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TERMS OF SUBSCRIPTION. to foreign countries will be charged 50 cents l, on account of postage.

payment is delayed beyond six months, 50 itional will be charged. er discontinued until arrearages are paid. the option of the publisher. ADVERTISING DEPARTMENT.

nt advertisements will be inserted for 50 nch for the first insertion, and 25 cents an each subsequent insertion. Special con-ic with parties advertising extensively, or:

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Sabbath

Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XL.-NO. 2.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 10, 1884.

WHOLE NO. 2031.

The Sabbath Recorden.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

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 Confer-

(Concluded from last week.) Again, the peristent desire shown by pro-

fessors 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 powor, 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 know that God never planted any institution 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.

July 19th, as quoted in the SABBATH RE- churches? "I know thy works that thou CORDER, says, "The Sabbath question is, at art neither cold nor hot, so then, because this hour, more prominently before the publithou art lukewarm and neither cold nor lic mind than at any previous period of our | hot, I will spue thee out of my mouth." It national history. Not alone in the Empire represents a state of ease-loving and self-State, but in all the States of the West and satisfied content with simply keeping up a . Northwest; not alone in the great metropo- respectable appearance, and taking little inlis of this continent, but in all the cities of terest in the cause of God, outside of the our land; yes, in the small villages on the church limits. A church that is satisfied frontier, the Sabbath-temperance, or tem- with simply prospering at home, with all the perance-Sabbath question is pressed to the privileges and enjoyments which the gospel front. The Sabbath question can not re- of Christ brings to them, has certainly lost main as it has been in the past. It is not their first love, if they ever had any true that either party in this conflict directly love for God. There seems to be quite a aimed to press this issue at the present time. | prevailing sentiment that the business of the Had the wishes of either party been con- church is to take care of religion at home sulted, it is probable that the majority and of its own members and not go outside would have preferred to let well enough of its own limits much, to meddle with alone—the Christian people content with the others. Did Christ die for religion, or a few legal recognition of the Sabbath in the in- favored members of the church, or did he dividual States; the non-Christians content | die for mankind? He said "Go preach my | us. with extreme laxity in the enforcement of gospel to every creature." The church was Sabbath laws. This state of mutual forbear- | set for a light to the world, and not to be a ance, which has characterized our country light to itself merely. A dark lantern 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 his attic, on a dark stormy night, and light truce and arouse both parties to arms."

time comes for him to work in the restora- pleasant for himself and friends who may tion of law and justice, he can easily bring chance to assemble there with him? or does the question to an issue, and all the wisdom he do it that it may be a beacon to the strugand power of communities or nations can gling mariner, exposed to shipwreck and not prevent it.

has been discountenanced and forced back the wretched, and the neglected. until it can be done no longer; and those who have been most anxious to keep it down are the ones who are how stirring it | piece of land, buys all that belongs to it: the up, and the positions they take in vindicat- trees on its surface, and the minerals under ing their practice have been among the chief ground; so when Christ bought them he means which have forced it to an issue. bought all there was of them, within and They have contended that the fourth commandment, as God wrote it, is nonessential. in the place of it is essential. They have persons and doctrines. They had allowed contended, also, that God's Sabbath was discipline to run down, and when it was pre-

justifying themselves in using the day as moral quality of the membership? . they are "fully persuaded in their own work, and none can hinder him.

issues that are upon us? The history of the | to that, her glory has largely departed. past has been written for our instruction. When God's people wandered and became tion came upon them.

ance and reformation take place!

A writer in the Christian Statesman of Church more fitly describe many of our 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 and trim and care for the lamp there? Is it Whenever, in the wisdom of God, the merely to illuminate the attic and make it ruin? Christians are God's light-houses, to en-The agitation of the Sabbath question lighten the world: the poor, the ignorant,

The primitive church, in its purest state, seemed to feel that, as a man who buys a without, for time and eternity.

The threatenings uttered against the other and only what man has substituted and put | churches of Asia, were for harboring corrupt abolished at the death of Christ, and that tended to be administered, it was, evidently, there is no difference of days in the gospel only a compromise for the sake of retaining dispensation, except as the church has made | their number, and especially persons of ina difference; that every one is to be fully fluence and wealth, in order that their tempersuaded in his own mind about keeping a poral and social interests might be better

day, &c., &c. Thus they have argued, in secured, caring less for the purity of the forgery, if we connive at it, to please, or to stant wonder to the traveler. For over two public and in private, when contending church and the moral and spiritual power avoid appearing singular. When we call hundred miles we had Pike's Peak in view. against us, until the public mind has be- that should emanate from it. Hence the income permeated with these arguments, and nocent were often made, or left, to suffer men are putting them into practice; and wrong, and justice was passed over. Here now, when they attempt to enforce the is a cancer that we have reason to fear is sacredness of Sunday by fines and imprison- eating out the vitality and moral power of ments, they find multitudes, whom they many of our churches. Is there not ground have thus indoctrinated, rising up and meet- to fear that numerical strength is coming to ing them with their own arguments, and be more prized than the spirituality and

If there is any organization on earth that minds" suites them best. More than that, should be the very soul of honor, and reprethey meet them with a plain "thus saith sent justice and righteousness, in all their the Lord," much to their confusion, when fullness and purity, it is the church, or body they come forward with their pious had of the Lord Jesus Christ. In proportion as rangues about Sunday. All things are con- she departs from this, she ceases to represpiring to bring the contestants back to the sent Christ and his government, and gives a Bible as the arbiter in the question, however false testimony to the world. It is a sad reluctant the advocates of Sunday are to state of things when any one, however humcome to that test. God can work, God does | ble, has ground to feel that his rights would be safer in the hands of a worldly business Now, in view of all these facts, what is firm, a civil court, or a secret society, than our duty, and how can we best meet the, in the hands of the church. When it comes

When Israel went out against Ai, they were defeated, much to their disappointment backslidden, mildew, wasting, and destruc- and confusion, because they had an Achan in their camp, though unbeknown to them. The Spirit said to the church at Ephesus, | How much more disastrous would their caafter enumerating many of their excellences | lamity have been, if knowing it, they still and graces, "Nevertheless, I have somewhat | had retained him out of policy, or because of against thee, because thou hast left thy first his extensive relationship, or his great inlove." This was the only charge against fluence, and for fear that, to eject him, them. They had grown measurably indiffer- would stir up the enmity of his many friends ent. He says, "Remember, therefore, from | and create trouble for them. Such worldly whence thou hast fallen, and repent and do | policy has no business in a church of Christ. the first works; or else I will come unto thee It has ruined many a strong church and disquickly and will remove thy candlestick out graced the cause, and disheartened very in connection with the circulation of the river through this defile, and a railroad beof his place, except thou repent." Does this many faithful servants of God and made describe the condition of the best of our hosts of infidels. Our churches sadly need churches? Have we any that will bear all purging, if we expect God to be with us and justly rest under the charge preferred against | greater calamity than a fierce battle or a diwhich sets aside his authority, or which her to a greater or less extent? If this be vision. The Scriptural injunction is, "Frst true of our best churches, what can we hope | pure, and then peacable." A mere remnant from others of them until thorough repent- of a church, fearing God and working right- question aside and dismiss it. eousness, is far more mighty in his hands, Does not the message to the Laodicean than one numerically strong, but proud, lukewarm, or oppressive.

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, tobaccostained 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 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, upon thousands who are being gathered in and more than a hundred white ones among there. Were all the membership of even

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 Suuday, at least for the present vet many will have their eyes so opened to the unscripturalness of the claim of its sacred 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 | Gorge." 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

Sunday-schools, Sabbath-schools, we indorse 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, 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 sub stance, 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 | describe it. .

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 fluence, as it would bring the Sabbath and these publications to the attention of the and would bring many of them to the crisis, who would, otherwise, be likely to push the

selected, in view of their fitness in talent, education and spirit, and set apart to it as a Gideon's three hundred tried and true life work; so that they may throw all their soldiers were instrumental in accomplishing time and energies into that department, and your devoted head. The darkness of sunset interest thus created, during the rest part of the year in evangelistic work.

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

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 the rest of the way is comparatively tame. mystery is, to a great degree, solved, by the and so we leave the observation car at Grape 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 | miles farther to Salida, where the river has the number of missionaries is increased by dwindled, at this season, into a mere creek, every new convert; and hence the thousands | though the ruins of a high bridge at this our small denomination to adopt that rule and carry it out with zeal and in the spirit | upon Leadville Mountain, where it has its of the Master, who can estimate the results rise. that might be experienced even within the next twelve months.

May the Lord awaken us all to a prope realization of our duty and privilege, and make us mighty in his hands to the pulling here for the night and wander out into the down of the strongholds of error and sin.

TO SUNSET LANDS—NO. 7.

GRAND CANYON OF THE ARKANSAS.

Colorado Springs, and on the train, ready to steam and lighted by gas, and is finished in re-commence our journey. A dusty ride over the finest hard woods all brought from the extensive plains, covered with sage brush, East, for there are no hard woods in the brought us to the second great railroad cen-Rocky Mountains. ter of Colorado—Pueblo. This town, which was a mere village a dozen years ago, is now to the origin of the name "Salida," proa city of 20,000 inhabitants. It is the radi- nounced with the "i" long. She suggested ating point of three divisions of the D. & R. it might be from some salt, as she had heard G. Railway, and terminus of the Atchison, of sal-soda, and may be this was something Topeka & Santa Fe, and of the Denver & New of the kind. But I, man like, would not character that they can no longer have a Orleans Railways. We saw more of it than accept this, and suggested in turn that it we wanted to, for the A. T. & S. F. train was named for some one's sweetheart, Sal was an hour late and kept us waiting when we ought to be going through the "Royal

passes, and at last we started for the line of answered "Sa-lida," and so it was named. blue mountains in the distant west, keeping Knowing that women always will have the Pike's Peak still in view, away to the north. last word, I accepted this, and went to them. We are ourselves involved in that The clear, bright air of this region is a con-sleep.

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 urigation. 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 derevidently because it would be liable to lead ricks where oil has recently been struck; and we learn that Colorado hopes to hereafter furnish the world with petrolium 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

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 Outlook and tracts; which would also side the river where there is room, and over greatly facilitate their circulation and in- it on an iron bridge suspended from beams fixed in the solid rock above, where there is the commendations bestowed upon this lead us on to victory. A peace that can masses, and through the masses, the not room for both; now imagine yourself hath not planted shall be rooted up." We church of Ephesus? May not all our churches only be maintained at such expense is a far clergy will be driven to declare their whirled through this gorge on this railroad; convictions upon the question, and meet the rattle of the train, the roar of the water the arguments thus pressed upon them, 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 That this department of labor may be may get a faint conception of the passage of made most effectual young men should be the Royal Gorge. Everything is weird, wild, strange, terrible. The towering cliffs, two thousand feet above, seem ready to fall upon lay their plans so as to make it the most ef- is intensified by the inclosing walls, and all fective possible. Let them use the tent in around are grim shades, dark crevices, and the Summer months, and then follow up the 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 The wonderful success which the gospel look which we are accustomed to see in its we are reassured, and soon after come face. out into the twilight of early evening.

We are not yet through the canpon, but Creek Junction, and continue our way up the Arkansas canyon and valley some forty place tell what it may be when it feels the moving of the spirit of the melting snows

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 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 Dinner time; Nov. 14th, found us back at | built by the railroad company, is heated by

Elsie and I indulged in a guessing bee, as 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 But time, though sometimes it seem slow, it?" and before she had time to think, echo

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

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

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

he 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.

