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The Sabbath Becorden.

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LOVELINESS.

"Beautiful thoughts make a beautiful soul, and beautiful soul makes a beautiful face." Once I knew a little girl,

Very ; lain, You might try her hair to curl, All in vain; On her cheek no tint of rose Paled and blushed, or sought repose! She was plain.

But the thoughts that through her brain Came and went. As a recompense for pain Angels sent: So full many a beauteous thing, In the young soul blossoming,

Every thought was full of grace, Pure and true; And in time the homely face Lovelier grew; With a heavenly radiance bright. From the soul's reflected light

Gave content.

Shining through. Shall I tell you, little child, If your thoughts are undefiled, You are sure Of the leveliness of worth; And this beauty, not of earth,

-St. Nicholas.

RELIGION BELOW THE ELBOWS.

BY PRES WM. W. PATTON, D. D., LL. D.

"A curious kind of religion that must be!" my readers will exclaim. "We have heard of head religion and heart religion, but this is the first time our attention has been directed to a connection of religion with the elbows, unless it be an awkward way of using the expression "out at the elbows"! And so I must offer a word of explanation, and must also disclaim being the privilege to enjoy a somewhat intimate acintance with the Rev. Horace Bushnell. of Hartford, Conn., our churches and our residences being not far separated. After my removal to Chicago, upon each annual visit to Hartford, it was my unfailing custom to call upon the good Doctor, and to have an hour's familiar talk upon the current topics of interest in the religious world. Upon such an occasion I was praising the earnestness and activity that characterized the Western churches, and the manner in which they carried into church work the enterprise which they display in business persuits. Suddenly the Doctor looked up, with one of his searching glances, and said, in his own idiomatic way: "I will tell you what is the difficulty with the Western style of religion; it is too much below the elbows!" That was a center shot, and produced a

marked impression. Many and many a time have I turned that queer phrase over in my mind, and considered its meaning and application. "Below the elbows" must refer to the forearms and hands. Certainly the human animal would be poorly off without this part of his organism. Wonderful is its construction, as Sir Charles Bell proved; and the expounders of Natural Theology have not been slow to put to use the facts, as an illustration of final causes in Nature. The thumb alone serves to differentiate man from the apes and the monkeys. Civilization has been conditioned instrumentallys upon what is below the elbows. Had those instrumentalities been lacking, human works had been few and rude. It will not answer to speak disrespectfully of these useful extremities. But then imagine a man alive only below his elbows! And these parts to be in perpetual motion! A kind of a jumping-jack! Or a very busy saw-mill, with an endless up and down activity. The conception makes one shudder, and then grow weary of the monotonous unrest. We must have a man with a beating heart, and a thinking brain—a man alive and active in every part, and also capable of quiet thought and fruitful imagination, of searching in-

vestigation and glowing sentiment. Allowing this, what is the application to personal piety and to religious characteristics? What is the type of religion of which Dr. Bushnell could say that it was "too much below the elbows"? In considering this one must not be in a heat, as if feeling hurt and affronted; nor hasten to retort with like speech, and to say that New England religion is too much above the eyebrows! That may be, and Dr. Bushnell's assertion be also true. Moreover, what that keen observer attributed to the West, may of our land. What if it has invaded the East, too, and become largely an attribute of our national religion? Let us coolly inquire into the facts. The idea of the Docthat, in Western Christians, the outward largely predominated over the inward; that the hands were more employed than the head and heart; that religion had not in it enough of elevated thought, calm purpose, thing in society worse than dynamite: but positively hurtful.

and symmetry and refinement of spiritual character. He deemed it too exclusively busy with external activities, with a round of visible duties, with a bustling stir, with an ambition to point to conspicuous, results that can be numbered and measured and the lesson that for nations as well as for men, weighed—so many committees organized, so many societies formed, so many meetings held, so many entertainments given, so many dollars raised, so many edifices built, so many scholars in the Sunday school, so many new congregations gathered. Probably he had in view the Martha type of religion, "the much-serving" tendency, which rushes around the spiritual house with a frantic zeal to have the hands only way of honoring the Master, and forgetful that he is equally pleased with the Marys who take time to sit at his feet, to look lovingly into his face, and to feed upon his gracious and instructive words. If there is an excessive tendency in this direction, there is much, no doubt, to excuse it. Faith without works is dead, and earnest souls will feel impelled to continuous action. The world surely calls for something to be done, to enlighten its ignorance, to comfort its sorrows, to cleanse its pollution. It is not to be saved by mere thinking or interior exercises of however lofty a nature. Jesus himself is described as "one who went about doing good." Besides, modern active piety is a needed reaction from the previous extreme of spiritual passivity. Our fathers had a type of religion that needed to run down out of the head into the arms and hands, and to exercise itself vigorously below the elbows. They could read and hear the driest doctrinal discussions with relish, and contend for technical orthodoxy, and spend hours in self-examination—many "hours of darkness"—and have occasional spiritual raptures, and yet send no Gospel to the heathen, institute no Sunday-schools, organize no Bible Societies, and grapple with no questions of reform. Their Christian lives largely lacked the practical element. In the author of the phrase in question. Its origin rebound from their contemplative and imwas on this wise. For many years it was my passive extreme, in which too much was and made too much of the hands. For, as there is a very dry orthodoxy, so there is a very dry outward activity, and the truly spiritual soul is left athirst by both. The activity which takes the place of love is very different from the activity which springs from love. There may be much of the "Le here!" and "Lo there!" and very little of the "kingdom of God within" the soul. There are temperaments, male and female, which delight in organizations, gatherings, bustle, and excitement, and what they call stir and progress, be the occasion secular or religious. They naturally carry their business enterprise, or their housekeeping talent into "church work"; but the work may be of the least spiritual character, and pertain to sociables, fairs, suppers, excursions, entertainments, and other plans for amusement and financial success, rather than to

> stitute the hands of the heart. Nor must we forget that any valuable power of the activity which we call "doing" resides largely in its being the repre sentative of Christian character. A single word spoken, a single deed done, in the very spirit of the Lord Jesus, by a soul in constant communion with him, is worth for spiritual results a thousand words and deeds not thus inspired, and which only yield festivity, amusement and dollars. And so let us aim to have a religion uniting the agency of head, heart and hands; a religion which shall have dignity and efficiency, repose and action, intelligence and sentiment, spirituality and enterprise.—Independent.

> the salvation of souls and the development

the temptation is to substitute social pleas

ure, or denominational ambition, or the

outward prosperity of one's own congregation

and Church, for personal devotion to the

Lord Jesus Christ. This would be to sub-

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 30, 1885.

Congress began the week with dynamite. The Senate took the lead in explosions of indignation relative to the crimes recently committed in London. Senator Hoar thought that in voting for the dynamite resolution he expressed the wish of Irish-American citizens among his constituents in the old Bay State. The Senator from Louisbe characterestic of more sections than one iana, Mr. Gibson, held that dynamiters placed themselves on a level with poisoners, that they were assassins. Senator Ingalls said the explosions in London were declarator's sharp phrase was that he thought tions of war against society, "They shook the foundations of every capitol in Christendom." He proposed to vote for the resolutions. Still, he thought there was some-

quiet meditation, holy reverence, lofty idea | namely; "the guilt and the wrongs that made dynamite possible. Helpless, hopeless poverty, and the oppression of centuries were the ingredients of dynamite." thought that these occurrences should teach there is nothing so unprofitable as injustice. The Junior Senator from Virginia, who has enjoyed the distinction of being called the handsomest man in the Upper House, assumed for the second time this session the role of the lone Senator. He spoke and voted against resolutions that could be construed as sympathy and tellowship with England, "doing" something every moment, as the referring to her as a government of cruelty and tyranny, and he earnestly championed the cause of poor, oppressed, struggling Ireland. Senator Hawley referred to the two occasions when the American people had solemn experience of assassination and from every tribe and nation, savage and civilized, came indignation. The crimes of dynamiters were far worse than those—they were "an insensate dash at humanity." He did not know what good the adoption of the resolution would do, but it did him good to curse these crimes. It does every part of the world good to hear denunciation from all other parts.

While this explosive subject was being agitated, there was an alarm of fire at the Capitol, and a rush for the doors. For a moment everybody seemed to expect an explosion and a repetition of the scene in the British House of Parliament. The fire proved to be in the file room of the House of Representatives, many valuable records narrowly escaped destruction.

While combustibles were in order, Congressman White indulged in an explosion intended to blow up the Speaker of the House. He claimed that Mr. Carlisle had discriminated against him in ruling that certain made of the head, it would be singular if matter should not be printed in in the Recwe had not gone to the opposite extreme, ord, referring to the Speaker as "that daughters of the children of men. Housecreature of the House." The popularity of the Speaker with both parties forbade any disrespectful allusion, and the Member from Kentucky was hissed from all parts of the Hall with a vehemence that is unusual even

in that demonstrative body. Captain Eads has been spoken of as the Congress that the world has produced. His strong point has been thought to be his ability to talk men over to his way of thinking. He has just failed, however, to carry Galveston harbor improvement. The wharf owners' ring, who have been co-operating with him were made happy by the promise that he would get an eight and a half million of Christian character. In other words, bill through. The River and Harbor committee propose to grant about \$750,000 for a beginning of the work and to pay Captain Eads a salary of 5,000 a year to superintend it, and \$3,000 for each foot of water gained. In the room of the Senate Committee of Naval Affairs, for some weeks Captain Eads displayed extensive models of ships, railways and other appliances proposed to be employed in his Nicaraguan ship canal. Only Senators, Members of the House, and others directly interested were invited to see the models in operation. This was the alleged trap to get Congressmen in a committee room to talk over the harbor scheme, for the ship railway bill was soon withdrawn.

The occupation of the lobyist is gone this session. Members of the "Third House" hang around, but are not making enough to pay their eigar bills. The session is too short for their methods, and besides the Congres sional mind is not inclined to legislation this Winter. It is directed rather to what is "brewing in the air;" to the political outlook; to the new order of things that the fourth of March will bring. The lobby is a thing of the past and of the future.

MISSPENT EVENINGS. — The boy who spends an hour each evening, lounging idly on street corners, wastes, in a year, three hundred and sixty-five precious hours which, disease than leprosy. Nothing can take it with the rudiments of almost any science. If, in addition to wasting an hour each evening, he spends ten cents for cigars, which is usually the case, the amount thus worse than wasted, would pay for ten of the leading periodicals of the country. Boys, think of these things. Think how much corner, or the cigar, is not only temporary,

NOBLE PURPOSES.

Recorder.

All our work and all our living should be Christian endeavor. In these days there are not only many opportunities but many ur causes, need the help of the hearts and and faithfulness. - Sunday School Times. hands of all good people. There is, of course, a limit to what we can do or give for such objects. The aid we give to any good. cause will depend quite as much upon the spirit and purpose with which it is given as upon the amount of our giving or doing. In our Sabbath-school work of the past has there not been too much aimless and halfhearted effort and teaching? Shall we not try, in this new year just begun, to be more earnest and faithful in this field of labor?

Let us be ready to take up and do as well as we can such work as is nearest us, and seems specially to need our help as Christians. Many of us are far-sighted. We see the need of mission work in Africa, China, and the islands of the Pacific while we fail to see the work God has placed right about us for our hands to do. We need a new consecration to Christ and more earnest devotion to his service. Can we not find for ourselves a motto in the following simple but beautiful lines:

"I live for those that love me, For those that know me true; For the heaven that smiles above me, And waits my coming to; For the cause that lacks assistance. For the wrongs that need resistance, For the future in the distance, For the goad that I can do.' -Christian Secretary.

BUSY-ABOUT WHAT?

This is a busy, busy world. With getting knowledge and with getting money, with getting into office and with getting out of office, with getting sick and with getting well, with business and social and family cares, all men are hurried and most men are worried. There are duties likewise for the hold cares must be attended to, and there are baby clothes to be made, and wedding dresses to be shaped, and mourning garments to be fitted, for life comes and death comes, and both require entertaining. Working early and working late, meeting present wants and preparing for future needs, doing, face by Ahab's charlot, seeking in a parable heedlessness. While we are busy here and we must be in this busy world, but we have no time to be busy over nothing; busy we should be, but not over such trivial matters here and there, that before we lift our eyes the Master shall have left us.—S. S. Times.

SHE TOOK OUT THE "IF."

A little girl was awakened to anxiety about her soul at a meeting where this story of the leper was told: "One day a poor leper came to Jesus and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean; and immediately his leprosy was cleansed." Well, this dear little girl, who was anxious, said: "I noticed that there was an 'if' in what the man said, but there was no 'ii' in what Jesus said; so I went home and took out the 'if' by granny's fireside, and I knelt down and said, 'Lord' Jesus, thou canst, thou wilt make me clean; give myself to thee." My beloved little reader, have you thus

come to Jesus? And if not yet, will you come now? Come to him; he can, he will make you clean—yes, whiter than snow. You are a sinner, and sin is a far worse if applied to study, would familiarize him away but the blood of Jesus. Come to him this very minute.—Seeds of Truth.

no good while in a salt mine, or salt warehouse, or a salt bin, or a salt cellar, or along of houses must have resided in the same with nothing but other salt. To be of use house for twelve months prior to July 31. money, you are wasting, for what? The salt must be in contact with—roughly rubbed The present agitation is to make the county gratification, afforded by the lounge on the into-something perishable and liable to be- franchise equal to the borough franchise. come unsavory. Perhaps you are a minister, stationed in a horribly wicked place, voters.—The Con-gregationalist.

drunken, Godless, profane, unclean, etc. The very spot that needs a lump of salt. Perhaps a young man says, "There never for some noble purpose. Especially should was such a wicked shop as I'm in-the it be so of all distinctively philanthropic and | drunkenness, filthiness, swearing-all around is evil." Just so, my dear young brother, —the very spot that needs a lump of salt. gent calls for earnest Christian work. The If the Lord has selected thee to be the lump Sabbath-school, the temperance cause, home of salt, take it with thankfulness and joy as evangelization, missions, and other good an honorable privilege, and pray for faith

HOW TO REACH NON-CHURCH-GOERS.

Our Saviour has spoken a great many words about non-church-goers. His parable of the good seed, his figures of the salt and light go with the command: "Go ye into all the world and preach the gospel to every creature. " There are too many people who don't go to church. We ought to consider them more than we do. Christ was the great missionary to melt the hardened, to cheer the downcast, to lift up the oppressed and bring the infinite compassion down to men. We are traitors to him if we limit. our compassion to our friends and families. Many do not come to church because they feel they're not wanted. They have gotten away from the sympathy of Christian people. Do not misunderstand and misinterpret the whole church because of the occasional coldness and neglect of some. No one can work with Christ's people for any length of time without feeling that they do desire the best good of men; they do desire the salvation of souls. Who are the people who do not go to

church? They are those of bad inheritance and bad environment. Those who live a mere animal existence: the anathetic, hopeless and wretched. Says Mrs. Browning: "Grief hath made us unbelieving." Again she says: "If, once in a while, we should see a flower dropping from heaven, we should attain a trick of looking up. " So if we drop among these heavily-laden ones the flower of sympathy, they may "attain the trick of looking up." If Christ came into these homes of misery they would be transformed by changed habits into homes of

OUR UNSAVED FRIENDS.

A minister of the Gospel, entering a parlor one day, was introduced to a lady who was descanting with all the love and pride helping, hurrying, most men and women of a true-hearted wife upon her husband. feel themselves sadly limited for time At last he said, "May I ask if your husband most successful engineer of schemes through as they rush through this life. How hap- is a Christian?" "Not quite, I fear, "she pens it, then, that they have so much time answered, "though he always goes with me to throw away? Busy, yet with leisure to to church, and is so kind and moral. I am pack the city theaters to overflowing night sure he is almost saved. " "Permit me to after night? Busy, yet at liberty to read remind you," tenderly replied the servant every newspaper horror and scandal? Busy, of the Lord, "that almost saved is altogether everything before him in the matter of the vet with time to waste over sensational lost." This faithful warning led her to such novels? Busy, yet with leisure to loiter in importuntty in prayer, and carefulness of club billiard rooms, or to chatter hither and living before her husband, that it was not thither over neighborhood gossip? "While long until he was both almost and altothy servant was busy here and there, he [thy gether saved. It is most important to reservant's charge] was gone," moaned the member the solemn testimony of the Lord man of God long ago as he lifted his sad Jesus, "He that is not with me is against me, and he that gathereth not with me, to warn the wicked king of the danger of scattereth." "Ye cannot serve God and mammon." There is, no neutral ground there, over our idle amusements or trivial between Christ and the world: and hence occupations. He-not the imaginary captive it is well to remind believers in his name of the prophet's parable, but the personified that those who are nearest and dearest to accepted time—may be gone. Busy indeed them on earth are his enemies, unless they are his open, positive and professed friends.

