Rom. 2: 20; and in other passages. In the synagogues it was permitted any person to teach. Now it is evident that there had grown up a prevailing desire, on the part of the church membership, to become teachers. Especially were the Jews inclined to teach the Gentiles. This is not so much a veto on teaching as on the spirit to set themselves up as teachers of others when they were in need of being taught. Knowing that we shall receive heavier judgment. That is, we shall have more responsibility, and be held to more severe account.
V. 2. In many things we offend or stumble all. If the improper use of the tongue is liable to great injury anywhere it is in public teaching. James includes himself and says, We all offend or stumble in many things; make intellectual and moral blunders. It is very easy to err in speech, and a public teacher is especially responsible in this respect. If any man offend (stumble) not in word, the same is a perfect man. That is, if he can control his tongue, he must have self-control in every other respect. Able to speak perfectly right he is able to do perfectly right. Able to bridle the whole body. The word "to

bridle," to lead or guide with a bit; then to rein in, to check, to restrain. To completely control the tongue is equal to self-control, the government of the whole body, which is the whole organ of the soul. A silent worker is the most irascible man you ever meet, while the loudest boaster expends most of his energies in that way.
V. 3. We put bits. . . that they may obey us. The tongue is compared to the bridle which is used to turn the whole body, so the adjust ment of the tongue directs and turns the whole man.
V. 4. Also ships, though great, and driven by fierce winds, are turned by a small helm. An unwieldy body, as a ship in a storm, is controlled by the hand that holds the helm. As the governor listeth. This comparison shows the great relative powers of the tongue.
V. 5. A little member, boasteth great things. A small member but boasts of large capabilities. For a third illustration fire is referred to. The author seems to have in mind the fearful havoc sometimes made in a great city, by the careless disposal of a few coals of fire.
V. 6. The tongue is a fire, a world of iniquity. When once kindled it does not hesitate to seize upon and consume any and every corrupt and inflammable substance in the world. Once set on fire of hell it consumes the course of nature. It generates strifes, broils, scandals, evil speaking, blasphemies, and burns up all peace in the heart, in the family and in society.

V. 7. Every kind of beasts, etc., hath been tamed of mankind. Of all living beings on earth man is the superior, and can control them. But the tongue no man can tame, unruly evil. A restless evil, full of deadly poison. See Psa. 140; 3. Libel, slander, insinuation, producing often ruin and murder.
V. 9. Therewith bless we God, . . . and curse we men. The tongue is at once capable of the most exalted and the most debasing uses.
V. 10-12. Same mouth, . . . blessing and cursing. See Psa. 62: 4. The same instrument in different persons if not in the same person. These words are general, but still it is not difficult to see that they point to the feelings of the Jews towards the Christians, or of the more bigoted section of Jewish Christians towards the Gentiles. Ought not so to be. A very gentle ending. Doth a fountain send . . . sweet water and bitter? A very unnatural thing to explain, a contradiction. Fig tree, . . . olive berries, . . . salt water and fresh. The form of question here is equivalent to a strong denial. The thought is an impossibility. That heart that sends forth harsh, cruel, false, murderous words, can not send gentle forth, kind, truthful and loving words at the same time. Words are the index of the spirit or heart-life.
V. 13. Who is a wise man, . . . let him show. The writer here refers to the work of public teaching. If there were such persons among them they should be selected for that office to show the sweet, not the bitter stream, and the good fruit. Out of a good conversation. By his good life, the character, the whole deportment of his daily life, with meekness. This again points to that haughty self important spirit, by contrast. It is the living Christian at the Saviour's feet, learning of him, who with meekness of wisdom, can teach the words of life and peace.

V. 14. But if you have bitter envying and strife, glory not. That sordid rivalry, partisanship, which ye certainly have, in your hearts, from which flow your words and deeds, glory not, and lie not against the truth. For such men to boast of wisdom is virtually a lying against the truth of the gospel.
V. 15. This wisdom, . . . not from above, but, . . . sensual. This wisdom that produces strife and contention, that leads to self-conceit is earthly, sensual, devilish.
V. 16. For where envying and strife is, . . . every evil work. The envious man stands in his own light. He thinks his candle can not shine in the presence of another's light. Wherever envy and strife exist, every evil work is the inevitable result. All love and harmony are driven away.
V. 17. The wisdom that is from above, first pure, then peaceable. Purity here probably signifies that which is unselfish, consists with love for all men. From such wisdom, peace and gentleness universally flow forth.
V. 18. Fruit of righteousness. Fruit consisting in righteousness. Is sown in peace, not in tumults and excitements of a battle of angry words. Of them that make peace. Peacemakers, those who work peace. T. R. W.

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