Communications for the Missionary Depart ment should be addressed to Rev. A. E. MAIN, Ash

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 ocout 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, | trunks were sent from London ten days be remind us of the pleasant prophesies of our | fore he left here, he going from Dover across "open Winter," which the weather-wise the Channel to Calais, and thence by rail ones have been promising us; and teach the through France, Switzerland, and Italy to folly of building any hopes upon, or giving ourselves any uneasiness about, such confi- Bokhara. It takes about the same length dent 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 peoples of the countries passed through. neighbor as thyself." Real obedience to this two-fold precept is rendered, not so much | this climate. Until a little over a week ago through a direct effort to love God and our | there had not been sufficient frost to destroy fellow-men, as by a study of the divine character, attributes and works, which reveal | plants which were in full bloom in the gar-God as altogether lovely, and a study of dens when the first snowflakes were seen. what man may be as redeemed by the blood Indeed, the late Autumns here are quite of Jesus and restored to the image of his similar to those of Shinghai. Maker. \

very clear in logic, has discovered that more | and graveyard. Rev. W.M.Jones kindly accompeople die in bed than in any other place or panied us by rail to Hackney, where we position, and thereupon advises people who called upon Dr. and Mrs. Carpenter in their wish to live long never to go to bed. This pleasant home. It was very gratifying to advice is a fair illustration of the folly of meet them both, but especially to meet face drawing conclusions when only a fraction, to face with him of whose faithful labors I and that often a small fraction, of the facts have so often heard in China, both from in the case is taken into the account. The | native and foreign Christians. I hope to principle here involved is of wide application, spend now and then a Sabbath with them and is well worth remembering whenever we during my stay in England. are tempted to judge the conduct of another. How do we know that, if we had been in his a smooth one, but we were only ten days in place, we would not have done as he did, crossing, and I felt I could nerve myself with unless we know all the circumstances which surrounded him at the time, and are familiar | for that length of time. All the attendants 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

•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 ness of the usual railway attendants in my to pieces in doing in. Our salvation is to own land. "The working classes" here are 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 the world is wrong and we alone are right." than traveling "first class" here in Eng-

What a sudden descent this is from the land. But there are many things, even Christendom," and the danger of extremes! trine of justification by faith, in opposition quaintance brings many favorable features to the Papal dogma of indulgences, it was extreme ground, and doubtless dangerous; first. but was it Biblical? So the Sabbatarian, while he does not delight in extremes, nor wantonly bid defiance to the "common be, is bound to inquire, what saith the Word of God? The answer to this question must govern his conduct. Will our Baptist bath 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

LETTER FROM MRS. LIZZIE NELSON FRYER.

LOCHIEL HOUSE, Hythe, Kent., Eng., To the Editor of the Sabbath Recorder:

I expect to remain here until my health is sufficiently established to undertake the long journey to China, and am happy to tell you that the sea-air; and the mild, bracing climate of this southeastern part of England cur again. This is the first time in many is already benefiting me, so that my health years that the RECORDER has not been sent | 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 Brindisi, where he joined his steamer—the 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

I am quite surprised at the mildness of geraniums, fuchsias, roses, and many other

Before Mr. Fryer left, we took a trip to London, and among a few other places of Some one curious in statistics, but not interest, visited the old Mill Yard Chapel

My trip across the Atlantic was far from courage to brave the continued mal de mer 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 cabindoor, saying, "Keep up good courage, you'll soon breathe some of the solid hair of hold HEngland, then you'll be strong again." And his comforting prophecy seems proving

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 sprightlinot 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 consider that it is extremely unlikely that all | the same plan, are much more comfortable |

Bible alone," to the "common sense of here, to cause her "noble sons" to be justly proud of their native shores, and I am find-When Luther took his position on the doc- ing that, as in other matters, a closer acinto prominence which were unnoticed at

The country is truly beautiful in many parts. I left Western New York sere brown in early October, and arrived here to find sense of Christendom," whatever that may 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 brethren stand by the safe rule on the Sab- 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-thè 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 Kentishrag 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 at tacks 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

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 vears 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 supplices. 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 dif ferent styles of its architecture, it appears to have been the work partly of the Norman and partly of the early English periods. I is large and very irregular in form, consist ing 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.

"HERE-LiETH-THE-BODi-of-THOM-AS-SPRATiVRATT-AND-SVSAN-HiSfiRST-WYfE-AND-WHO-WHIIST-HE-

They are by no means the oldest:

BAYLIFF-TO-YARMOTH-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 ${f LyETH-BURiED-THE-BODiE-oF}$ ${
m SUSANA}$ — ${
m MASTER}$ – ${
m W^{ch}}$ — ${
m DvED}$ – ${
m THE}$ 12-oF-OCTOBER-1616-BEiNG- $ext{tHE}$ - ${
m DAUgHTER-oF-giles--MASTER--AND-}$ MARY-HiS-WiFE."

The crypt is situated in the east end of the church underneath the altar, and con tains 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 ceived. 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 morè 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 al 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 sculls 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 regu-

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 Canter bury, 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 engage ment, in which the Danes were defeated, pur sued 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 ve know that these dry bones were once an imated with life and walked the earth, as we do now. What motives, ambitions, and cmotions 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

There are two other churches, or I should say, chapels, in Hythe, as only the Established Church takes the right to that namethe 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 dedication of Shingle House meeting-house, not recognize the helped one on the street I found some that I do not quite know who LiVED-WAS-THRIS-MAYOR-AND- to-morrow! Oh, how many people there to credit to.

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.

Dome Mews.

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 re-

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

The anniversary exercises of 'our Sabbathschool were well attended and everything passed off satisfactorily. The tree looked beautiful and yielded some very precious

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 Christ-

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. 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.

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 furnishes gas for the church gratis. There is now back on the church and organ only seventyfive 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 H. P. BURDICK.

New Jerse PLAINFIE

The weather is cool a fine sleighing. We have amount of snow for the se four inches fall all told; l shine have settled it down teen inches on an average quite cold mornings; reached by the thermome of December, it being o

The Sabbath-school of not to spend any money or festival this year, but amount raised for such out for books for the l \$100 was raised for that clusion; and would it not schools to adopt a similar

> FARIN A few weeks since, on

ciety people happened terious whisperings in by-places, by knots of t uals were noticeable. deportment is conside polite society, explanati to observers who in tu like attentions, and, heard to affirm in an that they'd "never, ne true." In due time th confidant of the omin tated the society mind, ness to impart the prec mation 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 son

George Bond and Mary ried on Christmas and sion was just twenty-fi latter fact was very since the Farnia societ not social.

Projects were set on minated in arrangeme with a silver outfit wil on the second twentybliss. Friends in Ch were consulted and gl terprise.

Christmas time can

pressing invitation a pleasant day with th vis. After repeated a home going, they inn selves and proceeded feeling in advance, th But when they arrive warm and a house f welcome them. Th with their weight of ner man. The parlo with many beautiful love and esteem. T plete. The evening profitably. Our 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 joys

have their glad frui Thus came and episodes of their ma remembrance, life ing for them and u of mutual friendshi

The event of th gone with the new eve the church w with several festoor entirely across the arch upon the stag in holding the pr were entirely cover the house was pack hundreds of eage gramme was brie three or four wel choir, and a New M. Cottrell. Foll Wedding March when the entire pectant silence for and they had not Simpson and Nell by groomsman su the aisle and tool other evergreen platform in front which swung .

"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 Executivé 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 133, 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

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 great need of ministerial aid. Can not some of an illustrated zenana paper, especially thing be done for them? I have been greatly 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 there are eleven Sabbath-keeping families, visits: 2 deaths. There is a growing confi- and they are anxious to organize themselves dence among the Chinese in foreign physi- into a church. There is no church organiza-

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 essons of her life, and profit by them, striving to do our life work well, that we may meet her on the oth-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,

FROM S. R. WHEELER.

PARDEE, Atchison Co., Kan.

DEC. 23, 1883. Your letter enclosing draft at hand. Inclosed 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 encouragment given when last there.

FROM T. G. HELM.

SUMMERVILLE, Texas Co., Mo.,

facts from others. I think the prospects if you can do nothing to help us, we will

press a readiness to enter into church or- or later, and all will be well. Anxiously I ganization; myself for one, but think I will await your reply. be ready soon. The tracts and papers I have received and distributed have created considerable interest in the Sabbath question. The leaven 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 if would help me some. Bro. W. K. Johnson has preached several sermons for us to

FROM L. T. ROGERS.

succeed in the cause of truth.

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 Sabman. Others have been awakened, and we People's Missionary Society. 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, Wisconsine 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. 22, 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 interested in them from the first, perhaps because my late lamented husband was per sonally acquainted with them. From pre vious communications I have learned that tion 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 enjoy ing 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 today; 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 | The programme was an address, a history of you the main object of this letter. Would it our band, and a recitation, interspersed with be asking too much of you, (if it is in your | music and songs. Then refreshments were power at all,) to speak to some one that served to the large audience. Numerous would be likely to use their influence to- fancy and useful articles of nearly all kinds, wards securing a missionary of our denom- sizes, and prices, were sold. The Band reination for this place? There are few min ters of any denomination whatever in this expenses, \$81, which it was voted should go part of the world. There are a great many toward the support of our Medical Missionpersons that do not even believe in our great lary, Miss Dr. Ella F. Swinney. The out-God, and still I believe there are as many look of the Mission Band is very encouragwho would be thankful to know and to keep | ing. There are now sixty-nine members, holy the Sabbath of the Lord, if they only and their quarterly dues will, in a year, had some one to tell and clearly explain to amount to \$27 60. We hope to raise conthem that the seventh day is the Sabbath. | siderable money, and gain much valuable Yours of 18th ult. at hand. I delayed | Please do not think I am expecting some- | information. Will you not aid us by your writing in order to learn some interesting thing of you that you can not perform, for sympathies and prayers?

good for the future. But few at present ex- doubtless receive help some other way sooner

Your humble sister,

MINNIE HILLS.

THE ALFRED CENTRE MISSION BAND.

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

good effect. Prudence with patience will 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 other hearts, prompted them to organize for continual work. As their object was to work for othbath, a fine appearing and exemplary young ers, they named their organization the Young

> 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 en larged their work to embrace articles of com fort for the needy. Two bedquilts and twenty-seven garments were sent to the grasshopper suffers in Nebraska.

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

The past year our Society has been work ing 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, lit erary 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 of the Prophets in the wilderness. A few stitution and By-Laws. . The committee de- | family with seventy students started to the our articles was not sufficient to cover the coach, the rest on horse-back and on foot, time expended in making them, and also | the journey then occupying as many weeks 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:

Young People's Mission Band of Alfred Cen-

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
- 4. Each member is required to pay a quarterly due of ten cents.
- It was decided to finish the articles begun, end 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. alized for its work the past year, above all

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 ve into all the world and preach the gospel to every creature." No sooner had the Paritans 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 Han over, 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 committee was appointed to draft a new Con- | rude cabins were erected, when the Doctor's cided that what we realized from the sale of | North. The ladies lumbered along in a 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 1. This Society shall be known as The 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. 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 are inquiring the cost of railways, and have of home missions and Christian education had several general surveys made. A line of can not afford to let the foreign work suffer. telegraph is in successful operation from The evangelization of our own land goes Shanghai nearly to Pekin."—Dr. Farnham, hand in hand with the evangelization of a lost in the Foreign Missionary.

There is a hope of a home-mission church which contributes statedly 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 exhibitation which comes from larger and broader beneficence.—Rev. Dr. Vicar.