"How shall we escape, if we neglect sogreat salvation?" It is not necessary todespise, or even to reject, but a simple neglect of so great a salvation will launch the wrecked soul upon an undone eternity.— Rev. James H. Brookes.

WHEATON COLLEGE has at this time more students in attendance than at any one time for ten years previous; is out of debt; and has just received notice of a will executed in its favor, which is the third within a few years. In one case the testator has died and. the legacy inured to the College.

ENLARGEMENT OF THE FRANCHISE.

We are hearing a good deal about the enlargement of the franchise in England. Can you tell the readers of the Congregationalist, by a brief statement, what is the present limt of the franchise there? What classes can vote and what cannot? Is it required of all who vote that they pay a poll tax as in this

Franchise belongs in boroughs (a term cor responding somewhat to the city in this country) to all occupiers of houses of £10 rent per year, and to lodgers who occupy lodgings of the yearly value, unfurnished, of £12. In counties occupiers must tenant houses of the ratable value of £20 or be pro-THE SALT OF THE EARTH.—Salt is doing prietors of lands of £5 yearly value. There is no poll tax as in this country. Occupants

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

"What though thy power, compared to some Be weak to aid and bless; Be ause the rose is queen of flow rs, Do we love the heart's ease less? Others may do a greater work But you have your part to do; And no one in all Go .'s heritage Can do it so well as you.

A FRIEND of missions writes: "Enclosed find money order for \$5 to be used for For eign mission in China. I am a lone Sabbathkeeper in this city and a reader of the SAB-BATH RECORDER."

It is said that, the people of the Yuroba country, Africa, are superior, mentally, to the colored people of this country, being more provident and shrewd. There are few cases of murder, theft, and adultery, because these crimes are punished by speedy death, although the hearts of the people are exceedingly corrupt. They raise cotton, gin it by hand, and weave cloth in such looms as were used in the South before the war.

have lived to see this day. This week appeals especially to the women of our churches for sympathy, prayer, and support; and we hope they will furnish the whole amount of funds needed.

Interior, auxiliary to the American Board, held its sixteenth annual convention at Minneapolis, Minn., in October. The receipts proved, and its publication authorized at the for the year were \$48,240, and the expenditures about the same for the work assigned | mittee reported that Joel Greene had perthem by the A. B. C. F. M. The meeting formed missionary labor for 6 months and appears to have been one of special interest. 15 days; W. B. Maxson, one month and a There were many stirring addresses; and the appeals of women who have labored in heathen lands, were especially touching.

WE have written to Mr. Davis, of Shanghai, China, that we trink he can depend upon receiving about \$600 a year, principally from our Bible-schools, for the support of his boarding and day schools. He wishes to take into the boarding school only as many scholars as he can keep and care for for a term of years. Our schools responded admirably to our appeal last year, and \$400 of their contributions are now in the hands of Mr. Davis, and more will be sent when needed. We feel sure that our schools can raise \$600 again during the year 1885.

COBRESPONDENCE.

We give below extracts from letters received by the Treasurer and Secretary, because of the thoughtful and particular interest in our work which they reveal:

"It is with great regret I find myself unable to send but one dollar at present. I feel badly about it, but all I can do is to pray that this may do some good, and I will send the rest as soon as possible."

"I am greatly interested in this work in all its branches, amongst my own people and others. I am not striving to throw the of the tour. weight of influence far; small it may be, but no less important because it is small."

"I have thought for some years that our -denomination should have a missionary in Abyssinia. I also read an article on the subject in the April number of the Missionary Reporter, and have since thought much about it. That \$5 was the result of my thinking. If we all gave as the "Lord prospers us," his cause would be much better supplied. I do not think it best for money to lie useless when it is needed, so use that money as the Society may think best. Also find enclosed another \$5 to help the Society pay its indebtedness. I would send more, but I am a poor, girl. My father and also my only sister are invalids, and I must help | ledge, and the following is my apology. support the family. It takes about all I can make at school-teaching to do that, but I try to do something for the cause of truth when I can. I hope to be able to send more soon. We are lone Sabbath-keepers, and I spend most of my time among First-day people. our people."

a good deal of interest, and I think I have If this is not too late to be accepted I shall been profited. Probably I was too hasty. I | be very glad. was thinking more of building up our de-

help in this great work. I have always cember unusually severe Winter weather. I now thirty-five halls in Paris and its subthought we ought to do something for For- wish to say to you that I am yet hopeful as eign missions and in heathen lands.

Dr. Swinney. I am also deeply interested ster counties prospects are highly favorable. in our Western fields, not only because that In our own vicinity the people are wonderis our home, but because I see the people so fully confused over the Sabbath question, thoughtless of their future welfare; and and, from all I can learn, if the ideas of what few there are willing to serve God are "convenience" and "propriety" in the in need of help to build up the cause. I knew there were a good many of our people firmly settle on the Sabbath of Goo. in Dakota, but there are a good many more Generally I have to tell them I didn't know 6 visits; 400 pages of tracts, etc., distributed. they had moved West. Some are keeping the Sabbath, others are not. But very few take the RECORDER. Well, I will not trespass on your time, for I suppose you receive more letters than you have time to read.

MISSIONARY SKETCHES

NUMBER VIII.

The Seventh-day Baptist General Board of Missions convened at Shiloh, N. J., June 9, 1824. The following officers were chosen for the ensuing year: Eli S. Bailey, Presi-Dr. Swinney's medical work at Shang-lident; John Davis, Vice-President; John hai, is steadily growing in interest and im- | Langworthy, Jr., Treasurer; John Bright, portance. Her mother writes that she her- | Corresponding Secretary; Wm. B. Maxson, self is glad her daughter is in China and Recording Secretary; Jedediah Davis, Caleb seems to be doing good, and is thankful to Shepherd, John Bright, Executive Com-

A committee was appointed to draft a new constitution, to be presented at that session. It was voted to continue the publication of the Missionary Magazine, and E. S. Bailey, W. B. Maxson, Henry Clarke, Joseph Clarke. THE Woman's Board of Missions of the John Davis, of New York, and Matthew Stillman were appointed editors. A tract relating to the Sabbath was presented, apexpense of the Board. The auditing comquarter; John Greene, 3 months; Richard Hull, 12 days; and Daniel Babcock, Jr., 23 days. New appointments were made as follows: Lewis A. Davis, of Virginia, for Ohio and Indiana; Joel Greene and Job Tyler for "parts adjacent to Scott, and Black River, N. Y. John Greene, for the Black Hotel la Vielleuse on the Rue de Belleville. West, has recently chosen Mr. Wheeler, River country;" Matthew Stillman for eastern Rhode Island and adjoining parts of Massachusetts; and Amos Satterlee, Daniel side. Very soon their supply of tracts was Babcock, Jr., and Richard Hull, two months exhausted, but before they left the spot a each in southwestern New York and adjacent parts of Pennsylvania. The missionaries were instructed to encourage the organization of missionary and mite societies as auxiliary to the Board; and the Corresponding Secretary to write to decayed societies with reference to reorganization. A new constitution was adopted which differed from the former one principally in being more complete and elaborate.

JOHN GREENE'S MISSION.

Eld. Greene labored about three months, principally at Scio and Friendship, N. Y. Meadville, Pa., and in what is now West Virginia; traveled 1,300 miles; preached 72 discourses; baptized one person; and assisted in ordaining Peter Davis and Lewis A. Davis, of West Virginia, to the work of the work of the ministry. He expended \$16 53, and received \$41 90. Dea. Zaccheus Maxson, of Truxton, was with him during most

JOEL GREENE.

to Scott, Cortland Co., N. Y.; 1,040 miles traveled; 140 meetings attended; 90 sermons preached; \$7 64 expended, and \$27 54 received. Some gave evidences of conversion, and some embraced the Sabbath doctrine. He reported the prospect as encouraging for "traveling preachers of our connexion."

REPORT OF T. G. HELM.

SUMMERVILLE, Texas Co., Mo.)

I send you the within report though a month late, as I learn from Brother Rutreceived no instruction as to when I should attendants increased to the full capacity of report, and somehow I got the impression that the first report should should be made in January. I returned from Providence Church yesterday, where I learned from Bro. Rutledge that I should have reported the Would be glad could I get a position among first of December. I am truly very sorry that I so misunderstood the matter, and I "I read your comments on my letter with earnestly hope this is a sufficient apology.

I have been thrown off my line of missionnomination than giving to help the suffering ary work by the circumstance of my farm

to the success of the Sabbath cause in South I read with much interest the letters from Missouri; west of here, in Wright and Web-Sunday keeping were removed, they would

-Bro. Helm reports 7 weeks of labor; 5 than I supposed. People ask me frequently preaching places; 10 sermons; congregations if Mr. So and So lived near us in Dakota. of 60; 8 prayer and other religious meetings;

THE MCALL MISSIONS.

The McAll Mission, as it is familiarly called-more accurately the Mission Popu laire Evangelique de France—is now the most extensive of all the distinctively evangelical agencies in France—although the youngest of them all. Its beginning was so humble that no one would have thought of predicting even continued existence, much less success, growth, and a far-reaching and honorable fame. The story has been told, but is worth repeating, and may meet the eye of some who have not heard it.

Thirteen years ago, in the Summer of 1871, the beginning was made. The war with Germany had just closed, and Paris as well as all the rest of France was in desolation and mourning. There were few visitors from abroad, for the beauties of the city had been defaced and her inhabitants scattered by the war and the communal riots. Among the few who visited Paris at that time was Rev. R. W. McAll, a Scotch minister, who was then pastor of a large church in Hadley, a thriving country town in England. He and his wife had come to get a little rest from their work and look at the consequences of the recent battles. They were saddened by the ruin and havoc wrought by war upon the city, but more pered, until presently the religious senti deeply moved by the hopeless spiritual destitution which they saw. The French people had then a very kindly feeling for the English, for England had fed Paris during the days of the siege. Mr. and Mrs. McAl were therefore kindly treated and moved freely among the people. Seeing no better method of work then and there, and greatly desiring to be helpful in some way, they began to d stribute tracts as they went about from place to place.

One day—a memorable day, the 18th of August, 1871—late in the evening, as they passed through the streets, they came to the day-school missionary work in the Far helpers, which the use of opium inevitably Mrs. McAll stepped inside with a handful of | whom an experience of seven years. spent tracts, while her husband distributed to largely in active Sunday-school missionary passers and those who stood about the outman stepped out of the crowd which had gathered, and addressing Mr. McAll in a most earnest and respectful manner, said in effect: "We are very thankful for these little books, sir; the pity is we don't understand much about them; we need that it day School Times. should be explained to us; why don't some of you English people come and teach us your religion? If we had your religion we should not have suffered what we have." That was the beginning of the McAll mission. Those words seemed to them like a Macedonian call, and they could not put it away. Mr. McAll was not a young manhe was then fifty years old—and to leave his parish, leave England, home, friends, and associates, and to take up a new experimental pioneer work, seemingly very difficult in some of its phases, was a serious matter. It was only after long deliberation and prayer that these two heroic Christians decided to give the rest of their lives to the evangelization of Paris and France. And so, closing their work at Hadley, they returned to

Paris in 1871 to take up this new work.
As soon as Mr. and Mrs. McAll arrived in Paris, in November, 1871, he at once secured a place for public service; a hall, formerly a shop, about 30 by 20 feet in size, Six months and a half in parts adjacent near the Belleville station. A few chairs, a desk of plain wood, a harmonium, and a few paper texts, were the only furnishings. A sign outside: "Aux ouvriers; reunions morales; entree libre " — " Workingmen. moral meetings; entrance free "-was the only announcement of this great undertaking. There was no organization. No one but Mr. McAll was in any way responsible for the success or failure of the enterprise. The first meeting was held in November, 1871. Some leaflets with hymns were distributed, the hymns were sung; a bit of Scripture was read and some pleasant earn. est words spoken; some choice bit of religious literature was read by Mrs. McAll, and a short prayer and that was all. But their efforts were kindly received and began to show immediate results. The few chance the little room. Early in February, 1872, a second room was opened in Menilmontant about a mile from Belleville, and two more in April. And so the work grew. At first slowly and with no systematic support. A few friends in Scotland, and a few in England, gave money to help; a goodly number of French Protestants have helped heartily; were sent to help on the good work. But there was no organization. Room after room has been occupied. There has never

urbs where this McAll mission is preaching ing for a favorable opportunity to return to Christ; and in the various provinces of their posts of duty. France there are fifty-six other stations, not only in the chief cities, but wherever a speaker and an audience could be brought together. Even over in Algeria an outpost has been planted as a prophecy of the aggressive work for the great world beyond which evangelized France will do. During the year 1883 over 13,000 meetings were held in these various stations, and nearly or quite one million persons attended those meetings. Over \$60,000 a year is now required to carry on the work, and many times that sum could be most effectively used if it could be had.

The total receipts of the mission in 1883 including the whole field of Paris, depart ments, and Algiers, are given by the 1884 report as \$53,035 apparently not including the accounts of the work in Marseilles, Corsica, Nice, and Cannes, which swell the total to \$64,855, these accounts being separately tabulated. Of this sum \$15,251 was from England, Wales, and Ireland; \$14,799 from Scotland; \$18,715 from the United States; \$879 from Australia, Canada; \$13, 174 from France and Switzerland. The 1885 report will give the receipts for

the year just closed.—Christian Secretary.

RAPID GROWTH.

New enterprises of all sorts, religious as well as secular, have developed rapidly in Dakota during these last few years. Thus it happens that the city of Huron,—the county-seat of Beadle County, in the eastern central section of Dakota, -a city which had not a single religious organization until 1880, has now several growing churches and a number of self-supporting Sunday-schools. The first religious gathering in Huron met in the store of Mr. E. G. Wheeler, and in the same place a small union Sunday-school began its meetings, less than five years ago, with Mr. Wheeler as its superintendent "The Pioneer Union Sunday-school" prosment of the new community was sufficiently aroused to lead to church building. Several leading denominations came in to occupy the field, and new church edifices have been the result. Thus it happened that not long since Mr. Wheeler was called from being superintendent of the Pioneer Sunday-school to the superintendency of the Sunday-school of the Baptist Church of Huron. From this position he has again been summoned to one of more general importance. The American Baptist Publication Society, in selecting a man to have charge of its Sun effort in Dakota and Minnesota, had trained for work under the Society's auspices. Mr. Wheeler will, in the spring, assume charge of the Baptist Sunday school cause in the northern Pacific coast states, with his head quarters at Walla Walla, Washington Terri tory, during the summer, and at Portland, Oregon, during the winter months. - Sun-

A BRAHMIN'S CRY FOR LIGHT.

The Rev. James Stone, of the Telugu Mission, tells of a Brahmin who is preparing for the terrible ordeal of Christian baptism: "When he first showed an interest in our religion, I sent him a copy of the New Testament, in Telugu. Some time after. when the catechist was passing through his village about ten o'clock at night, as he drew near this man's house, he was surprised by hearing some one, in rather a subdued tone, reading, 'Let your light so shine.' He paused, and he heard the same person say, Your light! I have none. How can I get it? Oh, for this light!' The catechist asked who was there. In reply, the yard gate was opened and then, during the dead hours of the night, when all the others of the family were sleeping, all caste feelings being forgotten, these two conversed concerning the 'true light which lighteth every man that cometh into the world.'"

AMERICAN missions in West Africa are restricted and crippled in their operations by the fact that, wherever French colonies are established, it is the policy of the government to exclude all English influence in the schools, by requiring that the instruction be given in French. It is not against Protestantism, but against British influence, as promoted by the use of the English language, that these restrictive measures are directed. It has been proposed that French Protestant missionaries be employed at these stations; and it is also suggested that the missions affected be transferred to French Protestant societies, to which stipendiary grants shall

THE reign of anarchy in Zululand has

murdered. The exiled missionaries are wait.

THE Executive Committee of the Chinese and Benevolent and Protective Brotherhood in New York, held a meeting recently, at which various ways of circumventing the laws restricting Chinese imigration were discussed. But the speech of the occasion was given by Yet Sing Kee, who advised more legal measures. He pronounced the United States a good country, and asserted that when the use of liquor is discountenanced and educational restrictions are put upon the ballot and upon public offices it would be as good as China. It appears that with all her faults Yet Sing Kee loves America still.

ITEMS.

Rev. John H. Kilbuck and William H. Weinland, graduates of the Moravian Theological Seminary, Bethlehem, l'a., are to go as missionaries to take charge of the Moray. ian Mission among the Esquimaux in Alaska. Mr. Kilbuck is a Delaware Indian. Both gentlemen graduated with high honors from the Seminary.

Six of the thirteen teachers, employed at the South by the Woman's Home Missionary Association, are laboring among the poor whites, and this department of the work has steadily enlarged. Miss M. L. Minott, one of the teachers in Tennessee. has spent several month in giving an ac. count of her labors among this class of people, to churches at the North, and awakened much interest.