THE Press of Providence, R. I., gives th 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 gteater 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 perpose 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 And her prosperity, life, and usefulness, is 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

Educatio "Wisdom is the principal the wisdom; and with all the getting

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

Ir is reported that about of modern languages from colleges, in the country mo recently at Columbia college to the establishing of the ass purpose of promoting the s languages. President Cart iams college, was chosen committee was appointed to for permanent organization was adopted that no colle 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 an thousands of experiments. may be known; that challen and submits its claims to c are some of its confid "Prove me now," "Com "If any man will do his w of the doctrine," "Then we follow on to know the believeth hath the witness "Did I not tell thee that i lieve thou shouldst see the

THE Evangelist suggests the theological seminaries, on the altar of the church learning, for the most refor the best speculative or butions which the most bring. But there is room lute consecration, to livin ous efforts to meet the nee age, and for that sanctif work for Christ, which than everything else which can bring to that altar. in our semmaries, in the of their Master, grow mor the consciousness of their ship. Let them make prayer, of increase in ma devotion; and may Christ in the fullness of his love · tian Secretary.

CHRISTIAN SCHOOL

No phase of anti-Mor named which is more w fuller of promise than the an educational movemen years since, and now pos portions as to excite the tility of the Utah hierar gress they can nullify conscience. The Feder terfuge and chicane, the sist, and at fighting Chr are adepts; but for th ma'am" their most trus match, and in her prese most zealous "saints" shorn Samsons, and Go David's sling. All in warned against her wile is "better to throw a.c have him go to one of t She is rapidly growing multitude; and only le increase until a worth be found in every set years her grand achiev wide-spread revolution The Mormon, like t

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Education.

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

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 Will iams college, was chosen chairman, and a committee was appointed to draw up a plan for permanent organization. A resolution was adopted that no college should grant the degree of B. of A. to any student who could not read with facility, the French and German languages,

is a science just as truly as chemistry. Its position is taken into account; for every great fundamental facts are determined by step in advance has cost a battle. In most thousands of experiments. It is a thing that cases the teacher has gone uninvited and may be known; that challenges investigation, found few if any to welcome her. Suspicion, and submits its claims to crucial tests. Here | if not hostility, was universal. Success was are some of its confident utterances: gained only by conquest. Such tactics as "Prove me now," "Come taste and see," "If any man will do his will, he shall know | ple are forbidden to sell to "gentiles" for of the doctrine," "Then shall we know, if any purpose, or without consulting the we follow on to know the Lord," "He that | bishop. Hence property must be purchased believeth hath the witness in himself," and by strategem and stealth, and excommunica-"Did I not tell thee that if thou wouldst believe thou shouldst see the glory of God?"

the theological seminaries, that there is room ers" (a grade of church officials) are sent to and to January 1, 1885, and send me by on the altar of the church for the amplest | every family at frequent intervals with comlearning, for the most recondite research, mands and exhortation. In various ways for the best speculative or theoretic contri- the patrons of the school are made to suffer butions which the most gifted minds can bring. But there is room for the most resolute consecration to living ends, for strenu- the church dances. Of late, opposition of a ons efforts to meet the needs of the passing nobler sort is coming into fashion. The age, and for that sanctified leadership and work for Christ, which are better better teachers are discharged. The school year is than everything else which our seminaries | lengthened from three or five months to ten. can bring to that altar. Let the young men | Buildings and all manner of helps are imin our seminaries, in the name and temper proved and increased. And thus, by compeof their Master, grow more and more into tition, the church is driven to bestir itself, ship. Let them make the year a year of to provide education for its children, ban- First-day ministers, particularly the Baptists, prayer, of increase in manhood, of heroic ishing the bishop, the Book of Mormon and devotion; and may Christ dwell among them | all ecclesiastical manipulation from the in the fullness of his love and power.—Christian Secretary.

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. Acts of Congress they can nullify easily and without conscience. The Federal Courts, with subterfuge and chicane, they can effectually resist, and at fighting Christian ministers they are adepts; but for the "Yankee schoolma'am" their most trusted weapons are no match, and in her presence the sturdiest and most zealous "saints" are found to be but shorn Samsons, and Goliaths before the boy David's sling. All in vain the people are warned against her wiles, and taught that it is "better to throw a child into hell than to ! have him go to one of these outside schools." She is rapidly growing in favor with the multitude; and only let her puissant tribe increase until a worthy representative shall be found in every settlement, and in ten years her grand achievement will appear in wide-spread revolution and regeneration.

The Mormon, like the Romish priesthood, has never possessed any zeal for popular education, and for the same reason. Ignorance in the many is always bliss for the few who desire to hold the reins of supreme power. Free schools have always been opposed and scoffed at by the Latter-day leaders, and exist in only here and there a community. As a rule, no child can attend without payment of a monthly tuition bill, which, for the poor, is sure to be burdensome; and fully three-fourths of the population are poor. This poverty is always alleged in explanation of the forlorn condition in which reducational matters have been found from the beginning; and yet nearly \$1,000,000 in tithing is wrung out every year to be expended upon all manner of politico-ecclesiastical schemes, and more than \$6,000,000 have been lavished upon the walls of four temples, whose sole use is found in connection with the performance of cer-

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. Be and potent for good are "the gifts of the Spirit" (what Spirit? one may well inquire) -such as dreams, visions, and the likesuch casual knowledge as poor pedagogues

perilous possession. years later that an organized and persistent able. "Oh, that the dear Lord would sprinkling, for they both came from their through the aisless he must be looked up at.

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 ing exclusive possession. In Ogden, six non-Mormon schools are found; and in Salt Lake, with a population of nearly 30,000, fifteen, six of which are of high school or academic grade. In the Territory have been planted more than 70 schools of the true American nual expense of maintaining these centers of gospel sweetness and intellectual light is more than \$60,000. By the New West Education Commission alone, within three way, which I would like to see demollished. years, eighteen lots have been purchased. He seems to show that this "change" Seventeen school-houses have been bought or built (Hammond Hall of Salt Lake Academy alone costing, with the land, \$40,000). Eight others are rented for this year's use, while four more are occupied without charge. The field of this society, through which the Congregationalists bestow their gifts, lies almost wholly within 50 miles of Salt Lake, and contains 30 schools, with 40 teachers, and upwards of 1,500 scholars.

The gains of five years have been aston-CHRISTIANITY A SCIENCE.—Christianity ishing, when the vigor and zeal of the opthese have been almost universal. The peo-

tion has not seldom followed swift on the

heels of a bargain made by a careless or greedy "saint." When the ward pulpit resounds for months with THE Evangelist suggests to those entering | denunciation and threats. Then the "teachin mind and estate. If the youth will not and praying to be guided into all truth. absent themselves, then they must forego ward schools are made free. Incompetent tion receive training from alien hands and in ideas between which and its own the conflict is nothing less than irrepressible and eternal. This system, so absurd and vile, can dig its grave. Let the spelling-book do its perfect work, and Utah is redeemed.—

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 side that need to be met and removed bequestion will cease. Indeed, it seems to be, eat present, a peculiarly vexed, if not vexavarious and even contradictory evidence ascording to the way they are read or valued. Now my habit is to hold myself open to genious and perverse that one needs to be more useful ministers. sides, for half a century, it has been taught Divinely illumined to detect the sophistry. by "apostles and prophets" that, so precious | Without this correction, Pope's flowing num- I met with some years ago coming home bers and bewitching verse would carry us from Shiloh in the stage. A woman that smoothly to his pernicious conclusion that sat close to me began to speak about the the cook. "whatever is, is right." Do you then turn | Catholic priests keeping the poor people so. can impart is of trifling importance, if not the tables on us and say, "Where, then, is much in ignorance, etc. A very civil young indeed for the rank and file of the church a the difficulty on the Sabbath question?" man answered her, who I think was a priest; Ah, it is in the limited measure of this Di- told her how inconsistent we Baptists were

movement was set on foot to fairly capture speak!" is so often the burning desire of Church; neither came from the Bible. my heart. "Oh, for one of the days of the said, "I accept of neither for I am a Sey-Son of Man," or if not that, then the fullness enth-day Baptist." He replied, "You are of those "teachings of the Spirit," which He | the most consistent woman." When we left by common consent, the first occupant hold- led us to expect, but which, for some reason, the stage he gave me a fine large apple, not seem not to possess. Yet, just as there are a speck in it, fine red one. I took it home, tones in men's voices which beget confidence cut it open before I bit it, and behold, it was or repel it, so there are in their reasonings. rotten at the core. I ate the good and burnt I have an open ear for these and am very the bad. positively attracted or repelled by them. type, with 120 teachers, and 4,500 scholars With the ring of the Outlook I am only —the latter largely Mormon born. The anpleased, but when it comes to "T. S. B.," that is another key entirely. And yet he sets forth some things, in his offensive had been thought of and talked about as early as the second century, if not before, and suggests that dies solis was a yearly and not a weekly celebration. • Perhaps, though, you will get at him shortly and make short work of him, at least I hope so. No doubt, day. There being more civil law for Sunday you who have given so much attention and research to these things are often surprised, almost disgusted, perhaps, at the ignorance and crudeness of those who have been resting in the current belief; and to whom the deeper literature of the subject is novel.

> these verdant ones are open to conviction; and here again allowance must be made for the force of long habit on the most ingennous minds, as well as for the real perplexities the civil power in maintaining the observwhich attend the case, certainly in the earlier | ance of the rest-day. Recognizing the obstages of the investigation. For myself I do not mean to give it up so. Perplexed, I am not in despair.

And to make a long story short, enclosed please find check for \$1 50 for Outlook past mail "Sunday and the Sabbath." These I propose to con during the Winter, hoping

Very fraternally yours.

FROM SISTER WHEELER.

I feel a great interest and pleasure in read

ing the SABBATH RECORDER, to see the progress the Sabbath is making. I still the consciousness of their peculiar steward- is put upon its good behavior, is compelled think as I have thought for years, that the are doing a great deal of harm; for I have schools. Thus they are made truly secular heard the First-day Baptist ministers boast, In fine, it endeavored to carry on its work and American, and this will work fatal dis- before a large congregation, that "their de- on such just and broad grounds as to secure aster; but it dare not let the rising general nomination was nearer the Bible than any the support of all good citizens." other." Yet they will teach and preach to their people that this Sabbath is put down. I was witness to what I thought a very curiwas born of ignorance; and only intelligence ous thing a few weeks ago. A young Baptist student was preaching at Salem on Firstday morning. He read the 20th chapter of Exodus, first 11 verses, as I thought, with hearer will discern the beauty of it through peculiar emphasis, and took for his text 2 the mists of the week. Hungry people have Tim. 2: 12, "If we deny him, he also will thought of their dinner an hour before it deny us. He made several remarks on how we deny Christ, and one strong one was by breaking the Sabbath. Then said he, "I have read the plain command so plainly before you this morning, yet how many hundreds are breaking it to day in this country." But he took no notice of the thousands that were breaking it yesterday; nor never hinted that the day had been changed. I wondered | and will lose no part of the feast; hence the how he could face the congregation with untimely uproar of the church and pew such assurance. I wished he would read down to the 15th verse of that same chapter. the first day of the week, I find myself I could not bear to let it pass, so I went shaken in that confidence—" almost per- | home and wrote him a note, kindly, said I suaded," perhaps; yet not so clearly con- was sorry for him, he was a young man and vinced as to be able to see the way clear to a | did not know what he might have to meet decided change of view and practice. The | with. The Catholic priests all knew the arguments of the Outlook are certainly very first-day, or Sunday-Sabbath came from cogent, and its candor, fairness and temper- them, and had often said to the Baptist honey-comb. It would not look well to see commenced a conversation brusquely by ateness admirable, so much so that I have ministers that they ought to accept of their conceived a personal affection for its editor. infant sprinkling for baptism as well as their Yet there are some things, too, on the other | Sunday. I exhorted the young man to read his Testament for himself, particularly read fore the perplexities which beset this vexed carefully all through the book of Acts and see if he could find anything like a change of the day there. I went to meeting again tious feature of the question, that the at night and put the note into the young authorities cited can be made to bear such man's hand myself so that I know he got it. I have not heard a word about it since, and did not hint it to any one in Salem, and have not heard that any one noticed the conviction, by truth and reason, on all top- | blunder but myself. How I do long, and ics. Truth is the universal jewel, the mint- daily, and almost hourly pray, that some of For the subject masses it is enough to be ed gold of God's whole realm. But surely, those learned ministers that have had such a in this world it is in the ore, and is separated good education, might be brought to see with difficulty with our appliances. Hu- their error, and come and labor for the man reason and reasoning are at once so in- | Lord's Sabbath, as we have need of many

Will you pardon me if I relate an incident

HANNAH WHEELER:

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 others must have that, and they will have of its origin and work. The object and nothing else. Each must have its own principles of its operation are set forth in savory dish, or all the fat is in the fire. But 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 Sunthan Divine law, there is probably wisdom in this line of operation:

"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 terature of the subject is novel. to deal chiefly with the observance Yet, I judge you can bear with this if only of Sunday as a civil institution, established and protected by custom and law. It sought to discriminate carefully between the Sabbeth as a religious and as a civil institution, and jealously to respect the just-limitations of ject of our Sunday laws to be the protection of the sacred rights of rest and worship, the Committee aimed to secure the wise enforcement of existing laws, the enactment of such additional laws as might seem necessary to the end in view, and the prevention of hostile legislation. It sought by private re monstrance to prevent such occasions of Sunday desecration as could be better met in this way than by legal means. It aimed to enlighten the public mind as to the value of the Sunday rest by means of public meetings and addresses, by the public press both secular and religious, and by the issue of carefully prepared documents. It sought to aid pastors and others interested in studying this question, and to encourage the formation of similar associations. It aimed to keep the one issue distinct from every other question of reform, and to decline impracticable measures. It sought to accomplish its ends, so far as possible, through the proper officers of the law, and to avoid giving needless prominence to its own agency.

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 | Because the flesh is weak, temptation strong? overtakes them; and it is nothing strange | For Jesus' sake, my brother's sake, my own; that one hungry for the Word should have pleasing anticipations of the feast day.

And he is not going to be late at public Take in her grasp this pledge of victory, worship. Hunger for food, especially when A threefold cord, not broken easily! 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. So the hungry hearer will hasten to his repast. He has an excellent appetite, door will not give notice of his arrival at the

is present, the other is generally missing. ought not to be difficult to find. A hungry hearer sleepy! Not he. He does a man drowsy at his dinner; it does not look asking: even as well to see one so at the spiritual

And the hungry hearer will not be overnice about the kind of dish in which the food is served. There are hearers who will view. An intelligent man must know somenot accept of anything much short of an thing of the sin, shame, crime, horror, angel to feed them, and it must be from a which in this country come from intemperelse they will not eat. Well, they are not He must know, also, that these are upheld hungry; that is the reason. They have been and perpetuated by the example and influsurfeited, or they are sick something or ence of the better classes of the people. can not tell whether the preacher be in plain world should follow our example no harm or splendid apparel. The dish—what does could come from it. If our example of total he care for that? The food is what he abstinence should be adopted by all the wants. He was asked if the preacher was world, the sin, shame, crime and infinite if he wore a white or black cravat, if his cease in a day, and the world would be rehair was properly trimmed. Poor man! he lieved of nine-tenths of the wretchedness by was so hungry he could not tell. The feast | which it is now cursed." was so refreshing that he forgot all about

The hungry hearer's attention is not easily diverted. As for other hearers, they can prick up their ears at any other sound sooner than those from the pulpit, and send their Ine first Unristian school was planted in vine illumination which I have found attain- to accept of their Sunday and not their in the right one. If a romping dog trots of policemen in carrying drunkards to the

If there be a sound of a wheel of the passing Sabbath-breaker, he must be peeped at Each of the members of Squire Lotterer's family must have a glance, as they severally make their untimely entrance. But the hungry hearer—his ear is fixed, his eye is fixed, and all because his heart is fixed. He wants to be fed. He came for that purpose, and he is not going to lose his errand. There must be high times in the sanct

before his attention shall be diverted.

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. Others will not touch a bone; it must be all meat. And milka keen relish for truth will make all sorts go well; bones, meat, milk-law, gospel, promise, threatenings—it is all good. Hunger does not stop for savory dishes, and turn the nose up at all the rest. A good appetite is a most excellent thing to bring to the sanctuary. You will not see him disappointed that brings it. He is going to get something to eat, come what may. If there is any truth in the Lord's house, he is going to find it and be fed.

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. If it should actually drizzle, mercy on them! how could they venture out? And the wind has got to keep all the weather-cocks in a particular trim, if it would not alarm them into an exile from the sanctuary. But the hungry hearer broke caste with all that tribe, sometime ago. His hunger for the Word has tossed all his fears about the weather overboard. Boreas' must steam it up well to shut him up in his house; and the sky must be a watering pot on a pretty large scale to give him any other home on the Sabbath than the house of prayer. He is hungry, that is the great fact, and the elements must be terribly by the ears to cut him off from public worship, and house him up at home.

Lemperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth "At the last it biteth like a serpent, and stingeth like an adder."

OUR PLEDGE.

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

Because He died to set me free from sin, Because he waits till souls are gathered in, This pledge I take For Jesus' sake.

Because man loves to wander far away, Because his darkness chooses night, not day, This pledge I take For my brother's sake.

Because all Right should be against the Wrong, This pledge I take For my own sake.

O! send the words in thrilling trumpet tone Across our drink stained world! Let England rise, And with awakening, hope inspired eyes,

WHERE IS THE RIGHT OF IT?

BY THE HON. NEAL DOW.

Some time ago I saw it proclaimed in the ress, by authority of a prominent and influential clergyman, that he did not favor abstinence from alcoholic drinks, but, on And you will not catch the hungry hearer the contrary, that he approved their habitdrowsy. Hunger and drowsiness are not ual use. It seems to me there must be a often in each other's company. When one | right and a wrong as to this matter, and it

Some time ago, a stranger to me and I not go to church to sleep. He goes to satisfy | were the only occupants of a carriage on an a craving appetite. That appetite makes English railway. The gentleman knew me; divine truth sweeter than honey and the he was a rector of the English Church. He

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

"We say nothing of that; but this is our "lordly dish;" and the food itself must be ance. He must know that intemperance prepared in the very nicest style of cookery, comes from the drinking habits of society. other has earried off their appetite. Not so | For a man who knows all this to lend the with the hungry hearer. He has such a influence of his example to uphold the ouskeen relish for his food that he would be toms whence all this mischief comes, is a thankful for it if even ravens brought it. mortal sin. We hold it to be a primary He is after the message, not the man. He Christian duty so to live that if all the a fine speaker, if he made graceful gestures, misery coming from intemperance would

The rector made no reply.—Independent.

In Edinburgh, the most beautiful city of Great Britain, noted for education and refinement, a new and elegant hand barrow eyes in all other directions more easily than has just been introduced for the convenience

The Sabbath Becorden.

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

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

TERMS: \$2 per year in advance; 50c. additions 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.,

Communications for the Missionary Department should be addressed to Rev. A. E. MAIN, Ash

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, trunks were sent from London ten days be 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 peoples of the countries passed through. neighbor as thyself." Real obedience to this two-fold precept is rendered, not so much through a direct effort to love God and our there had not been sufficient frost to destroy fellow-men, as by a study of the divine character, attributes and works, which reveal | plants which were in full bloom in the gar-God as altogether levely, and a study of dens when the first snowflakes were seen. what man may be as redeemed by the blood Indeed, the late Autumns here are quite of Jesus and restored to the image of his | similar to those of Shinghai. Maker. \

Some one curious in statistics, but not very clear in logic, has discovered that more and graveyard. Rev. W.M. Jones kindly accompeople die in bed than in any other place or panied us by rail to Hackney, where we position, and thereupon advises people who called upon Dr. and Mrs. Carpenter in their wish to live long never to go to bed. This pleasant home. It was very gratifying to advice is a fair illustration of the folly of drawing conclusions when only a fraction, and that often a small fraction, of the facts have so often heard in China, both from in the case is taken into the account. The principle here involved is of wide application, and is well worth remembering whenever we during my stay in England. • 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 obey the fourth commandment only by observ ing 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

What a sudden descent this is from the land. Christendom," and the danger of extremes! trine 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 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

LETTER FROM MRS. LIZZIE NELSON FRYER.

LOCHIEL HOUSE, Hythe, Kent., Eng., To the Editor of the Sabbath Recorder:

I expect to remain here until my health is sufficiently established to undertake the long journey to China, 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 remind us of the pleasant prophesies of our | fore he left here, he going from Dover across "open Winter," which the weather-wise the Channel to Calais, and thence by rail ones have been promising us; and teach the 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

I am quite surprised at the mildness of this climate. Until a little over a week ago geraniums, fuchsias, roses, and many other

Before Mr. Fryer left, we took a trip to London, and among a few other places of interest, visited the old Mill Yard Chapel meet them both, but especially to meet face to face with him of whose faithful labors I native and foreign Christians. I hope to spend now and then a Sabbath with them

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 cabindoor, saying, "Keep up good courage, you'll soon breathe some of the solid hair of hold HEngland, then you'll be strong again." And his comforting prophecy seems proving

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 particuar 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

But there are many things, even Bible alone," to the "common sense of here, to cause her "noble sons" to be justly proud of their native shores, and I am find-When Luther took his position on the doc- ing that, as in other matters, a closer acquaintance brings mány favorable features into prominence which were unnoticed at

The country is truly beautiful in many parts. I left Western New York sere brown in early October, and arrived here to find the hills and vales of England in bright green. Most especially was this true of of God? The answer to this question must | 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-thè 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 Kentishrag blocks, and for over three miles, the lations. 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 seafew rods, was constructed in the early par of the century, to defend the coast from at tacks 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 extend ing 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 supplices. 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-BODi-of-THOM AS-SPRATiVRATT-AND-SVSAN-HiSconsider that it is extremely unlikely that all the same plan, are much more comfortable fiRST-WYfE-AND-WHO-WHilST-HEthe world is wrong and we alone are right." than traveling "first class" here in Eng. LiVED--WAS-THRiS-

BAYLiFF—TO—YARMOTH-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 ${f LyETH-BURiED-THE-BODiE-oF-}$ SUSANA-MASTER-WCH-DyED-THE-12-oF-OCTOBER-1616-BEiNG-tHE-DAUgHTER-oF-giles-MASTER-AND-MARŸ-HiS-WiFĔ."

The crypt is situated in the east end of the church underneath the altar, and con tains 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 morè 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 follow ing "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 sculls 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 regu-

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 Canter bury, a great part of which they burned. A 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 an imated with life and walked the earth, as we do now. What motives, ambitions, and cmotions 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

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 dedication of Shingle House meeting-house, MAYOR-AND- to-morrow! Oh, how many people there to credit to.

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.

Dome Mews.

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 re-

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

The anniversary exercises of 'our Sabbathschool were well attended and everything passed off satisfactorily. The tree looked beautiful and yielded some very precious

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 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. 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 furnishes gas for the church grafis. There is now back on the church and organ only seventyfive 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 not recognize the helped one on the street I found some that I do not quite know who H. P. Burdick.