Not long ago the King of Uganda, Africa wishing to impress the first explorers with his skill in the use of firearms, took some of his women to serve as targets! Since then two of King Mtesa's daughters have been received into the mission church in Uganda, and are engaged in giving religious instruction to others in the royal harem. Nothing but the gospel could have effected such a radical change.

One of the American Board missionaries writes that the use of opium is greatly on the increase in China. One place, with only four or five thousand inhabitants, counts its victims by the hundreds, where not a person used the drug twenty-five years. Four-fifths of those who are apparently cured at the Peking Dispensary return to their pipes. The missionaries are sorely tried by the deceit and knavery, even on the part of trusted engenders

From Nebraska a missionary of the American Sunday-school Union reports his year's work: 21 new schools organized, with 70 teachers, and 582 scholars; thirty-nine other schools visited or aided, having 178 teachers and 1,711 scholars; books sold, in value. \$256 23, and given, \$62 11; Bibles distributed, 180; Testaments, 219; families visited, 458; addresses delivered, 144; new churches have grown out of his union schools, some of them for Scandinavians.

Dr. Nevius has made au estimate that there are, or were, in round numbers about 300,000 idol temples in China; and at the rate of ten idols to each temple, there would be 3,000,000 idols. These temples he estimates to have cost \$1,000,000,000! And the money which is spent annually by this people in worship and the repairs of these buildings, as well as the building of new ones, is simply beyond conception. In Soochow, one of the largest temples has recently been overhauled and repaired, at an expense, it is said, of \$70,000—largely given by one man, who thereby is supposed to get great merit.

A missionary born on Mount Lebanon. but having her education in America's best school, places the following good example before us. She says: "It is the custom among the nominal Christians in this land to set aside a small portion of the silk-worm cocoons for their church, an offering of first fruits. We advised our Protestant women to do the same, and they have given enough to send twenty Bibles to the poor, ignorant Nusairiyeh people in Northern Syria."

We can't get away from that "cent-a day" idea. It has in it such unlimited possibilities that it becomes positively fascinating. Only a cent a day for missions from all who love the Saviour, and the churches could soon overtake the world's necessities. One cent a day from our own membership, and we could leaven this whole Dominion with the gospel, and win Japan for Christ. But the thing looks so small that many ignore it altogether, and because they can not do a great thing do nothing at all. To such we might apply the words of Naaman's servant—"Had the prophet bade thee do some great thing wouldst thou not have done it?

How much more when he saith unto thee" give one cent a day?—Missionary Outlook.

In the Presbyterian church of Titusville, made made sad havoc with the mission work | Pa., Rev. J. Allen Maxwell, D. D., pastor, in that unhappy land. Revolution has fol- the ladies of the Home and Foreign Mislowed upon revolution, until now a sort of sionary societies are accustomed to hold a republic has been established that has some annual thank-offering meetings at which promise of a permanent existence. The Her- they make a contribution distinct from mansburg Society has been laboring for dec- that of the general congregation. The from the United Stttes even in 1872 funds ades with considerable success among offerings are presented in envelopes bearing these gifted people, and the unsettled state texts of Scripture, but no names, and anof affairs was used by the enemies of the nouncement is made of each inclosure as mission work to destroy the harvest of years. | well as of the total amount. The envelopes been a hostile demonstration from those who Not only was missionary Schroeder most are previously distributed, and are brought come to the services. The same simple cruelly murdered, but eleven stations were sealed to the meeting. The gift is, theremethods have always been pursued. The burned and destroyed, while the missionaries fore, voluntary, anonymous, and not made and better the condition of others. I am being so badly burned, which has hindered treasury has been often empty, but the work and the converts were compelled to flee. as the result of a special appeal on the occupance of the service.

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CHICAGO, Ill., Jan. 10. Editor of the Outlook, -I have been astor some of the articles in the January number of your paper. Those selected are mostly sound but many of the comments on them are, in r ment, positively wicked. No one can fe strongly on the subject of Sabbath-breaking I fully agree with your correspondent's concerning the sin of Sabbath travel, Sabb certs, &c., &c. But would it be right for n pear to the world to sanction it by throwin face of the whole Christian church the s that the fault lies with it? That really the p blameless in Sunday breaking while they er urday breaking. Does it not seem a bit arro a man, or for a number of men, to set their up in opposition to those of great and learn of many centuries? The first day of the week has been observ

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day, as the Sabbath. I could wish that you would give the sul careful study. Let not the professedly join voice with the avowed disbeliever. present appearance the New York German the Outlook stand together on a platform of for Sunday observance. This is not as i be. If your own study will not bring ligit question, I would advise that you apply from some of the learned fathers of the c could refer to many pastors and theologic ors who are abundantly able to give you conclusive proof of our belief.

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L. A. McAfe

Dear Brother McAfee, -Your favor of Je before me. Thanks for the interest you the work of the Outlook, even though you upon to charge us with being wicked, be dare to defend the law of God, and to insi-Church of Christ is under obligations to ol your haste you misjudge and misrepreser look, when you class us with Sunday reve the like. No page has been more carnest ing for the enforcement of the laws agains ing, and all its attendant evils, on Sunday, pages have been. But we have not done false plea that this should be done because bath breaking." If you are familiar with you know that there is not a word of aut calling Sunday the Sabbath, or a Sabbath, that there is no authority for charging any "Sabbath-breaking," who does on that day that is right or lawful to do on any day. look chooses to disregard the custom of a the Christian church—which minority he the last three hundred years, attempted t the name of the Sabbath to the Sunday, thus make stronger the weakness of a fall tion of the Fourth commandment—you ha right to charge us with wickedness and We set up no opinions of our own, in opp those of great and learned men of many as you intimate, with poorly concealed sar do set the plain statements of the Word of and venture to insist that it is true, and to even though it does strike at the heart of error of the church. I see by your reference to the legislation

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CHICAGO, Ill., Jan. 10, 1885. Editor of the Outlook, -I have been astonished a some of the articles in the January number of reading your paper. Those selected are mostly sound enough, but many of the comments on them are, in my judg ment, positively wicked. No one can feel more strongly on the subject of Sabbath-breaking than l do. I fully agree with your correspondent's opinion concerning the sin of Sabbath travel, Sabbath concerts, &c., &c. But would it be right for me to ap pear to the world to sanction it by throwing in the face of the whole Christian church the statement that the fault lies with it? That really the people are blameless in Sunday breaking while they err in Sat urday breaking. Does it not seem a bit arrogant for a man, or for a number of men, to set their opinions up in opposition to those of great and learned men

The first day of the week has been observed as the Lord's day from the days of our Saviour till the pres History will prove that statement. What is the force of Constantine's edict on this subject? Does it prove anything more than that, in his own day, there was a set of men attempting to upset a part of the Christian faith? Were not these simply following in the wake of those Judaizing teachers whom the Apostle opposed long before? What argument will you build on the actions of Constantine with reference to baptism? He commanded to observ the seventh day of the week, therefore we should observe it. He considered baptism as a means o washing away sins. Therefore we should follow his example and delay our baptism till at or near the time of our death. Not only has the first day of the week been observed by the church since the days of Christ and his Apostles, but it was observed by them as well. Read in the Acts of the Apostles and note the fact that as our Saviour rose from the dead on the first day of the week the Apostles commemorated it thereafter. Notice that all the recorded meeting were on that day. Notice that the risen Jesus sanctioned by appearing to them on that day. Read in the Gospel that after such a meeting Jesus led them forth and ascended into heaven. While engaged in one of their Sunday services the Holy Spirit was poured out upon them. Negative proof may be found in the fact that no observance of Saturday as Sabbath may be found after Christ's resurrection.

Will not those things point conclusively to the fact that the Apostles were guided in a special and wonderful manner by the Holy Spirit, observed the first day of the week as the Sabbath, and that this practice was approved by Jesus Christ? You con has changed the day set apart by the fourth commandment. That commandment does not specify any special day at all. Suppose I should write that Lattend to my business eleven months of the year, and the twelfth I set apart for a vacation, would you understand that I left business in the month of December? By no means. Just so it is with the God requires one-seventh of our days without specification. We know that from the time of Moses till that of Christ, the seventh day was the day given up to Him. Before the time of Moses we can say nothing, as we do not know. Only we do know that they they did have a Sabbath. The seventh day was the one, doubtless, because on it the greatest work of God had been completed. Christians have a greater work to commemorate. Hence, we follow in the way of our fathers, of the Apostles, and of Christ, and observe the first day as the Lord's

I could wish that you would give the subject more careful study. Let not the professedly Christian join voice with the avowed disbeliever. From the present appearance the New York German paper and the Outlook stand together on a platform of disregard be. If your own study will not bring light on the question, I would advise that you apply for help from some of the learned fathers of the church. I conclusive proof of our belief.

L. A. McAfee, 1060 N. Halsted St.

Dear Brother McAfee,—Your favor of Jan. 10th is before me. Thanks for the interest you evince in the work of the Outlook, even though you feel called upon to charge us with being wicked, because we dare to defend the law of God, and to insist that the Church of Christ is under obligations to obey it. In your haste you misjudge and misrepresent the Out look, when you class us with Sunday revellers, and the like. No page has been more earnest in pleading for the enforcement of the laws against rum selling. and all its attendant evils, on Sunday, than our pages have been. But we have not done so on the false plea that this should be done because it is "Sabbath breaking." If you are familiar with the Bible, you know that there is not a word of authority for calling Sunday the Sabbath, or a Sabbath, and hence that there is no authority for charging any man with "Sabbath-breaking," who does on that day anything that is right or lawful to do on any day. If the Outlook chooses to disregard the custom of a minority in the Christian church—which minority has, within the last three hundred years, attempted to transfer the name of the Sabbath to the Sunday, hoping to thus make stronger the weakness of a false application of the Fourth commandment—you have not the right to charge us with wickedness and arrogance. We set up no opinions of our own, in opposition "to those of great and learned men of many centuries," as you intimate, with poorly concealed sarcasm. We do set the plain statements of the Word of Jehovah and venture to insist that it is true, and to be heeded, even though it does strike at the heart of a popular error of the church.

I see by your reference to the legislation of Constantine, concerning the Sunday and other festivals, that you are not familiar with the facts of that period of the history of Christianity. If you were you would know that all such legislation sprung from a heathen, and not a Christian cult. You could not forget, if you had once carefully traversed the ground, that Constantine, as Pontifex Maximus of the Heathen State religion; assumed the same con-

which he and his predecessors had exercised over the | trample on GOD'S Sabbath, sneer at it as "Jewish" heathen religion, in which he had been reared. I and obsolete, filch even its sacred name for a man presume you think there is authority for saying made rival, and then assail any who dare to defend what you do in regard to the observance of the first | God's dishonored day. You seem to forget that God day of the week by Christand his Apostles. We find has any rights in this controversy! I will not do myself not a few good men who are familiar with the general | the disgrace of calling you a "religious crank," in statements of the catechism, and of the creeds con- return for your classification of the Outlook and its cerning the change of the Sabbath, but who have supporters. But permit me to suggest modestly, never carefully compared such statements with the that you seem to have followed so unquestioningally Word of God. I know that you would not venture in the popular track that there are many facts which to assert what you do, if you had compared your | you yet need to learn. statements with the New Testament, unless you presume upon an amount of ignorance on our part, which I take pleasure in assuring you does not exist. The Outlook makes no claim to great wisdom, but it pointing souls to the Lamb of God. It is a part of does claim to know what the Bible says, and it is his work that he devoutly loves; the Associate Ed not wholly ignorant of the teachings of the Heidle- itor is a devout layman, who is equally alive to the berg and the Westminster Catechisms. The deeper | truth that "He that winneth souls is wise." But the trouble my Brother, is this: many religious teachers, | Outlook sees you, and others, struggling with the like yourself, have taken it for granted that the pop- | problem of "Sabbath Reform" hopelessly, the tide ular view of the Sabbath question is correct, that the of Sabbathlessness rising year by year, the whole Sabbath was a "Jewish affair," with which Chris | church being demoralized by it, because you begin tians have nothing to do, and that it is an evidence | by teaceing the people that "The Sabbath is done of arrogance for any one to question that view. The away, is obsolete." Having thus taken the founda common people accept such general statements with- | tion from beneath your own feet, and having released out question, or disbelieve them in silence, and hence the church and the world from the authority of those who teach as you do, being unchallenged, con- God's law, you seek in vain for any influence which tinue ignorant of the whole truth.

specific day of the week, and acted accordingly. because it is the first day of the only week ever known, and which is measured by the Sabbath, as a specific day. You express the wish that the Outlook fessors of whom you speak. As to the "Fathers of the Church," we have not slighted them in our investigations, as the pages of the Outlook will show. What they have said is of value as a matter of history, but not as authority. The Bible alone is authority upon the question of the Sabbath.

With the best of wishes, and the prayer that you and the Outlook may be led by the Spirit of Truth into the best methods of opposing sin and error, and of checking the tide of Sabbath desecration which so threatens the whole land and the Church of Christ,

I remain, Yours truly,

A. H. Lewis. The second letter is as follows:

South Madison St., Chicago, Jan. 12, 1885.

Editor of the Outlook,—I have read your paper. I cannot help but feel sad that in this day and general tion, when we are flooded with light and knowlthat you and your co-adjutors are content to take the position you do, and to spend and be spent in tearing down our Christian Sabbath, and in its room foisting upon the people Saturday, the old Judaistic day—the effort is abominable. The Roman Catholic Church, guilty as she is of fearful sin, I do not think could be forced to stand on so mean and low a level as you and yours occupy. How men of common sense whose hearts have been touched with the Spirit of the Almighty, and have given themselves in their life and service to him, can dare to devote time, talent, and labor to the pulling down of the dearest thing, next to the church itself, that the disciple of the Master lays claim to, is something I cannot understand. I place it aside of other weaknesses that crop out in the lives of men who are termed "religious cranks." They ride that "hobby," and as long as they keep in motion like a child, imagine they are making advance, yet are standing still Il the while

Now my dear brother, think of the work the Fa ther has placed you here for; think of the vast field to be cultivated for Christ; think of the millions vet unsaved who have never heard the Saviour's name, and then ask yourself the question which each refor Sunday observance. This is not as it ought to deemed soul should put to himself, what am I doing to hasten the time when all shall know the Lord, to fulfil that wondrous prophesy that spans the future and gives zeal to our efforts and wings to our prayer could refer to many pastors and theological profess-ors who are abundantly able to give you full and cover the earth as the waters cover the sea? Do you when the knowledge of the glory of the Lord shall not see that instead of doing your part in bringing this to pass, you, an ordained minister of the New Testament, are engaged in blocking up the way, and causing the weak brother to stumble and the world smiles as it sees the church divided, while Satan re joices that a division has been effected in the army with banners. God in his great mercy may forgive you, and turn your dangerous weapon to his own glory, by making his ministers more earnest in ruarding the walls where you are making your onslaught. I do not stop to argue with you on this question. I leave that for others, but I cannot but thus kindly point out your flagrant sin, and you will tell me at the judgment that I spoke the truth.

What has been your record for the year just closed? Have you saved one soul? Have you lovingly and sweetly sat beside some one who tearfully inquired of you the way of life, and led that dear soul to the shadow of the cross? If you have not, is your work fruit, or wasted leaves? In God's name which? What are your arguments to dethrone the Sabbath in contrast to the pleading for the salvation of the lost? Do be wise for eternity. "He that winneth souls is wise," "they that are wise shall shine." Yours,

REV. JAMES M. BELDING

Dear Brother Belding,—I regret that the course of the Outlook gives you sadness, and that you are constrained to think that our "effort is abominable." The Outlook and the Seventh day Baptists, whom it represents, are not disturbed by any invidious com parisons you may feel called upon to make between them and "The Roman Catholic Church, guilty as she is of fearful sin." This same "Roman Catholic much darker than the present, upon the theory that | nish. the authority of the Church was sufficient therefor, gradually set the Sabbath of the Bible aside and instituted the Sunday as the chief weekly festival, in its stead. Now if it be true that we "Stand on a mean and low level," because we defend the Sabbath of Jehovah against this unwarrantable act of the Catholic Church, on the Protestant foundation that the Bible is the only source of authority in matters of religion, what shall be said of yourself, for accepting this same Sunday, from the Catholic Church, and claiming for it Divine authority? The vigor, not to say bitterness, with which you assail the Out look, fails to hide your own inconsistency.