PLAINFIE The weather is cool

New Jerns

fine sleighing. We have amount of snow for the se four inches fall all told; l shine have settled it down teen inches on an average quite cold mornings; reached by the thermome of December, it being o

The Sabbath-school of not to spend any money or festival this year, but amount raised for such out for books for the 1 \$100 was raised for that clusion; and would it not schools to adopt a simila

> Illino FARIN A few weeks since, or

ciety people happened terious whisperings in by-places, by knots of t uals were noticeable. deportment is conside polite society, explanati to observers who in tu like attentions, and, heard to affirm in an that they'd "never, ne true." In due time th confident of the omin tated the society mind, ness to impart the prec mation 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 son

George Bond and Mar ried on Christmas and sion was just twenty-fi latter fact was very since the Farnia socie not social.

Projects were set on minated in arrangeme with a silver outfit wi on the second twentybliss. Friends in Ch were consulted and gli terprise.

Christmas time can pressing invitation a pleasant day with the vis. After repeated home going, they inn selves and proceeded feeling in advance, the But when they arrive warm and a house f welcome them. Th with their weight of ner man. The parlo with many beautiful love and esteem. T plete. The evening profitably. Our past marks which were fe by Mr. Bond. A p

A. C. Davis, which casion. It scintillat wit and happy hits with a recognition of come a time when t passed and the joys have their glad frui Thus came and

episodes of their mi remembrance, life ing for them and u of mutual friendshi

The event of th gone with the new eve the church with several festool entirely across the arch upon the stag in holding the p were entirely cover the house was pac hundreds.of eag gramme was br three or four we choir, and a New M. Cottrell. Foll Wedding March when the entire pectant silence fo and they had not Simpson and Nel by groomsman at the aisle and too other evergreen. which sweet

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SHINGLE HOUSE.

following, from the Palladium of House, will be interesting as an Home News:

r three hundred persons were present ledication of the first Seventh-day church at this place. The sermon d by Eld. Main, of Rhode Island, interesting, after which donations de for the payments of the church n that amounted to over five hunlars. Mr. and Mrs. J. J. Kenyon dy subscribed four hundred dollars hurch, but they stated that if they make out the required amount, ld pay it. The church cost about hundred dollars; it is a good and as well lighted by gas city church, one chandelier dollars. D. D. Dodge furnishes he church gratis. There is now he church and organ only seventys, and Mr. Kenyon would pay that ked it, but they expect to raise it er way. Some little repairing

e church, which will probably cost e dollars, needs to be done. The Shingle House are very thankful P. Burdick for taking so active a erection of the church, which much to this place."

CORRECTION.

ounted the money paid in at the of Shingle House meeting-house, ne that I do not quite know who H. P. Burdick.

New Jersey. PLAINFIELD.

amount of snow for the season, some twenty- | two fates in one. After commenting upon shine have settled it down to twelve to six teen inches on an average. Have had some of December, it being only 4° above zero.

The Sabbath-school of this place decided not to spend any money on Christmas tree or festival this year, but to raise the usual amount raised for such purpose, and pay it the neighborhood. out for books for the library. Some over \$100 was raised for that purpose—a wise conclusion; and would it not be wisdom for other schools to adopt a similar course? E. L.

> Illinois. FARINA.

A few weeks since, on occasions when so ciety people happened to be together, mysterious whisperings in devious corners and by-places, by knots of two or three individnals were noticeable. Since that kind of deportment is considered questionable in polite society, explanations had to be made to observers who in turn were recipients of like attentions, and, like the others, were heard to affirm in an emphatic undertone, that they'd "never, never tell, honest and true." In due time the writer was made confidant of the ominous secret that agi tated the society mind, but in their eagerness to impart the precious piece of information to others he was not asked by the informant to hold up his hands and "affirm," so he is at liberty to tell, especially since the upshot of all those interesting little se ances during three mortal weeks is known by the Farina public, and this is what it is al about:

It was known by some acquaintance that George Bond and Mary Goodrich were married on Christmas and that the happy occasion was just twenty-five years ago. That latter fact was very suggestive, especially since the Farnia society is nothing if it is

Projects were set on foot that soon culminated in arrangements to surprise them with a silver outfit with which to start them on the second twenty-five years of conjugal bliss. Friends in Chicago and Wisconsin were consulted and gladly joined in the enterprise.

Christmas time came. In response to a pressing invitation to dine out they spent a pleasant day with their neighbor, Dr. Davis. After repeated attempts to delay their home going, they innocently excused themselves and proceeded homeward, regretfully, feeling in advance, the chill of a cold house. But when they arrived they found the house warm and a house full of warm hearts to welcome them. The long tables groaned with their weight of good things for the inner man. The parlor table was loaded also with many beautiful and valuable tokens of love and esteem. Ther surprise was complete. The evening passed joyously and profitably. Our pastor made appropriate remarks which were feelingly responded to by by Mr. Bond. A poem was read by Doctor A. C. Davis, which was written for the occasion. It scintillated with choice bits of wit and happy hits throughout and closed with a recognition of the fact that there will come a time when these things will have all passed and the joys of a brighter life shall have their glad fruition.

Thus came and went one of the happiest episodes of their married life, and with its remembrance, life will have a fuller meaning for them and us, because of this new seal of mutual friendship and good will.

DEC. 30, 1883. WEST HALLOCK.

The event of the season has come and gone with the new year. On New Year's eve the church was beautifully decorated with several festoons of evergreen reaching entirely across the house. A large evergreen arch upon the stage and two lines did service in holding the presents, with which they were entirely covered. At an early hour, the house was packed from pit to dome with hundreds of eager spectators. The programme was brief, consisting of prayer, three or four well-selected anthems by the choir, and a New Year's address by Mrs. G. M. Cottrell. Following this, Mendelssohn's Wedding March was played on the piano, when the entire audience watched in expectant silence for something to transpire. and they had not long to wait. Wallace M. Simpson and Nellie M. Hakes, accompanied and wreathes deposited upon his tomb at by groomsman and bridesmaid, marched up | Nice. the aisle and took their position, under another evergreen arch (erected on a lower platform in front of the main stage), from Kulm, Ermeland and Hildesherm, which had hibited a remarkable degree of Christian fortitude Ezra Crandall,

decked with flowers, and a horse-shoe of similar construction. The music ceased; the The weather is cool and pleasant, with pastor stepped to the front, and performed fine sleighing. We have had an unusual the solemn, yet joyous service, that unites four inches fall all told; but rain and sun- the significance of the occasion, the supposed meaning of the arch, bell, and shoe, and with a little good advice, he introduced quite cold mornings; the lowest point | the twain to the audience, after which they reached by the thermometer was on the 23d | took up their exit march to the music of the Cornet Band.

> The distribution of presents then took place, among the many of which was above forty dollars in cash for deserving families of

The middle watches of the night were spent by several guests at the home of the bride's parents, Dea. Daniel Hakes and wife, where all enjoyed a bountiful supper. An infair was given the next evening at the home of the groom, where an elegant welcome and supper were given. Among the many fine presents were a gold watch and chain, and an exquisitely hand-painted, French-plate mirror.

> Minnesota. NEW AUBURN.

On Christmas eve we had a Christmas tree, or rather, two trees, loaded down with presents for old and young. Order of exercises was, 1st. Anthem, the chorus led by Prof. Gardiner; 2d. Reading of the Scriptures, Matt. 2: 1-12, by Mr. Burdett Coon; 3d. Prayer by Elder Z. Campbell; 4th. Hymn, "Antioch," by Prof. Gardiner's Choir: 5th. Remarks by Mr. Warren Walker; 6th. Christmas song, by Miss Lulu Green's juvenile choir.

At the close of the last song, Santa Claus made his appearance, and a little later his wife, who helped the committee distribute the presents, and made the hour pass merri- with the undersigned. ly away, by their queer ways and merry jokes. Mr. Walker then, in behalf of the Sabbathschool, presented their Superintendent, Prof. George Coon, a magnificent Teacher's Bible. .The Suprrintendent accepted the gift with appropriate and feeling remarks. Not a person in the crowded house but what received anthem by the Gardiner Choir.

The trees were most beantifully decorated, | noon by Eld. J. Kenyon. and the presents arranged upon them so that they formed a beautiful sight, and all together it was pronounced a complete success, and a credit to the Church and friends of New

Condensed News.

The estimated reduction of the public lebt during this year amounts to about

A majority of the leading coal companies have agreed to cut down the production onehalf from January 1st to April 1st. In Choctaw nation, the Rev. Samuel An-

drews while on his way to church was shot and killed by unknown parties. It is supposed to be the result of an old grudge.

Henry Russel, commission merchant, of Albany, sold over four hundred thousand barrels of flour in 1883. It is claimed that this is the largest dealing of any commission house in the world.

There are over 400 cases of measles in Baltimore. There were sixteen deaths from the disease last week. It broke out in a child nursery several weeks ago, and all the inmates with four exceptions had the

Professor Swift, director of Warner observatory, has discovered Pon's comet, which had a single tail in 1812. It has a double one now, the longer seven and the shorter three degrees, undergoing changes as it approaches the sun, and can be seen by the naked eye early in the evening.

The legislature of Maryland was organized January 2d. When the senators were being sworn in a petition was presented asking that the oath be not administered to Hodgson, Republican, alleging that he was a minister of the gospel at the time of his election, and inelligible. A motion that

The Bartholdi statue pedestal fund exhibition netted \$16,000.

The rector of the American College, at Rome, is seriously ill.

A telegram from Bayone to Paris, states that a revolutionary movement is expected upon the Franco-Spanish frontier. .

A severe snow storm prevailed last week throughout Ontario and Quebec. From ten railroads are more or less blocked.

At Paris the anniversary of the death of

The Prussian ministry has ordered the her mother in her lonely declining years, and be- H. B. Babcock payment of salaries dating from October 1st, 1883, to Catholic priests of the dioceses of which swung an evergreen bell, thickly hitherto been suspended.

The situation in Egypt is approaching a crisis. Differences which have arisen between English and Egytian advisers of the Khedive are daily increasing, and it is feared the Egyptian ministry will resign.

Books and Magazines.

ONE THOUSAND AND ONE RIDDLES, by Nellie Green A very neat little pamphlet this is containing material for home amusement in the way of Riddles, Conundrums, Enigmas, and Hints for acting charades. Published by J. S. Ogilvie & Co., 31 Rose St., New York. Price, paper covers, 15 cents.

THE January Wids Awake opens with a Winter morning frontispiece, by F. H. Lungren, to accompany Margaret Sidney's poem, "A Burst of Confidence." Mrs. Mary H. Catherwood follows with a bicycling story, called "The Whizzer." Geo. F. Barnes contributes a pictorial story of "The Troubadours." Something about the Home Life of thirtysix Omaha children, is written by Alice C. Fletcher. E. E. Hale has a paper entitled, "Shall We Study Greek?" Nora Pevey has a pretty story entitled "Jim," and Susan Coolidge, "Who Ate the Pink Sweetmeat?" The remainder of the magazine is full of just such reading as is interesting to all. D. Lothrop & Co., Boston. \$2 50 a year to those who send in ther subscription before Feb. 1st; after that

GOOD PAY for Agents. \$100 to \$200 per month, made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

SPECIAL NOTICES.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially .nvited to attend.

PLEASE NOTICE.—The Editor of the Outlook is anxious to find a copy of Buchannan's "Christian Researches in Asia," of one or both of the following editions: London, 1849, by Ward & Co.; and London, 1858, by Rutledge. Any reader of the RE-CORDER having a copy of either or both of these editions, will confer a great favor by communicating A. H. LEWIS. PLAINFIELD, N. J.