I will not question your "common sense," and pi trol of Christianity, when he determined to take it ety, as you do that of the Outlook, but must say sifted, smelted, refined and coined before it

under the protection of the Roman government, that it is more than wonderful how good men can

You intimate that the work of the Outlook is op

posed to the work of saving souls. The Editor of the

Outlook is a Pastor, and is often granted the privilege

can lift them up. In this sharp, investigating age, it Your effort to cast doubt on the truth that the is useless to try to make men accept the theory of the Fourth Commandment designates a specific day, de- transfer of the Fourth commandment to the Sunday, stroys itself. You acknowledge that those to whom | or to see in the facts of history, anything more than the command was given understood it to mean a the authority of the church, and of custom, for the observance of Sunday. The mission of the Outlook You know equally well that the first day of the week is to show just such men as yourself that their efforts is known and designated, and its identity is preserved, | are vain because, however well meant, they are selfdestructive. We do not question your candor nor your earnestness; the latter is shown by the condemnation of which you judge us worthy. Nor do would study the question more deeply and carefully. | we claim that the popular ground is erroneous be-We have been devoutly doing this for twenty years, | cause of our opinion. We appeal to the facts of the and propose to continue our search with increasing | centuries, and to the verdict of history. Yourselves earnestness. We will gladly receive help or light | being witnesses, the Sabbatic observance of Sunday from any or all of those pastors or theological pro is on a steady and rapid decline in the United States, where it has had the most favorable opportunity for success, since the rise of the Protestant Reformation. Every earthly influence was favorable to the success of the "Puritan Sabbath" theory during our early national history. The theory was fresh in the vigor of youth. It dictated public opinion, and gave rise to the most stringent civil legislation in its own behalf. The earlier colonial governments were laid under a Theocratic idea which dominated all, and in which a more than Jewish rigidity appeared. Had it pcs essed the vigor of absolute Truth, and of consistent Biblical authority, it would have stood the test of succeeding years, as have the fundamental doctrines of the gospel. All of these, together with the true doctrine concerning the inspiration of the Scriptures, and the Person and work of Christ, have grown strong with the years of candid, and uncandid criticism, and attack. Exactly the opposite has been the history of Sabba h'sm in general, and of the Sunday Sabbath in particular. No Sabbathism and holidayism have in creased so rapidly under the teachings of the churches, that you fear even the Outlook, although its cir-

> That you are moved to say sharp things of us and our work, is an evidence that you catch a glimpse of the true state of the case. God help you to see more, until your eyes are open to behold wondrous things in that Law, which commands you, and all men, to to revere His Sabbath.

culation is confined almost entirely to clergymen, and

entirely to religious people.

With the kindest regard I am, Yours for all Truth,

A. H. Lewis.

Temperance.

"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.'

WHO TEACHETH LIKE HIM?

BY HELEN M. WINTER.

"Sermons there are in stones, Tongues in the running brook;" Kings thunder from their thrones, A child at the stars doth look-Who teacheth like Him?

O youth, thy nightly vigils keep O'er books of modern lore, The blossom owns its rootlets deep. The bird hath house nor store—
Who teacheth like Him?

Ears hath He given to hear, Hearts He would enter in; O, cease from anxious fear!
Be taught, O child, by Him—
None teacheth like Him!

JACKSON COLLEGE, Jackson, Miss., Baptist school for freedmen, six years old. has had an aggregate of 600 students, onethird women, and one-sixth preparing for the ministry. Five-sixths have had the teaching of common schools in view. This includes the ministerial students who are also teachers. The county superintendent says Church," at a period in the history of Christianity | he wants all the teachers the school will fur-

SAYINGS OF EMINENT SCHOLABS.

I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously, all the offices both public and private, of peace and war.

Your work is not finished when you have wrought the ore from the mine: it must be

can be of any real use and contribute to the | Internal Revenue Reports. They show the intellectual food of mankind.—Max Muller.

Education alone can conduct us to that enjoyment which is at once best imquality and infinite in quanty.—Mann.

Education is the only interest worthy the deep controlling anxiety of the thoughtful man. — Wendell Phillips.

The true purpose of education is to charish and unfold the seed of immortality already sown within us; to develope to their fullest extent the capacities of every kind with which the God who made us has endowed us.—Mrs. Jameson.

Education commences at the mothers knee, and every word spoken within the hearing of little children tends toward the formation of character.—Hosea Ballou.

The self-educated are marked by stubborn peculiarities.—*Isaae Disraeli*.

A man should live with his superiors as he does with his fire; not too near, lest he burn; not too far off lest he freeze.—Diogenes.

THE IMPORTANCE OF THE COMMON SCHOOL.

The mayors of New York and Brooklyn, in their New Year's messages, set forth the pressed the opinion that a new organization necessity of the kindergarten and industrial of the temperance forces should be effected education in the public-school system of on a broad basis, to conserve and give directheir respective cities. But, to a looker-on sion to this important reform. For this from without, it would seem that while purpose, after extensive consultation. a thousands on thousands of children of meeting was held in Boston, Jan. 1. 1885. primary-school age are still in the streets of at which "A National League (non-partisan the twin metropolis for lack of school-house and non-sectarian) for the Suppression of room, and many of the primary school- the Liquor Traffic," was organized, under buildings now used are almost unfit for the whose direction we now address the public. occupancy of human beings, the thing most needed to be done first is to build more primary school-houses. Industrial education and no weak, doubtful or one-sided meascan have no more solid basis than a thorough elementary schooling of all children, till the age of twelve, by those natural meth ods of which no man knows more than Assistant Superintendent Calkins, of New York. The one weakness in the school systems of both these great cities is still the shameful lack of proper accommodations and fit instruction for the overwhelming multitudes of school-children of this age. One great difficulty in this whole matter of schoolevery new recipe for developing "the mssses" and "keeping them within their sphere." going to such theorists and enthusiasts for guidance, instead of to the most approved and successful teachers and educators, to whom the common school is indebted for the kindergarten at one end, or the industrial training school at the other end, of our needful, to-day, in New York as well as New Orleans, is a first-class elementary school, by modern methods, for all children between six and twelve years of age, for city and country, for every class and every race. This is the bread and meat of educational life for our people; and the notion of doing this work by church, ornamental private, experimental industrial, or any other style of to pass round the cake to the French peasantry who were starving for even the husks that would keep soul and body together .-North-east Journal of Education.

CLIPPINGS.

A woman's college is to be affiliated with the McGill University in Montreal, the Hon. D. A. Smith having given \$50,000 for an endowment.

A course of study in decoration is to be added to the curriculum of the School of Drawing and Painting of the Boston Mu seum of Fine Arts.

In the public schools of Sweden four hours a week are devoted to instruction in the me-

Susan Fenimore Cooper is educating orphan children in industrial occupations in Cooperstown, N. Y. She is the daughter of the novelist, James Fenimore Cooper.

Education.

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

THE BUM CURSE.

The following figures clipped from a contemporary furnish food for reflection. We pay annually in the United States the fol-

TOWING DILIS.	0
Alcoholic Drinks\$900,000.	000 8
Bread 505,000,	000 l a
Meat 303,000	000
Iron and Steel	000
Woolen Goods	000
Sawed Lumber	000
Cotton Goods	000
Boots and Shoes 196,000,	000
Sugar and Molasses	000
Public Education:	000
Christian Missions 5,500.	000 l

rapid increase of the liquor traffic:

·	_	
	Revenues from	Revenues from
Years.	Distilled Liquors.	Fermented Liquor
1865	\$18,731,422	\$ 3,734,925
1870	55,606,074	6,319,117
1875	52,081,991	9,144,004
1880	61,185,509	12,829,803
1882	69,873,408	16,153,920
	74,368,775	16,900,615

The above figures also show: First, that the use of beer, ale, etc., does not lessen the use of distilled liquors; second, that revenue, being the financial life-blood of the nation, the enormous receipts from this source make it the most potent element of corruption in politics, and a positive danger to every department of government.

Increase of population, 1860 to 1870...... 22.46 Increase in alcoholic liquors consumed..... 44.55

Ratio of increase in consumption of liquors nearly double that of population.

Increase in population, 1870 to 1880...... 32.07 Increase in alcoholic liquors consumed..... 73.27

Or, nearly two and one-third times the ratio of increase in population.

AN ADDRESS

To the People of the United States.

Impressed with a deep conviction that an urgent exigency has arisen in the history of the temperance cause. a large number of persons in all parts of the land have ex-

A great contest is upon us. A dire and barbarous foe seeks to throttle the Republic. ures will suffice. The times call for combination, on a broad basis of unity.

History abounds in instances of the usurpation and tyranny of oligarchies which were overthrown only by the uprising of the people. A formidable institution, familiarly called the liquor traffic, exerts a dominant deadly influence in American society. Its tyrannizing power is felt in politics and legislation, in courts and juries, in trade and finance, in literature and science, in schools ing the people is the eagerness with which and colleges, in social and religious life. the highly educated classes, especially cer- An oligarchy of nearly two hundred thoutain types of cultivated ladies, catch at sand men, engaged in the sale of intoxicants, presume to claim the responsibilities and privileges of government over fifty Public men, too, often make the mistake of millions of people. How far it has succeeded in exercising its fatal sway is only too palpable in the evidences of wretchedness, crime, and ruin all around us.

Only a united movement of the people about all its progressive power during the can overthrow this malignant despotism. past generation. We have no quarrel with To combine, so far as possible, all present efforts, and to create new agencies for delivering society from the evils which have educational system. But the one thing proved inseparable from the trade in intoxicants, this National League has been formed. Its members do not think it wise to commit the organization to any political party, nor to form a new one. As a matter of history, they remember that oligarchies are usually overthrown by the people, and not by divided partisen action. The members of this League therefore do not favor entangling this reform with partisan affiliations. They schools, is like the proposition of the queen | believe their purpose will be soonest and best secured by keeping it clear of such embarrassments.

The work of the League must be largely to create and intensify public sentiment, seeking to build it up from the bottom line of true reform. Intelligent convictions in the hearts of the people, with God's blessing, afford the only sure basis on which deliverance from the alcohol curse can be reasonably expected. To produce, strengthen and enliven such convictions will be a large part of our work. The needed legislation and enforcement of law will surely follow. Public sentiment soon shows itself in legislation and administration. We propose to build the pyramid not from the apex, but from the base.

This League also invokes and expects to maintain the sanction of law, in what they. are willing to call a crusade against this great organized evil so much to be dreaded in the land. The dealers in liquors ask that they may be left to the same laws which govern other trades. But when a man sells an article the use of which takes away the judgment of him who buys, he must not expect to be left to the laws which govern other tradesmen, for the State must interpose and insist upon protecting those who are thus made unable to protect themselves.

Is it said that a common business and a common peril unite the dealers in liquors with a bond which makes it sure that they will act as one? We propose to unite against them a hundred times as many men and women, who believe that the liquor traffic brings grievous calamities to the land. We shall use every prudent and right method to carry out our purpose, and ask all good people, men and women, of all parties and creeds, to join us in such endeavors.

DANIEL DORCHESTER, Boston, President.

ALBERT H. PLUMB, Boston, Recording Secretary. MRS. J. ELLEN FOSTER, Clinton, Ia., General Secretary. JOSEPH D. WEEKS, Pittsburg. Pa.,

Treasurer. The following figures are from the U.S. | 36 BROMFIELD St., Boston, Jan. 12, 1885.

Alfred Centre, N. Y., Flfth-day, February 5, 1885.

REV. L. A. PLATTS, Editor and Business Agent, REV. A. E. MAIN, Ashaway, R. I., Missionary and Corresponding Editor.

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

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

All other communications, whether on bus ness or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

How many can say, as our correspondent from Farina says of that society, "The RE-CORDER is now taken in every family?" Won't pastors or others look after this matter a little?

which we are in so hearty accord as that the Independent, on Religion below the elbows. We ask for it a thoughtful reading.

THE Lecture Committee are fortunate in securing the services of the Original Fiske Jubilee Singers, for their entertainment at Chapel Hall, on Wednesday evening, Feb. 4th. The announcement of this entertainment will be sufficient to secure a full house.

THE severe cold weather and deep snow caused much irregularity, last week, in the running of trains, in consequence of which our mails were much belated; and possibly from the same cause, some of our RECORD-ERS and other mail matters may have failed altogether to reach our subscribers. We are always sorry for such irregularities, but we control neither the mails nor the weather.

tions of the American brethren to the work | than to take care what company they keep. is fully appreciated by those in whose behalf it has been undertaken.

Let us not be weary in well doing, for in due season we shall reap if we faint not.

Some weeks since, we printed an essay by Eld. N. Wardner, read before a Ministerial Conference, on the question as to whether Christians should join and fraternize with secret societies. A man who could speak from experience, being a member of two societies, sent a communication from the opposite side of the question, reviewing, in part, Bro. Wardner's positions. This article being endorsed by a life-long friend, also an Odd Fellow, we published. This week we give Bro. Wardner an opportunity to make an explanation and to reply to some strictures made upon his former article. "Here endeth the chapter."

REPORTS of revivals in the churches continue to reach us, and are a cause for rejoicing to all lovers of God and his church. But increasing years of experience and observation impress us with the importance of a - constant, thorough, and faithful training of young converts in the fundamental principles of Christian living. A very small part be given to elecution. Provisions have -of the church's duty to her young people is done when, under favoring conditions, she has led them to profess religion. To teach athem what constitutes a pure, noble, and godly life in the world, and to help them, by example, precept, and personal sympathy to live such lives, is far greater. We would not have less effort to secure the conversion of the young, but much more to have them live converted lives.

WE must again advise our subscribers not to pay money, in renewal of subscriptions to general "Newspaper Agencies." We have our own "Local Agents" in nearly all of our societies to whom money can be paid and who, in due time, will forward it to us. Where we have no "Local Agents," in most cases, a postal note can be bought, at a cost of only three cents, and forwarded with perfect safety. When this is not possible, a two dollar bill placed in a letter and carefully sealed is measurably safe. A registered letter is always practicable and always safe. But we have no connection with any agencies going about the country claiming | churches: to represent and collect money for all the

trouble and needless expense.

A DYNAMITE explosion occurred in Grand Street, New York, in the early morning of Feb. 1st. The explosives were placed under the windows of Garry Brothers, and much damage was done to the store of E. Ridley & Co., near by. The outrage is supposed to have grown out of a difficulty between Garry Brothers and the "Equality Association," concerning a discharged clerk.

On the evening of the same day a meeting of Irishmen was held in the same city to congratulate each other on the recent success of the dynamite plots in London, England.

clearly that the worst foe to Ireland is the Irishman; or that protective unions can do laboring men more harm than employers It is not often that we find an article with | by these wicked onslaughts. No good cause can be promoted by any such methods. Let which we publish in another column from all order loving people cry out against them.

POPULAR, estimates of character are generally not far out of the way. When a voung man becomes indifferent to public girls to join any organization to which facopinion, it may be fairly concluded that something is wrong within. One of the standards by which opinion is formed is the company one seeks. Like to like is a law of fin; on "Workingmen's Clubs," by the Rev. all life. This was beautifully illustrated in | Mr. Mottet, and on "Charity Organization the life of Paul which we are now studying in our Sabbath-school lessons. He and his companions seem to have taken especial pains, wherever they stopped for a day or more, to hunt up Christian brethren and pass the time in religious intercourse with them. The pleasure which these visits afforded to both visitor and visited is mutual evidence of Christian character. So now that person who find the most pleasure in the fellowship of Christians has at least one good evidence of his love to God. "We It will be gratifying to its many friends know that we have passed from death unto to know that Evangelii Harold is being re- life because we love the brethren." If, ceived with marked favor wherever it goes. | therefore, we are Christians we will seek Our Swedish brethren are doing much for it and enjoy Christian society; if we are not ory of the church. The devotional meetin the way of obtaining subscribers, and Christians we should seek their society and many First-day Baptists among them are tak- | fellowship that we may become true Chrising. The Swedish press has given it kindly tians, and share the Christian's joy because notices in consequence of which some sub- possessing the Christian character. We can as pastor. scribers have been obtained. The contribu- hardly give better advice to young people

AMONG OTHER DENOMINATIONS.

BAPTISTS.

The Baptists have 11 churches in Cincin nati, Ohio; 1 is German, and 3 are colored.

The progress of the denomination in Tennessee is said to be hindered by the lack of Baptist churches in strong centers of influence; a dearth of acceptable ministers for intelligent churches; and "once-a-month" preaching in 90-100ths of the churches.

The Kansas churches report contributions as follows: For foreign missions, \$1,680 37, besides \$418 57 raised by women's societies; for the Publication Society, \$1,174 71; about \$3,200 for home missions; and money has been subscribed to put a man into the field to work for the cause of education. 774 persons have been added to the mission churches; and 24 churches received aid in building to the amount of \$6,950; and there has been advancement all along the line.

Over 50 have been added to the Henderson Church, Kentucky, and over \$3,000 have been raised and expended on the house of worship.

Newton Theological Institution reports 54 students. Special attention is hereafter to been made for twelve lectures by eminent scholars; and for familiar lectures on various subjects, mostly by prominent pastors. Baptists in Sweden have been looked down

upon; but they are rising in social and political standing. Three have been elected to the national legislature for three years; and the dedication of a Baptist church at Gottenberg was attended by the mayor and other city officers, a circumstance indicating changes in public sentiment.