THE Quarterly Meeting of Hebron, Hebron Centre, and Shingle House churches, will be held at Shingle House, Jan. 11, 1884, commencing Sixthday evening at 6 o'clock. Praise meeting conducted by Miss Gertrude Smith at 7 P. M. Sermon by Eld. A. A. Place. Sabbath morning, sermon by Eld. G. P. Kenyon, afternoon sermon by Eld. J. Kena present. The exercises closed by another von. followed by conference meeting. First day morning, sermon by Eld. Myrville, and in the after-By order of committee,

MARRIED.

In the town of Alfred, N. Y., Dec 31, 1883, by Rev. W. C. Titsworth, Mr. DANIEL BURDICK and Miss Sarah Ann Niles.

In West Edmeston, N. Y., at the residence of the bride's father, Jan. 1, 1884, by Rev. J. B. Clarke, Mr. Jonathan W Thomas, of Waterville, and Miss ALICE M. BURDICK, of West Edmeston.

In Hopkinton City, R. I., Dec. 31, 1883, by Rev. L. F. Randolph, Mr. Carlos Bond and Miss Emma M. Saunders, all of Hopkinton.

Od New Year's eve, 1883, in the West Hallock Seventh-day Baptist church, by Rev. G. M. Cottrell, Mr. Wm. M. SIMPSON and Miss NELLIE M. HAKES, both of West Hallock, Ill.

In Walworth, Wis., Dec. 29, 1883, by Rev. A. McLearn, D. D., Mr. Elmer D. Chapin, of Walworth, and Miss Della A. Robar, of Keesville, In Walworth, Wis., Jan. 1, 1884. by Rev. A. Mc

Learn, D. D., Mr. DWIGHT N. MAXSON and Miss MINNIE H. A. McLearn, daughter of the officiating At the house or the bride's uncle, Mr. Joseoh Da

vis, of Milton, Wis., Dec. 30, 1883, by Rev. E. M. Dunn, Mr. John J. CRAIG and Miss MARTHA E. CHATWOOD, both of Milton.

At the residence of D. Y. Berkalew, in Cartwright Wis., Jan. 1, 1884, by B. H. Stillman, Esq., Mr. Martha Chipman, Albert Kibbey, of Cartwright, and Miss Laura Charles H. Chipman, E. SHERMAN, of Geneva, Wis.

At the residence of the bride's father, Joshua Wheeler, Esq., in Pardee, Kan., Dec. 26, 1883, by Pastor J. J. White, assisted by Eld. S. R. Wheelr, Mr. LESLIE F. RANDOLPH and Miss Addie R. VHEELER, both of Pardee.

In South Brookfield, N. Y., Dec. 29, 1883, Mr. Francis Burdick, aged 76 years.

In Hope Valley, R. I., on the morning of Dec. 30, 1883, of typhoid pneumonia, Mrs. TACY WITTER LANGWORTHY, widow of Dea. Josiah W. Langworthy Arthur A. Brown, and daughter of Josiah and Dorcas Lawton Witter. aged 73 years. The subject of this notice was born in Hopkinton, March 9, 1810. On Nov. 4, Ethan Eanphear, Plainfield, 1828 she was married to Josiah W. Langworthy, Mrs. J. A. Wescott, " which relation she devotedly filled until March 3 1855, when he was suddenly taken from her by death. Unto them three sons and two daughters were born, wo of whom preceded him to the spirit land. In August, 1834, during a revival led by Rev. Nathan | L. F. Glaspey, Hodgson be sworn in was lost by a party V. Hull, she, together with her husband, publicly wm. A. Hummel professed Christ by baptism, and on Jan. 7,1835, they Eunice A. Davis, entered into covenant relation as constituent members of the Second Seventh-day Baptist Church of | L. B. Stutler, New Milton, W. Va., Hopkinton. The connection thus formed with a Mary Van Horn, Lost Creek, small organization in its formative condition, was a S. D. Davis, Jane Lew, test of their Christian fidelity, and with it they passed | Mrs. L. V. Davis, through days of severe struggle and adversity as Jacob Davis, New Salem, well as those of prosperity, ever clinging to it with Mrs. L. B. Kildow, unshaken interest until called to join the Church Booth Bond, Berlin triumphant. Her husband proving himself to be an able leader and counsellor was called by said church Mrs. M. F. Wilkinson, Oswayo, Pa., able leader and counsellor was called by said church on the 14th of August, 1840, to the responsible position of deacon, and ordained to said office, Feb. 14, Mrs. Hattie Pierce, Carbondale, 1841, which position he ever filled with such credit to himself and the body as to make his memory still | Mrs. A. S. Bartlett. Monon, Mich., inches to two feet of snow has fallen, and all precious to them. The life of Sister Langworthy | Martha A. Richardson, Pulaski, Ill., has been one alternately mingled with much of joy and sorrow. Wedded in early life to a genial, noble hearted companion, her marriage and home relations | Jane E. Drake, Gambetta was observed. A memorial tablet were particularly pleasant, but in the midst of these B. F. Titsworth, was erected at his residence at Ville d'Auray, | pleasures death entered and re-entered her home until it claimed all her family except one surviving daughter, (who is now the wife of Geo. A. Kenyon,) who was spared and remained to cheer and comfort

tween whom there has ever been a most intimate | Miss Ida J. Clarke,

and affectionate connection. Amid all the changing scenes of our sister's eventful life, she has ever ex Mrs. A. E. Allen, Milton,

most firmly to that rock and refuge which is a sure defense. During quite a number of the last years of her life she has suffered from chronic lung trouble

Mrs. Geo. W. Davis, North Loup, Neb. 2 00 39 Geo. B. Rood,

4 00 41 by which she has been somewhat confined to her home. A few weeks previous to her death she became conscious that her disease was fast doing its work, and remarked to some of her friends that she felt her time was short. In her last illness she expressed to her daughter a doubt of her recovery, and also a feeling which indicated a preparation for such a change. Her funeral was attended, Jan. 2d, in the Baptist church at Locustville, and a sermon preached by her pastor, from the text, "When my heart is overwhelmed, lead me to the rock that is higher than I." Psa. 61: 2. By request of the family the four deacons of her church conveyed her remains to the resting place prepared for them in Pine Grove cemetery. Thus has closed the earth life of our Christian sister, and may the orphan's God now brood over the lonely home to cheer the surviving daughter, and may the Christian mantle which has fallen from her worthy parents now rest upon her and her household, and may they be cheered and strengthened by the same unfaltering faith in God which supported them.

LETTERS.

E. R. Clarke, Lizzie N. Fryer, A. H. Lewis, W.

Bonham, Mrs. S. J. Buel, Isaac Clawson, P. P. Richardson, E. Lanphear, Silas S. Clark, J. B. Kagarise, S. R. Wheeler, D. C. Green, E. R. Green Mrs. A. G. Vars, C. W. Threikeld, J. S. Bacon, C. S. Titsworth, O. D. Sherman, L. R. Swinney, C. Potter, Jr., O. C. Babcock, Mary Hoag, L. F. Randolph, W. F. Place, R. F. Higginson, D. A. Wellman, Charles Saunders, A. P. Saunders, H. D. Clarke 2, Geo. P. Rowell, E. P. Saunders, S. D. Davis, V. A. Willard, Mrs. E. N. Blackman, Joel Dewey, John Gilbert, A. C. Sanford, A. F. Barber, O. Maxson, J. Harris Emma Lanphear, U. M. Bab coek, Mrs B. F. Burdick, Mrs. A. S. Bartlett, B. F. Stillman, Flora M. Willmans, S. E. Rogers, Oscar Babcock, A. M.-West, Mrs H. C. Rogers, F. F. Randolph, A. D. Potter, H. A. Place, Mrs. M. F Wilkinson, D. E. Maxson, H. P. Burdick, J. H. Potter, Geo. B. Rood, P. M. Green, C. D. Potter, G. M. Cottrell.

RECEIPTS. Pays to Vol. No. A. B. Kenyon, Alfred Centre. **\$**2 00 40 52 40 52 40 52 2 00 40 52 40 52 L. M. Cottrell. 1 00 D. Bert Kenyon, Frederick Frank, Alfred, 2 00 Manning Livermore, 1 00 39 2 00 40 52 Mrs. Ezra Potter. 2 00 40 F. W. Hamilton, Wm. M. Potter, "
N. M. Lanphear, Andover, 1 00 40 2:00 40 Mrs. V. A. Willard, Belmont, 40 J. D. Mills, Wellsville, 2 00 Mrs. Sarah Enos. 2 00 40 2 00 40 Joshua Green, Petrolia C. M. Crandall, Portville, W. H. Merritt, Obi, A. C. Rogers, Little Genesee. Sebeus B. Coon. H. A. Place, Ceres, Oliver C. Babcock, Persia, 2 00 39 52 G. Stillman, Hornellsville, A. F. Barber, Norwich, Mrs. S. J. Buel, Mrs. B. F. Burdick, New York, H. D. Clarke, New London, 2 00 40 2 00 40 Mrs. J. Dewey, Oneida, A. M. Hull, Berlin Centre, Mrs. H. C. Rogers, Brooklyn, N. Y. David G. Stillman, Westerly, R. I., 2 00 40 2 00 40 S. L. Edwards, Jared G. Barber, Rockville, 2 00 40 2 00 40 Mrs. D. M. Crandall, N. V. Crandall, A. B. Kenyon, Mrs. P. C. Burdick, Wm. C. Crandall, S. C. Saunders. Babcock, 2 00 40 Eliza Colvin, Miss L. A. Crandall, Benj. Kenyon, Harris Lanphear, N. Henry Lanphear, 2 00 40 Henry Saunders, L. C. Burdick, W. W. Woodmancy, . P. Palmer. Chapman Matteson, Elmer E. Kenyon, 2 00 J. N. Barber, Mary E. Langworthy, Hope Valley, Joseph Langworthy, 2 00 B. P. Langworthy, 2 00 40 Joseph Crandall, G. E. Green, A. G. Boss, 2 00 40 Geo. A. Kenyon, Mrs. E. O. Kenyon, G. N. Crandall, Wyoming, 2 00 2 00 40 Miss. Susan Church, Canonchet, Mrs. A. G. Vars, Niantic, 2 00 2 00 40 Mrs. Minnie E. Vars, " E. Darrow, Waterford. Conn. Mrs. H. Lester. John Gardiner, New London, 2 00 2 00 C. S. Titsworth, Newark, N. J. 2 00 40 Anna S. Davis, Sr., Shiloh, 2 00 40 Benj. Campbell 2 00 2 00 40 2 00 41 2 00 41 2 00 40 40 1 00 2 00 40 2 00 2 00 40 Mrs. Mary E. Howe, Shingle House, Pa. 2 00 40 41 13 40 52 2 00

F. R. Saunders.

Emma Lanphear, Albion, Wis.,

Mrs. D. E. Lewis, Berlin,

. B. Satterlee, Berlin, N. Y., Flora M. Williams, New London B. F. Stillman, Lowville, John Gilbert, Berlin, Wis. Wm A. Babcock, Leonardsville, N. Y. O. D. Sherman, Mystic Bridge, Conn.,

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Jan. 5th, reported for the Recorder, by David W. Lewis & Co., Pro-duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

FOR LESSON LEAVES.

BUTTER. -- Receipts for the week were 14, 296 packages; exports, 1.720. Stock taken here 1st January was 86,000 packages. Entire choice dairies with tubs all on can be placed at 22 @ 26c. The market closes firm for choice butter. We quote:

Creamery, fresh...... Summer make.—@25 Home dairy, fresh..... -@30 20@24 entire.... 25@26 CHEESE.—Receipts for the week were 16,167 box-

es; exports, 24 194 boxes. We quote: Fine. Faulty. Factory, full cream.. 13@13½ 12 @13

Eggs.—Receipts for the week were 1,965 bbls. and 2,025 cases, and about 828 cases from Europe.