Baptists in Austria, Hungary, Poland and Russia are frequently and severely persecut-

Maryland Baptists are few and not rich. Only two or three outside of Baltimore are more raised nearly \$15,000 last year for interesting. church extension. Many churches report be full of zeal and liberality.

newspapers of the country. They make us preaching of the gospel, is the great agency | Many places, such as Westerly, Ashaway, in the salvation of souls and the building up | Plainfield, Chicago, Milton, Walworth, and | having once taken them, when misfortune or of believers in their "most holy faith," there

> Resolved, That it is for the spiritual interest and growth of our church that every family connected with the church and con- from our young people seems now to repregregation, should be provided with a religious paper of our own faith and order.

EPISCOPAL.

church was held last week to promote Christian | nominational affairs, but also the developwork. Assistant Bishop Potter presided. Papers were read and addresses made. Miss Emily Huntington on "Day Nurseries," referred to the good accomplished by institutions of this class, the great benefit accruing in the paper on the part of old and young; men." I cannot deny this, never having anfrom them to the children cared for and the germs of good unconsciously borne by the It could hardly be demonstrated more child from the nursey to the home of the poverty-stricken parents. Mrs. Richard Irvin, Jr., gave an account of the formation of a working girls' social society, which occupies a house in West twenty-eighth street, have any disposition to do, than is proven and the members meet there every evening. Classes have been organized in dressmaking, plain sewing, embroidery, cooking and singing. The membership entrance fee is twentyfive cents, and the organization is in part self-supporting. Six other societies of this character, Mrs. Irvin said, were at present being organized in this city. She commented somewhat bitterly on the refusal of shop tory girls belong. A number of other papers on work among the children of the poor and among work girls followed. Papers were read on "Training Schools," by Mrs. Grif Society," by Mr. Kellogg. Mayor Low, of Brooklyn, made a few remarks upon the subect of organized charity. Assistant Bishop Potter congratulated the Conference upon the valuable information and practical advice which had been adduced and made a very happy address.—New York Observer.

PRESBYTERIANS.

The Lafayette avenue church, Brooklyn, Rev. Dr. T. L. Cuyler, pastor, has now a membership of 1,960. The benevolent contributions during the past year amounted to \$17,780. The Bible-schools of the church number 1,360 scholars and teachers. During the last year the demand for pews was reater than at any previous time in the hisings have been largely attended. On the first Sunday in April next, Dr. Cuyler will complete twenty-five years of his ministry

One hundred converts recently joined the series of meetings.

Thirty of the thirty-three who recently joined the church at Lonaconing, Md., were from the Bible-school.

MISCELLANEOUS.

A union revival effort in Nashua, N. H., under the lead of Rev. S. H. Pratt the evangelist and Mr. D. M. Birdsall, gospel singer, has resulted in the hopeful conversion of many souls.

The Moravian says that about nine-tenths of church work is done by less than one-tenth of the members.

Communications.

OUR YOUNG PEOPLE.

In looking over the denominational prints, one sees comparatively little from our young people. Is it because there is comparatively olics, and Mormons. But we Seventh-day little done to encourage and stimulate our Baptists have long since learned that it young people to write for our publications? | not wise or safe to pin our faith to any man' An effort is being made to enlarge the sub- sleeve, however noted, and especially of those scription of the RECORDER. This is well; but if there is to be permanent and growing interest in the paper, it must interest the upon condition of an oath to keep them seyoung; and in order to increase our paper it should be made to commend itself to all classes of readers—a paper something like and the heart taken out, &c. I fail to see the Youths' Companion which, although by anything Christ-like in such demands or imno means a denominational paper, by its high moral tone and admirable management is neither by heaven, for it is God's thorne; nor made to interest both old and young, and | by the earth, for it is his footstool; neither has attained a weekly issue of nearly half a by Jerusalem, for is the city of the great million copies.

The Sabbath School Normal Institutes, held during the past year or two, have been instrumental in awakening much interest in yea, yea; nay, nay; for whatsoever is more writing by those whose ability in this direc. | than these cometh of evil." . The question tion has for a long time lain almost dormant. Little of this, however, has found its way in- Washington, Jefferson Davis, or any other to our public prints. The articles of travel which have been written for our paper have

certainly been of interest to its readers. Othself-sustaining. But they raise \$7,000 or er lines of thought might be suggested, \$8,000 a year for State missions; and Balti- which, if followed out, would prove equally

In looking over our denomination one iquity and danger of it, have withdrawn. revivals. The colored Baptists are said to finds a score of young people who are able to Forty-five thousand out of fifty thousand write intelligent and instructive articles, up- withdrew, in mass, after the murder The following action was recently taken on a variety of subjects. Many of these be- of Morgan. Would so many have thus in a church near Boston; and we wish the ing specialists, their articles would help us withdrawn, if they knew it to be a righteous example might be imitated by our own to look out upon the world, with something institution?

others could, we think, prove the correctness old age comes upon them, they stand by of this statement.

sent the extent of our effort in this direction. | money paid by the initiated member, which If the RECORDER is to be a denominational paper, it should have for its object not only A large meeting of ladies of the Episcoal | the upuoilding of a permanent interest in dement of literary tastes and talents. By such | and that he is prompted to solicit the privilege a course, two points would be subserved. of Masonry by a desire for knowledge, and a First, There would be a more lasting interest | sincere wish to be servicable to his fellow. and Second, Our young people of culture plied for membership; but I have many would be stimulated to higher endeavor, and | times inquired of Masons and Odd Fellows this again would lead to a more abiding in- what advantage there was in belonging to terest in our denominational affairs. Now their Orders, and do not remember to have our young people, with few exceptions, no heard the opportunity for extra knowledge. matter what their attainments, outside of or of being servicable to mankind, alluded to the ministry, are rarely heard from, and on as a motive; but, on the contrary, the indithe part of many their preparation and abil- | vidual advantages that may be secured, and ity, by disuse, are fast becoming latent, whereas it might be a power for good. We encourage all to a high literary culture, but what are our young people going to do with this culture, when they shall have attained it? How are we to retain our young people when we give them so little share in our affairs? Where are the writers for our publications coming from?

> With a vigorous effort to interest the young in our work, there would be not only an enlarged subscription to our paper, but our young people would take an interest in reading the paper. and a new interest in our denominational life and growth.

WARDNER WILLIAMS. WHITEWATER, Wis., Jan. 29, 1885.

SECRET SOCIETIES AGAIN.

In the issue of RECORDER for January 22d appears a review of my essay on Secret Societies, which calls for some explanation and

The statement, as published, that in the Master (Mason's) degree, murder and treason are not excepted, I supposed was corrected in my manuscript, before it was sent to the office, so as to make it correspond with the oath (No. 6) quoted further on, applying to the Royal Arch degree; but as I hurried it off, under pressure, I probably omitted to do Beavers Falls church, Pa., as the result of a it, thinking it had been done. I regret the mistake. But as Mr. Dunham does not call in question the correctness of the oaths I quoted, I take his silence to be an admission that they are correct.

He refers to Washington, Garfield, and other noted men as having been Masons, to prove that it is a good institution, or that it is not bad; but he omits to state how many such men withdrew fellowship with them. Washington wrote to a friend, not long before his death, that he had not attended a Masonic Lodge in thirty years. John Quincy Adams says, "The use of the name of Washington to give an odor of sanctity to the institution as it now stands exposed to the world is, in my opinion, as unwarrantable as that of my father's name."

Few systems could not be vindicated if such a method is conclusive. Many talented and good men, (as the world counts goodness), are infidels, spiritualists, Roman Cath who conceal the facts and principles which they wish us to accept and only reveal them cret under penalty of having the throat cut, the tongue torn out, the breast torn open precations. He says, "Swear not at all, king; neither shalt thou swear by thy head, because thou canst not make one hair white fore, that a case has recently occurred in our or black. But let your communication be, with every Christian should be, not what Mason, is, or has done, but what does Christ teach, and what example has he set? His teaching was all open before the world.

My reviewer quotes those who had joined the Masons, but makes no allusion to the many thousands, who, having seen the in-

and a burden upon their resources. But them, &c. This is no doubt true, and is An occasional article, sermon, or essay what any Insurance company does. They bind themselves to do so, in consideration of takes away every feature of real benevolence.

Again, he says, "Every man, before becom. ing a Mason, must declare upon his honor, that he is uninfluenced by mercenary motives. frequently they speak of them as being like a mutual insurance company. Do they mis. represent them?

What I said in reference to "religious mockery performed in the Lodges by infidels and scoffers," was upon the authority of adhering and seceding Masons and Odd Fel. lows. Did they deceive me?

Again, he says, "More prayers are offered in Lodges by chaplains, petitioning favors in Christ's name, than in any other form." This may be true so far as his experience goes: but it is only by sufferance. Can he show a printed prayer in the Rituals of either Masons or Odd Fellows, aduressed in "Christ's name," or any permission given to pray in his name, in their Lodges? I showed in my essay that all such address was ruled out of their forms of prayer by the highest authority in Odd Fellowship. Can he show the opposite by the same authority? No doubt such prayers are often offered where there are none to object; but how can a Christian consent to enter, or continue in a fraternity where he knows he can only have the privilege of praying to Christ, or in his name, by the mere condescension, or sufferance of the

My reviewer says, in regard to my reference to page 300 of Groshe's Manual, that the Grand Patriarch leads and guards their members to heaven, and furnishes them a passport for eternity, that it was simply used as a poetical finish to the preceding remarks. This is as I understood it; but little thought that the author would quote poetry as a climax to his teaching, which misrepresented what he was trying to inculcate. If he thus falsified Odd Fellowship, I do not see how I can be blamed for it. Notices read in the pulpit of sociables, &c., are never given as a conclusion or climax to a sermon, and therefore can bear no such comparison.

N. WARDNER.

LIBERTY OF CONSCIENCE.

Any form of oppression, ecclesiastical or civil, is contrary to the genius of Christianity and will receive divine disapproval.

Soon after reading the interesting and valuable production from the pen of S. P. S., recently published in the RECORDER, relating to the sale of the Seventh-day Baptist church property in Newport, R. I., I found among my files of papers, a copy of the Newport Mercury, of Dec. 11, 1875, containing an editorial article from which I make the following extracts:

SABBATARIANISM.

Roger Williams purchased from the Narragansett Indians the territoty situated up on the head waters of our bay, and named it Providence Plantations, saying he intended it as a place of refuge for all those distressed for conscience sake. John Clarke and his associates bought this island from the Aquidneck Indians, and named it Rhode Island, granting religious liberty to all the inhabitants. Hence, from the first this State has always been exceedingly careful of the rights of conscience. It is the more curious, therecity in which these rights seem somewhat

Mr. Elijah Macomber, a member of the sect of Seventh-day Advent Baptists, keeps a grocery upon Thames street in our city; and in accordance with his ideas, he shuts it up on Saturday, and desires to keep it open on Sunday. He did keep it open for the sale of goods upon Sunday until prosecuted for so doing by the city authorities, inasmuch as he acted contrary to law. The law of the State on this point is plain. Every person who shall do or exercise any labor or business, or work of his ordinary calling on the first day of the week, works of necessity or charity only excepted, shall be fined not exceeding five dollars for the first offense," etc. An exception is made by law, however, in favor of "Every professor of the" Sabbatarian faith or of the Jewish religion," who are permitted to labor on the first day Whereas the religious press, next to the en our sphere of observation and thought. cent of persons who will soon become a charge particular kinds of labor, as they shall not

he allowed "the liberty of opening stores for the purpose of trade and u dise" on Sunday. Yet, in "the villages in Westerly and Hopkinton granted them to keep open shop on Our readers will see that the la plicit; that Mr. Macomber violated and that the civil authority was legal fied in noticing this violation.

Concerning Mr. Macomber's other defense, "that the law was und tional" we are not able to prono opinion. We suppose the Suprem will settle that question. Concern abstract merits of the question, howe opinion is clear and positive, namel Mr. Macomber is to be congratulate calling attention to this law; that we all Sabbatarians, not only in West Hopkinton, but throughout the whol should have liberty to follow their re professions or vocations on the firs the week; that the Legislature should the law, so as to allow this liberty t individual Sabbatarian or Jew: that tory proves that the civil power ou to interfere with conscience in religio cerns; and that, especially, the whole character, and genius of Rhode Islan on the side of the most tender and sionate dealing towards all persons o and honest conscience who in religi cerns give evidence that they are ende to keep the commandments of the L Whether or not the "civil author

legally justified in noticing this viby Mr. Macomber, I do not propos cuss. The State has the law upon it books in direct contravention of the ples which governed its purchase of ragansett and Aquidneck Indians.

The love of our native land-t where the rays of light first met and the vision of our infancy—is as natu was to breathe the vital air wh rounded the cradle where our moth rocked us to sleep. What other would one be more delighted to c native land," than that consecrate liberty of conscience, by heroic men from oppression? But, the heart i with sorrow, and a blush mantles the when we hear of the oppression to conscientious minority are subjecte land which gave us birth.

It is mere formalism for a State claim its love for the liberty of its tants, or its desire for universal and at the same time enslave the sense of any one of its own citizens

It is but little wonder to me the "doubt," and less that infidelity by the side of the withered tree o rights and religious liberty, plante hands of Roger Williams and Joh

Some one has said that as all no in the cathedral at Pisa—the slar seats, the tramping of feet, the sp bustle of the crowd—are caught ened, harmonized, blended, and back from the dome in music; se no affliction, no grief, no loss, how to bear, but, under the over-arch of providential wisdom, power, an returns at last in melody.

Home Mews.

New York.

SECOND ALFRED. We have held some extra evening which have yielded good results; v hoping the Lord will graciously le the glory of his presence and the his salvation.

Our church has been remodel greatly improved for all purposes service and worship.

At our last Wednesday evening Rev. Wiser Martyn announced mination, henceforth, to remembe bath-day to deep it holy, and deep this notice of his change of views tice be made in the RECORDER.

May God be pleased to revive h Alfred, and so make glad the he his children.

Rhode Island. ASHAWAY

Our church and community ar a season of refreshing. Meetin church have continued each eve the Week of Prayer, conducted b tor and A. E. Main. The Biblebeen doing good work in the vin we are now beginning to see it Several have found the Saviour, more are seeking, who we believ seek in vain, as Christ has assure "him that cometh to me I will cast out." John 6: 37.

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Sabbath-day, Jan. 24th, A. E. Mai

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he allowed "the liberty of opening shops or stores for the purpose of trade and merchandise" on Sunday. Yet, in "the compact villages in Westerly and Hopkinton" it is granted them to keep open shop on Sunday. Our readers will see that the law is explicit; that Mr. Macomber violated the law; and that the civil authority was legally justified in noticing this violation.

Concerning Mr. Macomber's other line of defense, "that the law was unconstitutional" we are not able to pronounce an opinion. We suppose the Supreme Court will settle that question. Concerning the abstract merits of the question, however, our opinion is clear and positive, namely, that Mr Macomber is to be congratulated upon calling attention to this law; that we believe all Sabbatarians, not only in Westerly and Hopkinton, but throughout the whole State, should have liberty to follow their respective professions or vocations on the first day of the law, so as to allow this liberty to every individual Sabbatarian or Jew; that all his tory proves that the civil power ought not to interfere with conscience in religious concerns; and that, especially, the whole history, character, and genius of Rhode Island is upon the side of the most tender and compassionate dealing towards all persons of sound and honest conscience who in religious concarns give evidence that they are endeavoring to keep the commandments of the Lord.

Whether or not the "civil authority was legally justified in noticing this violation" by Mr. Macomber, I do not propose to discuss. The State has the law upon its statute books in direct contravention of the principles which governed its purchase of the Narragansett and Aquidneck Indians.

The love of our native land—the land where the rays of light first met and charmed the vision of our infancy—is as natural as it was to breathe the vital air which surrounded the cradle where our mothers first rocked us to sleep. What other country would one be more delighted to call, "my native land," than that consecrated to the liberty of conscience, by heroic men, fleeing from oppression? But, the heart is chilled with sorrow, and a blush mantles the cheek, when we hear of the oppression to which a conscientious minority are subjected, in the land which gave us birth.

It is mere formalism for a State to proclaim its love for the liberty of its inhabitants, or its desire for universal freedom, and at the same time enslave the soul and sense of any one of its own citizens.

It is but little wonder to me that people "doubt," and less that infidelity flourishes by the side of the withered tree of human rights and religious liberty, planted by the hands of Roger Williams and John Clarke. C. H. M.

Some one has said that as all noises made in the cathedral at Pisa—the slamming of seats, the tramping of feet, the speech and bustle of the crowd—are caught up, softened, harmonized, blended, and echoed back from the dome in music; so there is no affliction, no grief, no loss, however hard to bear, but, under the over-arching dome of providential wisdom, power, and mercy, returns at last in melody.

Jome Mews.

New York.

SECOND ALFRED.

the glory of his presence and the power of lars each. his salvation.

greatly improved for all purposes of public now worship in their new house. Meetings service and worship.

At our last Wednesday evening meeting, Rev. Wiser Martyn announced his determination, henceforth, to remember the Sabbath-day to deep it holy, and desired that tice be made in the RECORDER.

Alfred, and so make glad the hearts of all his children.

Rhode Island. ASHAWAY

Our church and community are enjoying itv. a season of refreshing. Meetings at the church have continued each evening since the Week of Prayer, conducted by the pastor and A. E. Main. The Bible-school has been doing good work in the vineyard, and we are now beginning to see its fruitage. Several have found the Saviour, and many more are seeking, who we believe will not seek in vain, as Christ has assured us that "him that cometh to me I will in no wise cast out." John 6: 37.

Sabbath-day, Jan. 24th, A. E. Main preached from 2 Chron. 7: 13, 14, "How we may

bring about a reformation." ing from an abscess.

New Jersey. SHILOH.

A most gracious work is in progress in this

the earnest labors of our pastor.

West Virginia. LOST CREEK.

We were highly favored last Winter in having Eld. J. L. Huffman and Eld. S. D. Davis preach for us at our protracted meeting. The sermons of Bro. Huffman were attended with power and the labors of Elder Davis in speaking and also in singing were blest with demonstrations of the Spirit. As the week; that the Legislature should change | a consequence a large number made a profession of religion and were added to the Church. This Winter when the time came for our protracted effort it seemed to be the general desire to get these brethren again, and accordingly Eld. Huffman came on Christmas day, but Eld. Davis was prostrated with fever after his return from Pennsylvania, and was able to be present at but one meeting.

On Christmas night Eld. Huffman began preaching and for nearly two weeks he mightily expounded the Word of God. As nearly all of our young people were gathered in last Winter, Eld. Huffman laid special emphasis on the great doctrines of the Bible in order to build up and establish the members of the church in the fundamental truths of our holy religion. Accordingly he preached on the nature of man, the nature and growth of sin, the necessity of a Saviour, immortality, eternal punishment, and eternal blessedness, illustrating and enorcing these grand doctrines with a wealth of illustration and a fullness of Scripture proof that was overwhelming to the sinner and comforting and strengthening to God's people. So mightily did he portray these solemn truths, that when at the close he asked all who believed in them and were determined to live a Christian life to come forward to the altar and give him their right hand, but few, out of a great congregation, hesitated to do so.

As the pastor I desire to thank God that our dear brethren and sisters and great num bers from other churches, have been so greatly blest and strongly grounded in the truth, by the labors of Bro. Huffman on Lost Creek. L. R. S.

Illinois. FARINA

Since the last writing, Winter has been upon us with unusual severity. The coldest weather of last Winter came in December. This Winter, so far, January stands ahead, with a fair prospect of beating most previous

The roads are in fine condition, the sleighing being excellent.

The Vice President of the Tract Board, Dea. I. D. Titsworth, has been visiting friends here recently, and while here put in some work for the Board as its agent in securing subscriptions to the fund of \$2,000 that it is making an effort to raise by direction of the Conference, to put the RECORDER We have held some extra evening meetings on a self-sustaining basis. He secured money which have yielded good results; we are still and pledges to the amount of \$550, three of hoping the Lord will graciously lead us into the brethren contributing one hundred dol-

of the same kind are now being held at the Methodist church.

Death has recently taken two young people of the village who were just entering upon the threshold of active life, whose this notice of his change of views and pract prospects for the enjoyment of a useful career were brighter than many, the son and May God be pleased to revive his work in daughter of Edward Richardson, Louis and Annie. He died near Los Angeles, Cal., whither he had gone for his health, she a week later at home. Two years since the mother was taken. The stricken household has the universal sympathy of the commun-

> Some of our people are doing the Exposition at New Orleans.

> All Seventh day Baptist families at this point now take the SABBATH RECORDER, that is, when it is not lost in transit or some other way as was the case last week. P. FARINA, Ill., Jan. 26, 1885.

Kansas.

MARION COUNTY.

I have just learned from a very reliable source that a German minister from Minnesota, came into our county and preached the gospel among the Russian Men-Our pastor is confined to his room suffer- onites with such clearness and force, that some seventy of them at once yielded to

their convictions, and are now observing God's holy day.

This occurred some twenty miles from Church and society. The membership is the writer at the little town of Hillsboro, greatly revived and strengthened, and many and having the information from one of the of the young are being converted to Christ. | most influential of those Menonite people I The fruit of patient faithful Sabbath- have every reason to believe it true, yet am school work is visible here, as well as that of at at a loss to determine as to what denomination this minister belongs; shall learn more of the particulars at an early day.

The western part of Marion county is mainly peopled with these Menonites, and affords a large field for missionary work, and is certainly worth looking after.

This field will require some one able to speak the German language.

The Sabbath question is being agitated in our immediate vicinity at this time; our Campbellite friends growing restless over it. God speed the time when the observance

of his holy day may become universal.

W. E. M. OURSLER.

Condensed Mews.

The Penobscot river is alive with ice men. The ice is thirteen inches thick and of the best quality. Fifteen thousand tons will be stored at Bangar this year.

A New York chocolate manufacturer says the use of chocolate in confectionery is becoming very extensive in this country. Last year he manufactured 1,500,000 pounds, and used a ton of sugar a day.

A vein of gold-bearing quartz 1,500 feet proad and nine miles long has been found in the Cohuttah Mountain, Georgia. The vein is said to be worth \$20,000,000.

An exodus of negroes from Anson county N. C., has begun. Men sent to Arkansas have returned with favorable reports, and the people are leaving by hundreds.

Mrs. James A. Garfield has been sued by woman named "Thankful" Tanner, for \$25,000. Mrs. Tarner was run over by Mrs. Garfield's carriage Dec. 22d, while in a pubbli square and she now alleges that she was seriously injured.

Mrs. Grant has given her consent to Vanderbilt's proposition to secure to the government the perpetual possession of Gen. Grant's war relics and souvenirs of his journey around the world. Mrs. Grant has been appointed trustee of the relies, and will hold them until the General's death.

Foreign.

General Stewart is reported to be doing well with his wound; the wounded in his high as their organs.—Boston Traveller. force are well cared for.

In the recent Paris senatorial elections the republicans returned sixty-seven candidates and the conservatives twenty, a republican gain of twenty-two.

It is reported from Shanghai, that a furious engagement has occurred between French and Chinese men-of-war off Watson. No details have been received.

The home secretary London has received information that the dynamiters have threat-ened to blow up the British museum. Extra precautions have been taken.

The revision of the English version of the Old Testament, after fourteen years of labor, is now completed, and will be published next Spring by the University presses of Oxford and Cambridge in several editions.

At the conference of representatives of British industries, upon the subject of wages, Charles Bradlaugh advocated a compulsory cultivation, under penalty of forfeiture, of all tillable lands at present uncultivated.

The canal which Germany intends to construct to unite the North and Baltic Seas is to be large enough to admit the largest war vessels passing through it. It is estimated that the work will be completed in five years.

A special from Rome states that it is un-A protracted effort has been made by the derstood in semi-official circles that Italy is Our church has been remodeled and is Presbyterian church for a revival. They prepared for war whenever an emergency arises to send 25,000 soldiers to Egypt to assist in the support of British authority.

The carnival of 1885 was inaugurated Jan. 26th, at Montreal, by the opening of all the toboggan slides in the city to visitors. Already a large contingent of American visitors has arrived. The ice palace is the center of attraction.

The United Irishman, of Dublin, denounces the recent dynamite outrages in London as the work of men who pretend to believe that they can serve Ireland by carrying on a campaign against stone walls and stained glass. The whole thing, the same paper says, is ridiculous, and it is difficult to believe that any sane Irishman can take part in these childish and criminal designs for the mere purpose of irritating the English Government.

SPECIAL NOTICES.

NEW YORK SEVENTH-DAY BAPTIST CHURCH Services every Sabbath morning at 10.45 o'clock, in the Historical Society's building, at the corner of Second Avenue and Eleventh Street.

PLEDGE CARDS and printed envelopes for a who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cen-

THE subscriber will give ten cents apiece for the following denominational reports: General Con ference, 1813, and American Seventh-day Baptist Missionary Society, 1835. A. H. MAIN, Ashaway, R. L.

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 Sabbath keepers in the city, over the Sabbath, are cordially avited to attend.

THE next session of the Woman's Christian Temperance Union of Allegany County will be held at Alfred, N. Y., Wednesday and Thursday, Fcb. 11 and 12, 1885. Mrs. Mary T. Burt, President of the W. C. T. U. of the State of New York, will lecture Wednesday evening. All are cordially EMBA A. Ross, Secretary.

The Mutual's Financial Marvel.

One of the chief marvels of modern finance is disclosed in the fact that the assets of the Mutual Life Insurance Company, of New York, amounted, on the 31st of December, 1884, to the amazing figure of \$103.876.178 51, within less than six millions of dollars of the capital of all the banks in New York States combined. Although this won terful result has been attained in the short period of forty years, by a company which started with no capital, with no experience in life insurance, and with no prestige to aid it, it, per se, is not the greatest marvel We find, on the contrary in the words of Frederick S. Winston, President of the Company, addressed to the trustees, on the occasion of touching the one hundred million mark, a greater marvel yet. Said he: "These assets are on a gold basis of valuation, and are believed to be worth, in open market, the amount now placed upon them. And, thank God! it is a clean pile—larg · as it is. Not a dishonest dollar is in it. Oppression, trickery, deception, usury, sharp practice, have not added a penny to its accumulations. We have had this simple watch word for our guidance-EQUITY; and no man, woman or child can truthfully charge this Company with voluntarily withholding that which was his or her due, or with strizing to avoid its just obliga

The curr nt statement published this week, in detail. shows: The Company has in force 114,804 policies, insur

It paid last year to policy holders, \$13,923,062 19. It paid to policy holders, in all \$216,094,211 28,

and has received from the same sources, \$276,237,

It has on hand belonging to policy holders, \$103, 876,178 51, which by the standard of 41 per cent. established by the laws of the State of New York, will enable the Mutual to pay all its obligations as they mature, and leave a surplus of over \$12,000,

Well might President Winston preface his report by saying, "With devout gratitude and sincere satis faction," he and his fellow officers called attention to the marvelous financial growth, this magnificent result in money, based in transactions greater than those of any existing institution, the guiding watch word of which is Equity.

THAT the Mason & Hamlin organs stand at the very head of instruments of this class in the whole world will scarcely be doubted by any one. Few among rival makers, even, will claim to make or gans equal to theirs; none to make better ones. Prices of Mason & Hamlin organs are a little higher than those of poorest, lowest priced instruments, but nothing in proportion to their superiority,
This company have just commenced he manu-

facture of improved Upright Pianos, which they claim are entitled by their superiority

ATTENTION of our readers is called to the advertisement of "Happy Hours at Home." Philadelphia, appearing in our columns this week. This is a beautifully illustrated periodical designed especially for home reading. To rapidly extend its circulation, the publishers offer to sen 1 it three months on trial for only twelve cents. A rich feast of good things awaits all who avail themselves of this very liberal offer. Read the advertisement and send for it.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending January 31, reported for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York, Marking plates furnished when desired.

BUTTER.—Receipts for the week, 24,829 packages; exports, 1,825 packages. Fresh last week's creamery make is wanted by the trade, and sells readily at 35@36. Long held butter has only a broken irregular demand at lower and irregular prices, with 17@18c. bid for Western creamery June make, and New York State dairy first entire offered at 18@20c., with sales at 15@16@17@18c., and occasional long dairies at 20c. The export trade has nolife or spirit, and domestic trade South and East is largely supplied wi h oleomargarine, which is preferred before long held, stale, flavored butter. There seems to be a stagnant condition of trade generally, nd the market for butter closes weak. We quote:

١	and the market for butt	er closes	Wear.	***	quote
		Fancy.	Fin	ie.	Faul
	Winter make creamery	35@36	30@	25	-@
	Fresh Fall make	25@27	20@	22	14@
	Entire dairies		18@	21	$14\bar{@}$
1	Summer firkins		18@	20	14@
	Western ladle packed.		15@		10@
	•				

CHEESE.—Receipts for the week, 21,876 poxes; exports, 21,043 boxes. A hundred boxes of fancy colored cheese sold this week at 12%c., 50 boxes fine white cheese at 12c. There is a weaker feeling generally, and almost no quotation for held cheese, and fine State cheese were offered on 'Change at 13c. without takers. Considerable parcels of Winter skims were sold at 2@21c. We quote:

Faulty Fancy. Fine.Factory, full cream.. 12 @13 101/0111 5@10 3 @ 5 Eggs.—Receipts for the week, 5,452 barrels. Held

eggs are quite unsalable, New York State firsts were

offered on 'Change to-day at 24c., with 22c. bid, and some of the foreign eggs have been sent back to Europe. New York State limed eggs, firsts, were offered at 18c., and had 17c. bid. Wy quote: Near-by marks, fresh-laid, per doz...... 29 @39

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 remittances 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 quality property.

DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods and letters.

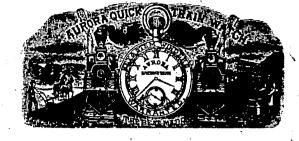
OUR SABBATH VISITOR. Is Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

TERMS.

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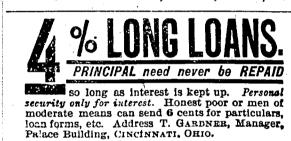
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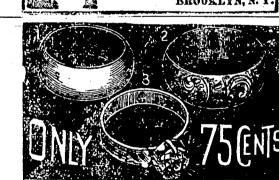


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Selected Miscellany.

A MIDNIGHT PRAYER.

BY MRS. H. I. RICHARDS.

Father, thou know'st how oft I've prayed That thine own will be done. That every doubt might be removed, Through faith in Christ, thy Son.

Thou heard'st the prayer, thou gavest peace, My soul was bathed in light, A Pentecostal blessing came, And scattered all my night.

Then help me at this midnight hour To closer draw to hee. That by thy presence, grace and power I may more holy be.

Let every thought and wish of mine Be echoes of thine own! May my whole heart a mirror be Reflecting thy dear Son!

O! help me with the eye of faith Thy guiding hand to see, Until at last I find a home In heaven, Lord, with thee!

OVERCOMING TEMPTATION

BY HARRY HOWARD.

"I'm just as provoked as I can be! never will speak to Sarah Brown again as long as I live-she's a hateful old thing!" exclaimed Minnie Palmer as she rushed into her sister's room one night after school.

"Why, little sister, what is the matter? What has Sarah done, now?"

"She hasn't done anything, but she told me that my papa drank—that he was drunk last Thursday night, and had to be brought home—there! I was so angry I had to hold on to myself real tight or I should have done something awful."

"Well, dear, I wouldn't mind what Sarah says, she's a very coarse girl and wants to hurt your feelings. We know that our father is not a drunkard so we won't care what others say."

But as she spoke, a feeling of fear took possession of her. Could it be? Could her noble father be growing a slave to his wine? She remembered, now, several times, when after an evening from home her father had remained in his room the next day, and her mother had said he was sick.

Alas! it was too true. The demon drink was fast overpowering the noble intellect of Dr. Palmer. Little by little the chain had been woven about him, and now his friends A long time before his poor wife had plead with him; had besought him, for her sake, with him; had besought him, for her sake, thinking of? Was it too late? Could he The stranger passed by the new made grave, And "Lillie, aged two," on the head stone read; the passed along his busy way. realized that he was bound body and soul. for the sake of the children, if not for his once more be a man? own, to break the chains asunder. But he would answer with a laugh: "Nonsense, her father's flushed face. wife, don't be so puritanical. I'm all right, all the men drink a little—does us good. When I see it is hurting me, I'll leave it off." So he went on from bad to worsestill he was not alarmed—still he said, "I can leave off any time." Only the week before he had been brought home from the house of an esteemed (?) citizen, insensible.

little sister's thoughts in another direction, sho went to her mother's room determined temptations. Need I say, that once again to know the worst. And the mother, when happiness reigned in the home of the Palshe knew the daughter's eyes were opened, told her all. Together they wept, and prayed that the dear one might be saved.

"O my darling coild! no one knows what | people. I have suffered, alone, those long nights of waiting—those long days of weary struggling to hide the sorrow of heart. I hope you will never know such suffering."

"Why didn't you tell me, dear mamma? How selfish I have been not to notice your noble woman who was always ready to help grief!"

bing sorrow into your heart. But I knew | that might lead to their ruin. The lesson that you must know very soon, for every- she tries to teach each one is, that only in form them what is to be sung, or, what is one knows it."

"How can papa do so? I shall tell him what I think and beg him to let it alone."
"No, dear, we will talk the matter over

and decide what to do; but don't let him know that you suspect him. I have prayed so long that I am sometimes almost discouraged; but I shall not give up."