These Dutch eggs some of them run good and sell at

26 @ 27c. Market closes firm. We quote:

Limed eggs, per doz......20 @28 BEANS.—Imports for the week were 3,661 bags.

We quote: Marrows, per bushel, 62 lbs......\$2 65 @\$2 75 Mediums " 2 25 @ 2 50 DRIED FRUITS. - We quote: Apples, evaporated choice to fancy......12 @14 " poor to good...... 9 @11 Southern sliced, choice to fancy. 7 @ 84 poor to good...... 5

unpeeled peeled, sun dried, choice to fancy. 12 @14 unpecled, halves..... Blackberries 🔹

APPLES.—We quote: Baldwin and Greening, choice, per bbl\$3 50@\$4 00 " fair to good... 2 75@ 3 00 State, Winter, mixed lots...... 3 12@ 3 50

CRANBERRIES.—We quote: Cape Cod, fancy, per bbl......\$12 00@\$18 00 good to choice...... 10 00@ 11 00 Jersey, per crate...... 3 00@ 3 50 Poultry.—We quote:

BUTTER, CHEESE, Eggs, BEANS, ETC. Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittance for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime DAVID W. LEWIS & Co., NEW YORK.

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winter in the South, whether ex-perienced or inexperienced as canvassers, can pay their way and make money iast besides by taking an agency for "The Dixis Cook Book." For full particu-lars write to L. A. Clarkson & 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 he tsea.

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!

-Bantist Weekly.

"BONNIE MARGARET."

aflame with purple heather and patches of God, which is in Christ Jesus our Lord." yellow gorse, while the little hamlets that | In such strengthening and profitable disnestled in the shadow of the glens looked | courses as this the morning passed swiftly as if they were the abodes of peace and happiness.

of Scotland's Martyrs, nearly two hundred early dawn now pressed nearer to the walls years ago, when God's people were persecuted of the tolbooth. For it was announced that and slain only for asking to be allowed to the Provost had arrived, and soon he and worship him in spirlt and in truth, accord- Major Windram, at the head of a party of

The "puir hill folk," as the Covenanters street of the town, their sabres drawn and were called by their friends, were hunted | flashing in the sunlight. from one rocky fastness to another, "wanwere so narrow as to appear miraculous—| moved on in the direction of the sea. being, in truth singular interpositions of | Many were the expressions of sorrow and God's providence in their behalf.

him from observation.

creep into a narrow opening under a bank | martyr's crown of glory. injured and undiscovered.

hillside meetings for worship, and were either | steadily refused to do. shot at the time of their apprehension or and mode of worship, and conform to that deny us."

of their oppressors.

companion, although she had continued of the Lord Jesus: faithful and steadfast before the Council, was now cast down by many fears and fore- give thee a crown of life." bodings, as the time approached for the execution of their sentence. For, in case they sentence the land-mark, and her face forcibly drowned by the incoming waves.

needful rest and refreshment, had fallen in- | sight; but, as the old chronicle tells us, sang to a light "drowse," with her gray uncovered in a clear, loud voice several verses of the head leaning against the rough stone wall twenty-fifth Psalm: behind her.

Suddenly she started to her feet with a sharp, wailing cry.

"Oh, Johnnie, man, dinna leave me here to drown alane, all alane! Gin ye wad only gae wi' me, lad, and tak' a strong grip o' my puir 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? bonnic Margaret, as they ca'ye. Ah, me! I dreamed I was cry: back in the pleasant bit shieling on the green with my John and the wee bairnies that are | in and ta' the oath." a' dead and gane years ago. Then it seemed as if a great flood came to drown me, and I "dinna ye ken that if we be dead with sea monsters looked like the faces of the suffer we shall also reign with him." cruel men who threatened us and drove us alang with their pikes. Oh, lassie, I'm sore

afraid. "I, even I, am He that comforteth you;

Can na' ye tell me mair o' thae blessed words | tones:

she laid her head on her young companion's

"Deed and I can then," cried the girl, her eyes kindling. "The troopers shied 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 | girl, and I will save you even now."

and memory."

lieve in God, believe also in Me. In my fa- | prayer and praise until the water came up to ther's house are many mansions, if it were her lips. Then her uplifted face seemed to not so I would have told you, I go to prepare | shine with an ineffable glory, and, after a few a place for you. I will come again and re- more struggles, Scotland's maiden martyr ceive you unto Myself, that where I am, there ye may be also." went to join "the souls of those who were slain for the Word of God and the testimony

Then, pausing awhile, as if she were turnwhich they held. . . . For they loved not ing the leaves of a book, she began again | their lives unto death." with that sweetest bit of God's truth that is |

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 per-It was a beautiful morning in the balmy suaded that neither death, nor life, nor month of May. The sky was serene and angels, nor principalities, nor powers, nor 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 shall be able to separate us from the love of

away. High noon came, which was the time fixed for the execution of their sentence. But, alas! it was not so. This is a story | The crowd that had been gathering since ing to the dictates of their own consciences. | dragoons, came clattering along the principal

Then the two poor, defenseless women dering in deserts and in mountains, and in stepped meekly out, and being placed in the dens and caves of the earth." Often the midst of the rude soldiery, who greeted them escapes of these fugitives from their pursuers | with taunts and ribald jests, the procession

sympathy from those who accompanied them For instence, that of Rev. Alexander on their melancholy journey. Few had Peden, who, venturing from his hiding-place tasted a morsel of food that day, or ever to visit a sick neighbor, was so closely fol- kindled a fire in their habitations. For the lowed by the dragoons, who had him fully hearts of the people were very sore at this in sight, that he was only saved by the rising | pitiful sight of the two Margarets walking of a snow-white mist which enveloped him | so calmly along as if they were. "ganging to around like a cloak and completely screened | the kirk" on a sweet balmy morn. The younger woman supported and aided her the price of red hoods. On another occasion the same good man | companion's failing steps, golden locks minwas so hotly pursued that he had only time to gling with the silver, both soon to wear the

and lie down at full length. A horse of one When they reached the shore, or over of the troopers, plunging through the soft, which the tide had then begun to rise, a free wet moss above him, crushed into the earth | pardon was offered to each or both of the the bonnet or cap he wore, but left him un- prisoners on the condition that they should take an oath to abjure all connection with Yet many were taken, chiefly in their the persecuted covenant folk. But this they cents."

"If we have no part with Christ's dear brought to a mock trial and sentenced to servants," they added, "we can have no part death, if they refused to abjure their faith with him. And if we deny him, he will also

So they took the elder Margaret and bound On that bright May morning two women her to a stake, set far out into the sea, so were sitting together in a narrow cell of the | that the waves had already risen to her knees roughly built tolbooth, or jail, in the town of | thinking to intimidate her young companion Wigton in Galloway. They were both named | with the sight of her dying struggles. But Margaret; but while one was nearing her | before she was led away, bonnie Margaret threescore years and ten, the other had embraced and kissed her, praying God to be scarcely seen eighteen blooming Summers. with her, according to his promise, and add-She was full of life and energy, while her | ing, as a parting benediction, these words

"Be thou faithful unto death, and I will

did not take the oath of abjuration, they set in a position to watch the body ef her were condemned to be fastened to stakes friend, now sinking, now rising with the within tide marks of the sea, and slowly surging waves, until the last flutter of garments had disappeared, and all was over. The older woman, worn out by want of But Margaret was in nowise daunted by the

"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;

And am brought very low. My heart's griefs are increased, Me from distress relieve: See my afflictions and my pain

Because that I am desolate

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

"Oh, Margaret, my bonnie Margaret, gie brae side, where I used to live lang syne in, gie in, my baianie-dinna drown. Gie

"Whist, mither dear," replied the girl, cried cut. For the faces of the grewsome Christ, we shall also live with him? If we

Then another cried: the king?"

What a thrill ran through the fast-chilling | net to perdition." who art thou that thou shouldst be afraid of veins of the young martyr at the sound of man that shall die, and of the son of man the manly voice, sending the life-blood in edge of another year that will soon disappear the corner of the streets. If you have anywhich shall be made of grass?" aptly quoted crimson waves over cheek and brow! But, in the ocean of eternity. It is a good time thing to do, do it promptly; right on, then

Major Windram," cried several excited such a "happy New Year" as you never

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

"Take the oath, foolish and obstinate

Finding, however, that the heroic maiden Still kneeling, she repeated the greater | continued firm in her refusal, and worn out part of that comforting chapter, beginning: by what they called her "contumacy," they "'Let not your heart be troubled; ye be- left her to die. Her voice was still heard in slain for the Word of God and the testimony

But down through the ages, mingling to be found between the two covers of the Bible:

with that sweetest bit of codes it it is to be found between the two covers of the voice from the dead to the living: "I have "'Who shall separate us from the love of | found redemption through the blood of the

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

Mamie's father was dead, and her mother worked very hard. Mrs. Clark made pocket books for a man in Boston. She made a stopped working, then sat down. I sang in and useful, and likely to bring good fruits. great many for a very little money. It took his ears sweet songs of joy and mirth, and at A preacher should have three principles: 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 good than all the rest put together." 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 hers on. "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'

"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

"Here is one for forty cents," said the

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 "Well, is that all you have?"

agates and my best top for five cents." "And is that all?"

"No, sir; I let Frank Jones have two

"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

"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

TO-MORROW.

I often think of the illustration of the beautiful dove which flew into the chimney. great want in our churches to day is not A few prompt, strong flaps of the wing more numbers, but more Christians having would have carried it out into the air and the sunshine. But it fluttered down into the dark, sooty flue, and soon, blinded and 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 Jesus for help. grows stronger at every victory. Under the salvation; it is against you. To-day Christ "Margaret, canna ye just say, God save Cheever has forcibly said, "Faith in tomorrow instead of Christ, is the devil's decoy-

We are all now standing on the crumbling bonnie Margaret."

after a moment's struggle with the ties of configuration of configuratio backsliders to return to their "first love." they learn to talk slang, and they learn

"She has said it, my Lord Provost; she if you will give your heart to Him. Then, has said, 'God save the king.' Let her go. | indeed, you will know what it is to have knew before.—Dr. Cuyler, in Evangelist.

HIS DEVICES.

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

A story is told that he once offered a valnable prize to the agent who would do him the most good or win for his cause the great-

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.'"

an only beloved child. I smote that child dents who were desirous to accompany him with sickness, and it died." "Why," said home. At night Luther invited Dr. Pome-Satan, "that didn't do any good; hear that ranus to sup with him, and after supper father yonder now praising God and saying, said: "Reverend sir, you made it too long

fy their employer. At last another came, them there were always some weak and sick dull, hard life he was leading. I told him | thoughts in one sermon; but he must con-

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

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 al 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 day he went to a store and asked the man | 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 smitings 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 re sponse, I beseech you to arouse yourself from the first lurings of Satan's deceptive voice.