Morning, noon and night these two offered up earnest prayers, and yet, seemingly, without effect. Dr. Palmer had been going down faster and faster. His practice was lessening, and the money came in very slowly. By close planning Mrs. Palmer had managed to live without incurring debt,

One night as the Doctor was starting for his usual visit to the fashionable restaurant, surprised, but said nothing, thinking that she would turn about after walking a few But she did not, and at last he eight of these common words: asked:

"Where are you going, Mary?"

I was lonely, as mother is busy writing an herself? Are we real poor?"

"No, no, child, only that other doctor gets all my patients," her father answered, but not without a twinge of conscience.

"You had better run home, now, Mary, this is no place for a girl."

"Please let me stay, papa. I guess any place that is good enough for my papa is good enough for me."

When her father ordered a glass of beer, she asked for one too. "Why, Mary, you shouldn't drink it,

"Why not? I guess what won't hurt my father won't hurt me. I think it's

pretty good." Dr. Palmer did not remain long that night.

The next night was the same, and the next also. Every time he started Mary was sure to see him and join him. But he never went in with her again. His mind, not being affected by the usual stimulant, was sufficiently strong for him to realize that unless he reformed now, and let all intoxicants alone that he would surely be ruined He went so far as to say: "Well, wife, haven't drank anything for three days, and I'm going to the club to-night and I sha'n't drink there-I've done with drink. I told you I could leave off any time. I'm not one of the weak kind."

But, alas, for poor human resolves! Without a higher help we can not overcome temptation. He went to the club but proved to all that he was "one of the poor weak ones."

The next morning when he was recovering from headache brought on by the carousal of the night before, he crept out into the garden to be alone. As he neared the arbor he heard some one sobbing.

"Why, Minnie, darling, what is it-what has hurt vou ?"

"O papa, are you a drunkard? All the boys and girls say so, and Jimmy Snow says that you are awful poor, and he shouldn't wonder if we had to go to the poorhouse before many years. He said his father sold you rum, and that he heard his father say that in two years he should own our dear down completely.

Dr. Palmer sank on to a seat, and bowed his head on his hands. Could it be possible that his child was suffering thus, and for him? Could it be that he—the successful physician, the proud father—could it be that he was a common drunkard? These thoughts flashed through his mind with lightning speed. How had he fulfilled the dream of his college days? How had he kept his vow to love, henor and cherish the one who had chosen him from all others who had left her home of wealth to become the poor physician's wife? How had he re-

Little Minnie looked up wonderingly at

be alone." •

Can I tell you of the hours that followed: No pen can depict the struggle of a soul almost lost, with its God.

For the first time in his life James Pal mer realized that he could not keep himself, They heard not the welcoming voices sweet, and that he must have God's help. He When Mary had succeeded in turning her sought and found that help that can keep one amid the greatest dangers, the greatest mers, and the wife was repaid for all her patience and tenderness, and the Doctor regained his old place in the hearts of the

young man owes honor and happiness to the standing. "I could not tell you, child, and thus many who would otherwise seek pleasures God's strength can they conquer.

> "Fathers, mothers, sisters, brothers, From the battle do not shrink. Let us fight to break the fetters Binding men to demon drink. And the God that watches o'er us Shall our strength and succor be, Till the last slave of the wine cup From its bondage shall be free."

-Morning Star.

TESTS OF PRONUNCIATION.

The following composition, according to are inwrought in their daily and most sacred a writer in the Homiletical Review, came emotions, are interweaving themselves in but that must come unless there was a from a Teachers' Institute in Pennsylvania. the very fabric of their spiritual nature. He asserts that not one in fifty will read it correctly at sight. Submitted to bishops, where the poison was sold that was working editors, professors, authors, etc., it has nevhis own ruin and the ruin of hundreds of er been read in his hearing with less than others, Mary started with him. He looked five errors, while he has known ministers of hymns designed for public worship should considerable prominence to miss twenty-

"A sacrilegious son of Belial, who suffered from bronchitis, having exhausted his "Oh, I thought I would walk with you. | finances, in order to make good the deficit, resolved to ally himself to a comely, lenient, article for the Atlantic. You know we and docile young lady of the Malay or Cauhave so little money now that she feels casian race. He accordingly purchased a obliged to do extra work. I wish she calliope, and a necklace of a chameleon hue, glories of the divine character, with the triwouldn't, it makes her head ache so, and, and having secured a suite of rooms at a umphs of the Christian faith, and the an papa, have you noticed how badly she looks? leading hotel near the depot, he engaged the ticipation of heaven in worship. It should I worry a lot about her. Didn't grandma head-waiter as his coadjutor. He then dis- not be injured in its spirit or weakened in die of consumption? What made mamma patched a letter of the most unexceptiona- its power for good by any artistic display in end Katey away and do all the hard work ble caligraphy extant, inviting the young which the sentiments of the hymns are lady to a matinee. She revolted at the idea, refused to consider herself sacrificable to his

knife, went to an isolated spot behind an science of song should be considered as much abode of squalor, severed his jugular vein, and discharged the contents of the carbine singer should not be a mere vocalist, makinto his abdomen. The debris was removed | ing an exhibition to delight the ear and reby the coroner, who from leading a life in gale the taste, but he should feel that he is the culture of belles-lettres and literature, to lead in a devotion. Christians should had become a sergeant-at-arms in the Legis- take sacred music into their own hands as a lature of Arkansas."

To the foregoing we append an exercise which contains, besides words from our common literature, many from the English Scriptures, especially some proper names, the right pronunciation of all of which few of our readers are accustomed to hear from the pulpit, or in the Sabbath-school, or at

"Habakkuk did not prophesy at Beershe ba, not at Bethabara where John baptized without a baptistery. Of Bethsaida, Emmaus, Cerchrea, Bethphage, Ephratah and Golgotha he does not speak. In his day ancestral customs ruled. Infants were wrapped in swaddling clothes. No fire was quickened by a bellows nor criminal hanged on a gallows. Telegraphy was unknown. Harpers took the place of pianists and of players on the violoncello. To a sovereign bows and courtesies were made. Men who never saw a spaniel, almond, nor apricot could conjure and mesmerize, be complaisant to diplomatists or caricature them. For restoratives they took balsamic drugs. Casting aside the bromides of allopathy and fond of hydropathy they frequented baths cemented securely with cement, and filled from gla- the lungs. bodies and clothing of the occuciers not yet studied by any Agassiz. There the Epicurean would bathe like a behemoth, is to debiliate, to lower vitality, and to im-There the herculean, bombastic bravado, with poniard in hand, would shout like mandarin, 'Ay and for aye' to some, and cast scathing looks at others. Spontaneity, trace the beginning of the disease to a chill buoyancy and prescience were often balanced by chicanery, simony and badinage. the cold or damp air, wearing perhaps thin Spermaceti had not become as now an aux- shoes and insufficient clothing. If these old home, and that he should have all our liliary of homage. But in the age of Tac- facts were generally understood and acted pretty things"—here the poor child broke cheus and Cleopas, of Eliscus and Caiaphas, of Rachel, Bernice, and of Queen Candace, there came a great change."

> friends of these exercises let us know the degree of proficiency found?—Morning Star.

ONLY A BABY.

Only a baby." the woman said, Who fashioned the tiny shroud that day; 'Only a baby," the sexton thought, As he laid the little form away.

With, "Only somebody's baby dead."

With aching heart and tearful eyes A mother sat by her hearth alone. "Run away now, darling, papa wants to Only a baby? Out of her life The light and joy and hope had flown."

> Only a baby! The deathless soul - Now helps to swell the heavenly song While the mother weeps in vain the child That is all unmissed by the heedless throng.

The shining angels hey could not see, Nor the Saviour, who stood with open arms Saying, "My child, come unto me!" -Christian Statesman.

· VÕLUNTARIES IN CHURCH MUSIC.

Our friends of the pews complain that much is sung in these voluntaries that is Mary is a woman now, but the lessons unintelligible; and if not in an unknown learned in her girlhood have had great in- tongue, it is in words they cannot distinfluence over all her life. She is an earnest guish, hence in this part of the service they worker in the temperance cause. Many a cannot worship in spirit nor with the under-

The congregation professedly participathim. In her pleasant home are welcome ing in the worship have a right to know what is sung and to require of the minister who conducts the service that he shall inmore reasonable, be able to designate in the book before them the words to be sung, that they may follow the music intelligently. Whatever is performed by the choir should have the approval of the one who is responsible for the conduct of the worship.

Those who go to the house of God for worship want worshipful music. In the aggregate, there are millions every Sabbath who find in the service of song appropriately conducted a thousand pleasing associations clustering around the hymn sung. The sentiments expressed in the words sung Whatever will add to the benefit to be derived from public worship is to be encouraged, and whatever is adverse to its intelligent and spiritual observance should be discarded. John Newton said, "Christian be characterized by perspicuity, simplicity and ease." Affectation or visible artifice in them is worse than excess of homeliness. Much more is this true of the music in which they are rendered.

Now, music demonstrates its richest value, its sweetest and most irresistible power when associated with the Christian religion, with the mercy of God in Christ, with the

There is often a loss of the proper effect designs, and sent a polite note of refusal; of the pulpit through the music, for which on receiving which he said he would not congregations and churches should feel responsible, and in view of which the minister comms.

a part of devout worship as prayer. The part of worship, and not leave it to take its own course as a mere superfluity or art and its effects as a species of mere enchantment in connection with religious service.

The Rev. Dr. Leonard Bacon, many years ago, gave the following very sensible piece of advice that is still timely:

First. Remember that singing in a religious assembly is not of the nature of a mu sical exhibition; but a serious and important part of the worship of God.

Second. Remember that the words sung are not for the tune, but the tune for the words. The tune, therefore, should be selected, not for its novelty, nor for the sake College, and the Hospital and Dispensary adjoining of showing how well you can perform its give special advantages for practical studies unsur difficult passages; nor even for its intrinsic beauty considered merely as a piece of music; but simply because in that tune the words can be fitly and expressively uttered. -Christian Secretary.

BAD AIR.

When a person has remained for an hour or more in a crowded and poorly ventilated room or railroad-car, the system is already contaminated to a greater or less extent by breathing air vitiated by exhalations from pants. The immediate effect of these poisons then, in his barouche, return exhilarated. pair the natural power of the system to resist disease. Hence it is that persons who are attacked by inflammatory diseases, as pneumonia or rheumatism, can generally felt on coming out of a crowded room into upon, thousands of lives might be saved every year. It is a well-known fact that men who "camp out," sleeping on the Will some of our readers who test their ground at all seasons of the year, seldom have pneumonia, and that rheumatism. with them, comes, as a rule, only from unwarrantable imprudences. There are two facts that should be learned by every person capable of appreciating them, and should never be lost sight of for a moment.

> One is that exhalations from the lungs -the breath-are a deadly poison, containing the products of combustion in the form of carbonic acid gas, and if a person were compelled to reinhale it unmixed with the oxygen of the air, it would prove as destructive to life as the fumes of charcoal.

This is an enemy that is always present, in force, in assemblies of people, and only a constant and free infusion of fresh air prevents it from doing mischief that would be immediately apparent. The other fact is that pure air is the antidote to this poison.

The oxygen of the air is the greatest of all purifiers. Rapid streams of water that pass through large cities, receiving the sewage, become pure again through the action of the air after running a few miles. Air is the best of all "blood purifies." Combined with vigerous exercise to make it effective, it will cure any curable case of consumption.—Hall's Journal of Health.





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MODERN MUMMIES.—A Paper Thomas Bayley, chemist of Birmin was among those communicated to cent Social Science Congress. The of the paper points out that cre immediately subsequent to burial, present advocated, would undoubted! facilities in the way of poisoners an criminals. He proposes therefore t the body for a certain time after deal treat it in such a manner as to avoid faction. The bodies according t method would be loosely but com enveloped in cotton-wool, within ai cases of open construction which we rivetted up. They would then be e in underground galleries lined with vious cement to a current of cold a air, from which the garms capable citing putrefaction would be remo filtration. The cooling would be by machinery working on the com air principle, and the air traversi chambers would be dried by chemical of which there are several suitable. thorough cooling would be necessar after a time the drying could be effe a higher temperature more rapidly process would result in the forma mummies with white integument sir those produced by the most efficie costly system of embalming in Egypt. Attached to each dehydro which is the name proposed for the b where the new process would be con there might be established cool m chambers for bodies awaiting inquest. treatment the bodies might be cre

Hoyular Science

NEVER before has there been an ceremony so significant of the scient provement and advancement of the that which took place at Wash December 19, in opening the Exposition, at New Orleans. It was east room of the Presidential m One-hundred and fifty or two-h guests were present, comprising, bes President's cabinet, most of the men the diplomatic corps, the presiden Senate, the speaker of the House, Bancroft the historian, prominent and members of Congress, judges supreme court, officials from various and territories, and other specially

or kept for an indefinite period i

place or in air-tight cases.

Everything being in readiness, an was telegraphed from the presiden Exposition at New Orleans to the P of the United States, which was him and the assembled company, upon President Arthur read his opening address, which was telegra New Orleans, and then read to the bled multitude: An address from t Committee of Congress was then Senator Logan, telegraphed to New where it was repeated to the audien gathered, a reply received from the p and director-general, and at 3.10 ington time, but 2.10 at New Orlea President touched the telegraphic ke started the machinery in the Ex building at New Orleans, and the an ment was made that the Presidentis had been effective, and that the ma was moving.

Thus was opened this great fair dustrial exposition at New Orleans u Gulf, by the President and official great nation, gathered in the Pres mansion at the capital, in Washing the Potomac, and the machinery great halls was put in motion by an circuit being closed by the hand of P Arthur, a thousand miles away!

Surely, time and distance are being annihilated by the swift which science is making. And let it forgotten that science depends u foundation laid in the primary school that upon this foundation, to i great success, should be built the so of the grammar school, the high sch the higher education.

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A—Joshua G. Babcock

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KENTUCKY.

Moyular Science.

MODERN MUMMIES.—A Paper by Mr Thomas Bayley, chemist of Birmingham, was among those communicated to the recent Social Science Congress. The author of the paper points out that cremation immediately subsequent to burial, as at present advocated, would undoubtedly place facilities in the way of poisoners and other criminals. He proposes therefore to keep the body for a certain time after death, and treat it in such a manner as to avoid putrefaction. The bodies according to this method would be loosely but completely cases of open construction which would be rivetted up. They would then be exposed in underground galleries lined with impervious cement to a current of cold and dry air, from which the garms capable of exciting putrefaction would be removed by filtration. The cooling would be effected by machinery working on the compressed air principle, and the air traversing the chambers would be dried by chemical agents, of which there are several suitable. At first thorough cooling would be necessary, but after a time the drying could be effected at a higher temperature more rapidly. The process would result in the formation of mummies with white integument similar to costly system of embalming in ancient Egypt. Attached to each dehydrotorium, which is the name proposed for the building where the new process would be conducted, there might be established cool mortuary

NEVER before has there been an opening | MASON & HAMLIN ORGAN AND PIANO CO. ceremony so significant of the scientific improvement and advancement of the age as that which took place at Washington, December 19, in opening the World's Exposition, at New Orleans. It was in the east room of the Presidential mansion. One-hundred and fifty or two-hundred guests were present, comprising, besides the President's cabinet, most of the members of the diplomatic corps, the president of the Senate, the speaker of the House, George Bancroft the historian, prominent senators and members of Congress, judges of the supreme court, officials from various states and territories, and other specially invited

Everything being in readiness, an address was telegraphed from the president of the Exposition at New Orleans to the President of the United States, which was read to him and the assembled company, whereupon President Arthur read his official opening address, which was telegraphed to New Orleans, and then read to the assembled multitude. An address from the joint Committee of Congress was then read by Senator Logan, telegraphed to New Orleans, where it was repeated to the audience there gathered, a reply received from the president and director-general, and at 3.10 (Washington time, but 2.10 at New Orleans,) the President touched the telegraphic key which started the machinery in the Exposition building at New Orleans, and the announcement was made that the Presidential touch had been effective, and that the machinery

Thus was opened this great fair and industrial exposition at New Orleans upon the Gulf, by the President and officials of this great nation, gathered in the Presidential mansion at the capital, in Washington, on the Potomac, and the machinery of those great halls was put in motion by an electric circuit being closed by the hand of President Arthur, a thousand miles away!

Surely, time and distance are rapidly being annihilated by the swift progress which science is making. And let it not be forgotten that science depends upon the foundation laid in the primary schools; and that upon this foundation, to insure its great success, should be built the solid work of the grammar school, the high school, and the higher education.