The Bible says pure religion and unde filed 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

more earnest piety among the people of God. Worldly Christian, awaken to a true sense of your danger! Remember you can not go suffocated by the smoke, it dropped into the out of the church into the world without flames of the grate beneath. This is a vivid | dragging others out with you. God hath picture of the human soul. If you will make made you your brother's keeper, and for the quick, strong effort of obedience to the many a soul he is going to hold you responsicall of Christ, you may rise heavenward. ble. Have you become weary of the re-The help, the grace, the strength are offered | straints of religion, and are you resolved to you. But if you do not obey him quickly, enjoy yourself for a season? Then do as you will find yourself sinking into the you please, live as you will, but remember darkness and blinding delusions which 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

Avoid taking the first step away from double process the heart hardens toward Christ. You know not what doubting soul God. In these wintry days the sun loses its | you may be hindering from coming to him, power, and the earth freezes rapidly as it or what timid friend or brother may be draws toward sunset. Time is not in your looking to you for an example though not favor in the great matter of securing your known to you that he is watching your actions at all. There is a rich blessing in store will save you if you accept him. But as Dr. for those who faithfully honor their God and Saviour.—Evangelist.

that seem like honey and the honey-comb?" I pray God to save him of His great In these Christmas days you may have a to swear, to smoke tobacco, and to do many Saviour born in your own soul, my friend, 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 Bugenhagen, 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 Another said I saw a father's heart set on | to his carriage, followed by some of the stumy child shall not return to me, but I shall in church to-day. I could not wait for the close of your sermon." The preacher could One after another came in, telling what | not deny this habit; but Luther told him they had done, but nothing seemed to satis- he ought to consider his hearers. Among had a new hood, and she thought she should have one too.

| The fact, nearly every girl in mamie's school saying, "I saw a young Christian earnestly working for Christ. I talked to him of the heessary for a preacher to express all his of the pleasures of the world. Finally he fine himself to that which is most necessary last I rocked him to sleep. And now yonder first, to make a good beginning, and not he is sound asleep." "Ah," said Satan, spend time with many words before coming "you've won the prize, you've done me more to the point; secondly, to say that which belongs to the subject in chief, and avoid Young Christian professor of religion, are ou sound asleep thus, by your example, step 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. Jutkins, who has not drank 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, aud no man can estimate how great that loss is.—Signs of the Times.

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A PREPARATION by fl Olmstead of Yale College application. It is made h together six or eight parts resin and stirring till co bright metalic surface it p effectually. It can be clean if it is desired and ca coal oil or benzine. Care have the surface both brig the application, as the con vent oxidinement, already

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

THE common nettle been recognized only as or destroyed; but now in Germany this weed cultivated, and an imme tile articles are manufac A Dresden manufactur it the finest thread kno which sixty miles in len and a half pounds.

CEMENT FOR RUBBE is softened in ten times water of ammonia, wh mass is obtained, which keeping some little tim hot water. In three of ture is perfectly liquific it will be found to soft soon as the ammonia e hardens again—it is sa thus becomes impervio to liquids. For cemen rubber material in any or other smooth surf highly recommended.

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venting any putr and the bituminou the capillary tubes; as with a shield and the pores, so as to moisture (water) an inferior porous tin wrong season, and rendered durable. creosoting is as foll thoroughly seasone dimensions. It is iron cylinder, fitted hermetically closed hermetically closed air pump. The now empty, the posote oil) is admitted the wood has received this manner, more means of hydrose pressure of 130 posquare inch. This until it appears the creosote oil has be which is determinately of the control of the control of the control of the creosote oil has be which is determinately of the control of the cont intended for rail intended for rain should absorb serve foot; and timber against marine is ten pounds of oil varies from 44. 5

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Popular Science.

A PREPARATION by the late Professor Olmstead of Yale College, admits of wide application. It is made by smelting slowly together six or eight parts of lard to one of resin and stirring till cool. Rubbed on a bright metalic surface it protects the polish effectually. It can be wiped off nearly clean if it is desired and can be thinned with coal oil or benzine. Care must be taken to have the surface both bright and dry before the application, as the coating will not prevent oxidinement already begun. R.

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. Who were the builders and how they contrived to move such masses of rock is a mystery. A monolith statue twenty-six feet high was attempted to be removed by Gen. Ballivian to LaPaz, but after moving it some distance the effort was abandoned. The head has however been recently removed and erected at LaPaz. This head weighed 2,700 pounds.

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. A Dresden manufacturer has obtained from it the finest thread known to the trade, of which sixty miles in length weighs only two and a half pounds.

CEMENT FOR RUBBER.—Powdered shellac is softened in ten times its weight of strong water of ammonia, whereby a transparent will grow in value as the years go by. If the support will justify the outlay, each number will contain mass is obtained, which becomes fluid after keeping some little time without the use of hot water. In three or four weeks the mixture is perfectly liquified, and when applied it will be found to soften the rubber. As soon as the ammonia evaporates, the rubber hardens again—it is said quite firmly—and thus becomes impervious both to gases and to liquids. For cementing sheet rubber or rubber material in any shape to metal, glass, or other smooth surfaces, the cement is

GAS ERUPTIONS.—Several eruptions of sulphurated hydrogen, a most deadly gas, occurred not long since at Missolanghi, which were of such magnitude as to greatly terrify the inhabitants, many of whom were nearly suffocated. The morning following one of the eruptions the sea was found covered with dead and dying fish. The eruption was accompanied by an earthquake shock. When we consider what immense quantities of deadly gases are pent up in the earth, it is marvelous that immense loss of life is not frequent from this cause. In the vicinity of the now nearly extinct volcano, Solfatarale, near Naples, Italy, there are numerous places in which deadly vapors of various sorts escape from the earth in great quantities, sometimes seeming to come out of the soil itself without any visible opening: Only an exaggeration of this constant action would be required to extinguish all animal life over many square miles of territory.

As is well known, the preservative properties of crossote are owing to its preventing the absorption of the atmosphere in any form, or under any change of temperature. It is noxious to animal or vegetable life; and it arrests all fermentation of the sap, which is one of the primary causes of dry rot and other species of decay in timber. The action of creosote—says Dr. Bale, in his work on "Saw Mills, their arrangement and Management"-may be thus described:

When injected into a piece of wood, the creosote coagulates the albumen, thus preventing any putrefactive decomposition; and the bituminous oils enter the whole of the capillary tubes, incasing the woody fiber as with a shield and closing up the whole of as with a shield and closing up the whole of the pores, so as to entirely exclude both of this WONDERFUL SCIENTIFIC treatment. moisture (water) and air. By using creosote, inferior porous timber and that cut at the wrong season, and therefore sappy, may be rendered durable. The Bethell system of creosoting is as follows: The timber is first thoroughly seasoned and cut to the required thoroughly seasoned and cut to the required A by Abbott. A grand chance. A \$4 book at dimensions. It is then placed in a wrought- the popular price of \$1 75. Liberal terms. The reiron cylinder, fitted with doors that can be ligious papers mention it as one of the few great rehermetically closed by means of a powerful ligious works of the world. Greater success never air pump. The pores of the wood being Publishers, Portland, Maine. now empty, the preservative material (creosote oil) is admitted into the tank. When the wood has received all that it will after this manner, more oil is forced into it by means of hydrostatic pumps, exerting a pressure of 120 pounds to 200 pounds per square inch. This pressure is maintained until it appears that the proper quantity of creosote oil has been absorbed by the wood, which is determined by a gauge. Timber intended for railway sleepers, bridges, etc., should absorb seven pounds of oil per cubic foot; and timber required to be protected against marine insects, etc., requires at least ten pounds of oil per cubic foot. The cost varies from 4d. to 5d. per cubic foot, according to the quantity of oil required. -South-

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EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley	•	1.05 PM 2.52 "	*	9.06 AM 10.26 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.24 " 11.04 "	4.06 °° 4.33 °° 4.58 °° 5.50 °°	11.20 "	12.14PM
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	12.00† M 1.85 PM 3 15 " 7.23 "		4.27 "	
New York	10.20 рм	7.10 AM	11.25 ам	

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca,

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, Perrysburg 9.44, Dayton 9.52, Cattaraugus 10.11, Little Valley, 10.26, Salamanca 10.42, Great Valley 10.48, Carrollton 11.09, Vandalia 11.20, Allegany 11.30, Olean 11.43, Hinsdale 11.58 A. M., Cuba 12.14, Friendship 12.33, Belvidere 12.41, Belmont 12.48, Scio 12.58 Wellsville 1.07, Andover 1.27, Alfred 1.45, Almond 1.54, arriving at Hornellsville at 2.05

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. 3*	No. 9
			110.0	110.
Leave New York Port Jervis	9.00 am 12.13 pm	6.00 PM 9.05 "	8.00 PM 11.40 "	8. 15 rm 12.55 "
Hornellsville	†8.55 рм	4.25 AM	8.10 AM	12.25†FM
Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at	9.85 PM 9.57 " 10.49 " 11 18 " 11.40 "	5.17 AM 6.02 " 6.25 " 6.48 "		1.05 PM 1.24 ** 2.22 ** 2.50 ** 3.30 ** 3.40 **
Salamanca	11.50 "	†6.58 "	11.20 "	3.45 **
Leave Little Valley Arrive at	12.32 AM		11.52 AM	4.85 PM
Dunkirk	3.00 "		1.30 рм	6 00 "

ADDITIONAL LOCAL TRAINS WESTWAR 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.06, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belviders 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.13, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 2.25 Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.58, Smith's Mills 6.31, Forestville 6.54, Sheriden 7.10, and arriving at Dunkirk at 7.35

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.

2	STATIONS.	15.	5.*	9.*	8.* 1	21.*	87.
I,	Leave Carrollton	A. M. 9.26	A. M. 6.50	P. M. 4.10	A. M. 11.50	P. M. 8.22	A. W.
p.; p.; p.;	Arrive at Bradford Leave	9.55	7.25	4.51	Р. М. 12.35	9.00	••••
th	Bradford Custer City Arrive at	10.00 10.10	7.30 7.42	4.55 5.07			7.00 7.18
	Buttsville	1	8.20	5.45			••••

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. 6.* | 20.* | 32.* | 12.* | 16. | 88.

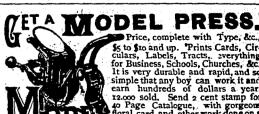
STATIONS. Leave P. M. A. M. A. M. P., M. P. M. P. M. $6.15 | \dots | 8.45 | \dots$ Buttsville 6.56 9.85 8.15 6.16 Custer City Arrive at 9.50 Bradford 8.25 6.36 Leave 7.20 6.18 9.55 2.40 4.15 Bradford Arrive at 8.20 6.35 10.46 3.20 4.55 ... Carrollton

7.25 A. M., daily, from Bradford, stops at Kendall 7.30, Babcock 7.40, Limestone 8.05, arriving at Carrollton at 8.20 A. M. 3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34; Limestone 3.44, and arrives at

Carrollton 4.01 P. M. 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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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: 22-34. March 8. Paul at Corinth. Acts 18: 1-17. March 15. The Coming of the Lord. 1 Thess. 4: 13-18; 5

March 22. Christian Diligence. 2 Thess. 3: 1-18.

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 kind-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

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 8. But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9. Therewith bless we God, even the Father; and there-

with curse we men, which are made after the similitude of 10. Out of the same mouth proceedeth blessing and curs-

ing. My brethren, these things ought not so to be.

11. Doth a fountain send forth at the same place sweet 12. Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water

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, 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 nd good fruits, without partiality, and without hypocrisy.

18. And the fruit of righteousness is sown in peace of them

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

DAILY READINGS. The lesson. James 3: 1-18. The connection. James 2: 1-16. Right, uses and wrong uses of the tongue. Prov. 10: 10-32.

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: 8-17.

GOLDEN TEXT.—"Ry thy words thou 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.

THE POWER OF THE TONGUE, 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 can not?

II. In strife. v. 9-16. What two uses of thetongue 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 envy ing 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.

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 3:2; 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

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 irrestible 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 ca pabilities. 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 inflamable substance in the world. Once set on | and its widely celebrated 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, 8. 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 car tame, unruly evil. A restless evil, full of deadly has over four hundred passenger conductors conpoison. 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 papers, or other information not obtainable at your 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 imposibility. 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

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. 1t 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 selfconceit 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

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 con sisting 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.



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I. J. ELLIOTT, Sheriff, By J. W. MOLAND, Deputy Sheriff. Dated December 24, 1883.

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