INDELIBLE STAMPING INK.—E. Johanson, of St. Petersburg, gives the formula for a convenient ink for marking clothing by means of a stamp: 22 parts of carbonate of soda are dissolved in 85 parts of glycerine, and triturated with 20 parts of gum arabic. In a small flask are dissolved 11 parts of nitrate of silver in 20 parts of officinal water of ammonia. The two solutions are then mixed and heated to boiling. After the liquid has acquired a dark color, 10 parts Venetian turpentine are stirled into it. The quantity of glycerine may be varied to suit the size of the letters. After stamping, expose to the sun or a ply a hot iron.—

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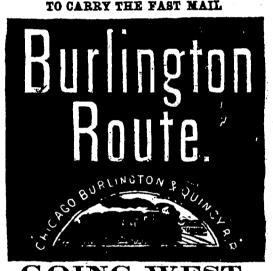
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BOOKS AND TRACTS

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NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper,

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16 mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of everyone desiring light on the subject. This edition of this work is nearly exhausted; but it is being revised by the author, and enlarged, and will be published in three volumes under the general title of

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PHOUGHTS SUGGESTED BY THE PERSUAL OF GIL-FILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By George Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. t is valuable as showing the state of the Sabbath argument at that time. A few copies only now re-

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5

The argument in the second part of the work is close and scholarly. The "Narrative of Recent Events," detailed in the first part is an account of the Author's expulsion from the Presbyterian Church, on account of his Sabbath views, some thirty-five or forty years ago.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 62 LIFE AND DEATH. By the late Rev. Alexander

Campbell, of Bethany, Va. Reprinted from th "Millennial Harbinger Extra." 50 pp. Price, Communion, or Lord's Supper. A Sermon de

livered at Milton Junction, Wis., June 15th, 1878 By Rev. N. Wardner, D. D. 20 pp. THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag

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IN MEMORIAM.—THE MANY FRIENDS REV. N. V. HULL, D D.,

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Abstract of Time Table, adopted Jan. 12, 1885. EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		2.05 PM 3.49 "		8.50 Am 10.26 "
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8 35 " 9.00 " 9.25 " 10.24 " 11.04 "	4.41 "	10 50 PM 11.20 " 12.28 AM	11.09 " 11.43 " 12.14pm
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis			1.15 AM 2.47 " 4.27 " 8.25 "	
New York	10.20 рм	7.10 ам	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40 Wellsville 1.45, P.M., Andover 2.82, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

4.45 P. M., from Dunkirk, stops at Forestville 5.17, Smith's Mills 5.33, Perrysburg 5.58, Dayton 6.12, Cattaraugus 6.47, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, Allegany 9.07, Olean 9.18, Hinsdale 9.37, Cuba 9.58, Friendship 10 28, Belvidere 10.42, Belmont 10 54 Scio 11.07, Wellsville 11.19, Andover 11.43 P. M., Alfred 12.14, Almond 12.28, arriving at Hornellsville at 12.42 A. M. No. 8 will not run on Monday.

WESTWARD.

d 4	STATIONS.	No. 1	No. 5*	No. 3*	No. 9
er ie	Leave New York Port Jervis	9.00 AM 12.13 PM		8.00 PM 11.40 "	8.30 PM 12.45
6	Hornellsville	†8.55 РМ	4.25 AM	†8.10 AK	12.25 P M
e- 8. w g. or s.	Andover Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.35 PM 9.57 " 10.49 " 11 18 " 11.40 "	6.02 "	9.13 AM 10.08 " 10.37 " 11.09 "	1.05 PM 1.24 " 2.23 " 2.50 " 3.30 " 3.40 "
n a-	Leave Little Valley Arrive at Dunkirk	12.32 AM 8.00 "	1	11.52 AM 1.30 PM	•

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 2.25 Little Valley 3.25, Cattaraugus 4.05, Dayton 5.26, Perrysburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheriden 7.25, and arriving at Dunkirk at 7.50

5.25 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.14 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD.

STATIONS.	15.	5.*	9 *	35.	21.*	87.
Leave	А. М.	A. M.	P. M.	A W	P. M.	A W
Carrollton Arrive at		6.50	4.44	8.00	9.02	
Bradford Leave		7.25	5.11		9.40	• • • •
Bradford	9.20	7.30	5.14	P.M. 2.00		7.06
Custer City Arrive at				2.15		7.15
Buttsville		8.20	6.04			• • • •

11.04 A. M., Titusville Express, daily, except Sun-

EASTWARD

STATIONS	6.*	20.*	32.*	40.*	16.	38.
Leave	Р. М.	А. Ж.	А. М.	Р. М.	P. M.	P. M.
Buttsville	8.45		6.25			
Custer City Arrive at	9.35	••••	7.06	6.30	12.50	5.50
Bradford Leave	9.50			6.45 A. M.		6.20
Bradford Arrive at	- 1	7.18	• • • • •	5.0 0	•••	
Carrollton	10.35	7.46		5.55		

5.45 A. M., daily, from Bradford, stops at Kendall 5.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.35 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 11.85 A. M. Leave Bradford 8.80 P. M., and arrive at Titusville 7.30 P. M.

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INTERNATIONAL LESSONS, 1885.

FIRST QUARTER.

Jan. 3. Paul at Troas. Acts 20: 2-16. Jan. 10. Paul at Miletus. Acts 20: 17-27. Jan. 17. Paul's Farewell. Acts 20: 28-38. Jan. 24. Paul's Journey to Jerusalem. Acts 21: 1-14. Jan. 31. Paul at Jerusalem. Acts 21: 15-26. Feb. 7. Paul assailed Acts 21: 27-49. Feb. 14 Paul's Defense. Acts 22: 1-21. Feb. 21. Paul before the Council. Acts 23: 1-11, Feb. 28. Paul sent to Felix. Acts 23: 12-24. March 7. Paul before Felix. Acts 24: 10-27. March 14. Paul before Agrippa. Acts 26: 1-18. March 21. Paul Vindicated. Acts 26: 19-32. March 28. Review; or Lesson selected by the school.

LESSON VII -- PAUL'S DEFENSE.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, February 14.

1. Men, brethren, and fathers, hear ye my defense which I make now unto you.
2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)
3. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all 4. And I persecuted this way unto the death, binding and

delivering into prisons both men and women.

5. As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. 6. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.
7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake 10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11. Andwhen I could not see for the glory of that light,

being led by the hand of them that were with me, I came 12. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 13. Came unto me. and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up

14. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth

shouldest hear the voice of his mouth.

15. For thou shalt be his witness unto all men of what thou hast seen and heard.

16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a 18. And saw him saying unto me, Make haste, and get theo quickly out of Jerusalem; for they will not receive thy tes-

timony concerning me.

19. And I said, Lord, they know that I imprisoned, and beatin every synagogue them that believed on thee:

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

GOLDEN TEXT .- "And I said, What shall I do, Lord ? "-Acts 22: 19.

TIME.—A. D. 58. PLACE.—Jerusalem.

PAUL'S AGE. -56 years; at conversion, 35. RULERS.—Emperor, Nero; Governor, Felix; Commander of Gnard, Lysias.

DAILY REAUINGS. Fourth day. Acts 28. First-day. 1 Cor. 9. Second day. 1 Cor. 15. Fifth day. 1 Tim. 1. Third-day. Acts 25. Sixth day. Study Lesson.

OUTLINE.

I. His birth-place and early training. v. 1-3. II. Renounces his former errors. v. 4, 5. III. The manner of his conversion. v. 6-16.

IV. How he was sent to the Gentiles. v. 17-21.

INTRODUCTION.

Iu our last lesson we found that Paul was attacked by a mob in the court of the temple; and whole they were beating him with intent to kill, the Roman guard rescued him. The soldiers bore him to the top of the stairs leading to the castle. When they had reached that point Paul begged of the officers to allow him to speak to the people. The moral features of this picture are very rarely equaled in the religious history of this world. Paul's life was threatened by his own brethren, the Jews, because he was engaged in giving the true exposition of the law and the prophets, concerning which they also were very zealous. The Messiah, whom they in their spiritual darkness, were looking for, had made his advent in that very city; they had condemned and crucified him; he had risen from the dead and established his long promised kingdom; had sen ont his disciples to preach the glad tidings to all the world; and all this, just as the prophecies had delineated long before; y.t here were these zealous Jews trying to murder this faithful expounder of their own Scriptures. He had no safety in their midst, could not speak to them in defense of his divine commission, without the strong protection of Roman, pagan soldiers. Having obtained permis sion under this strange guard, he uttered the words of to-day's lesson to the immense audience below him in the temple court, and this was the last pub lic address made by Paul in Jerusalem.

EXPLANATORY NOTES.

V. 1. Brethren, and fathers. What kind and excellence to us all. words to a mob who were excited against him with the pirit of murder, yet these words expressed the tender regard of Paul for the Jews. Hear ye my defense. He hopes that if they will listen to his remarkable experience, they will see the Scriptures in a new light, and be convinced of the truth of the gospel of Jesus Christ.

V. 3. I am a Jew, born in Tarsus, of Cilicia. Many were not aware of his forigin, or even of his nationality. It was best that he be very explicit, hen they could verify his statements from the records Brought up in this city at the feet of Gamaliel. This was a teacher held in great honor among the Jews at that time. Paul's T. Green, Mrs. L. J. Brigss, Chas. H. Maxson, F early training was in Tarsus, but when about twelve vears of age, he was sent to Jerusalem where he spent about twenty-five years under Gamaliel as his teacher. Instructed according to the strict manner of the law. Paul claims to teachers. He thus disarmes their angry opposition, I d. J. A. Green Oscar Babcock.

by showing that he understood them; knew their law and doctrines, and had lived not as a foreigner but as a native Jew."—P.

V. 4. I persecuted this way unto the death. By this statement he illustrates his former zeal in the very views which they hold so tenaciously. No one could go to a greater extreme than he had done. He is thus preparing the way to tell them that he was deceived and blinded.

V. 5. As also the high priest doth bear me witness. He here appeals to the testimony of the high priest of that time still living. This high priest was probably Theophilus, son of Annas. All the estate of the elders. The supreme court, or high council of the Jews. They were, some of them, still living, and could testify to this if they would. Here he proceeds to parrate the measares he took to persecute the Christians at Damascus.

V. 6. About noon, suddenly there shone from heaven a grea light. Such a Mrs. C. T. Rogers, light at such a time of day, made impossible that he Abram Dunham, should be deceived. It was above all other lights that ever came to him. There was evidently spiritual light here, for it was from heaven, he saw himself as never before and he the risen and asscended Christ the Son of God.

V. 7. I fell to the ground and heard a voice, Saul, Saul, why persecutest thou Thomas Tomlinson, me? The interview between him and the Lord was | Howard Davis, intensely personal and distinct. The inquiry of the Lord related to what Paul and his companions knew to be matters of fact, Paul's mission of persecution. From this question it was seen that persecuting the Christians was at the same time persecuting Christ. Paul doubtless had this in mind and wished them to see the point.

V. 8. Who art thou Lord! I am Jesus of Nazareth. Paul was first interrogated, now he interrogated the divine visitant. This made the recognition doubly certain. Paul could no more doubt the personal visitation of Jesus than he could doubt his own personality.

V. 9. They that were with me heard not the voice. The communication was for Paul only, direct and explicit.

not simply a revelation of Jesus to Paul, but it also involved doing comething, and that also was very E. P. Saunders.

V. 14. The God of our fathers hath chosen thee. Here is another very important fact in Paul's testimony. This answer directed by the Holy Spirit, affirms that the God of our E. C. Hibbard, fathers, meaning the God of Abraham Isaac and Jacob, had chosen Paul. This was affirming of course that Paul had been chosen to do this very work by the God whom all the Jews worshiped.

V. 15. For thou shalt be his witness. That is the witness of Jesus of Nazareth unto all men of what thou hast seen and heard. Here then Paul received his authority directly from the God of their fathers for doing the very work for which they had attempted to take his life.

V. 16. Why tarriest thou, arise and be OSBORNE. baptized. Thus Paul was exhorted at once to commit himself wholly and everlastingly and irreversibly to the Lord Jesus. Baptism was such a public commitment to Christ and his work.

V. 17. When I was come again to Jerusalem, and while I prayed in the temple, I feli into a trance. By this statement Paul shows the Jews that he did not desert the temple worship, but came there as before his conversion to worship God.

V. 18. And saw him saying unto me, Make baste, and get thee quick'y out of Jerusalem. In this statement Paul implies that this same Jesus that met him at Damascus met him also in the temple. The fact that he left the city very quickly on that first visit was well known to many Jews in Jerusalem and corroberates this state ment. For they will not receive thy testimony. This explanation of his former departure carried in it a rebuke for their present conduct

V. 19-20. Here Paul refers to incidents in their past history and especially to the stoning of Stephen which doubtless many of them could distinctly remember. He also implicates himself with the Jews in the martyrdom of Stephen. This course of Pauls' remark serves to conciliate their feelings against

V. 21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. Here Paul declares himself to have been commissioned by that same Jesus of Nazareth to preach unto the Gentiles. Fauls former life together with his new life and the circumstances all attest to divine authority of his commission.

THE following resolutions have been adopted by the Sabbath-school of Humboldt, Nebraska:

WHEREAS, through the tender merey of Ged, our beloved Sabbath school scholar, MINSIE DAVIS has been removed by death; therefore, Resolved, That in her decea e we have lost a

faithful pupil of our school, and an example of love Resolved, That we, as a Sabbath-school, sincerely

who doeth atl things well. Resolved, That a copy of these resolutions be presented to the bereaved family, and that a copy be forwarded for publication in Our Sabbath Vivitor and the Sabbath Recorder.

LETTERS. A. H. Lewis 5, N. S. Burdick, W. S. Bonham Mrs. C. E. Swain, J. E. Snell, Mrs. E. T. Pricket, Mrs. M. A. Collins, Bible Publishing House, Wardner Williams 2, J. F. Hubbard, Geo. Satterlee. Mrs. S. H. Higgins, Samuel Tomlinson, E. R. Clarke, J F. Randolph, G. M. Cottrell, Mrs. M. H. Marsh, Mrs. E. B. Ayars, E. R. Green, E. C. Hibbard, L. Conant, Mrs. L. Tallett, A. S. Titsworth, A. S. Dunham, T. L. Gardiner, A. B. West, Wm. C. Da land, Ellis Ayars, M. Sindall, H. Stillman, G. M. Powell, A. E. Main, J. E. Mosher, Mrs. B. F. Burhave been "trained in the strictest school of the Pharisees, under the greatest and most orthodox Dunn, E. P. Saunders, W. S. Stiles, Review & Her-

B. F. Langworthy. Alfred Centre, Mrs. C. M. Marvin, M. J. Green, 2 00 Mrs. Luke Green, J. S. Clarke, Alfred, 1 00 N M. Lanphear, Andover, 2 50 Mrs. S. Dobbins, Buffalo. 2 00 E. C. Satterlee, State Bridge, Mrs. Sarah Enos, Nile, 2 00 Burdick. Ioshua Green, Green, Niles Hill, W. A. Rose, Richburg, M. L. Merriman, Copenhagen, 1.2 00Mrs. Susan Stillman, Plainfield, N H. V. Dunham, New Market. 2 00 41 2 00 41 2 00 40 Mrs. Mary Neagle, Bound Brook, 2 00 41 Samuel Tomlinson, Roadstown, Mrs. M. B. Shepherd, Shiloh, R. J. Bonham Robert Ayars, 2 00 41 Anna S. Davis, 2 00 Benj. Campbell 2 00 2 00 J. A. Brown, Westerly, R. I. 1 00 Mrs. S. H. Higgins, Potter Hill, 2 00 41 Mrs. M. A. Collins, Canonchet, 2 00 Wm. P. Sheldon. Compton, Ia., 2 00 Mrs. C. E. Swain, Sioux City, 2 00 Allen B. West, Reedsburg, Wis., Mrs. L. J. Briggs, New Richmond, S 00 42 2 00 41 Rev. E M. Dunn, Milton Ellis Ayres, Dodge Centre Minn 4 00 2 00 Mrs. Eli B. Ayres, J. T. Green, Little Rock. Mrs. M. H. Marsh, Nortonville, Kan., 2 00 J. B. Williams, Harvard, Neb., Lee Green, North Loup.

Amos Colegrove, Farina, Ill.,

V. 10. What shall I do Lord? This was Mrs. H. P. Burdick, Alfred, Mrs. L. A. Hull, Alfred Centre. Mrs. B. F Burdick, New York City. M. Satterlee, State Bridge. Mrs. L. Tallett, Otselic Centre, C. T. Rogers, New Market, N. J. Martin Sindall, Dedge Centre, Minn., J. B. Williams, H. rvard, Neb., Eld. Oscar Babcock, North Loup,

In Scott, M. Y., Jan. 17, 1855, at the residence of the bride's parents, by Rev. O. W. Webster, Mr. ELLERY H. BARSER and Miss MINNIE L. SNELL

At the residence of the bride's parents, in Concord, Minn., Dec. 31, 1884, by Eld. H. Walker, Mr. ALBERT M. AYARS, of Dodge Centre, and Miss IDA

DIED.

In Alfred, N Y., Jan. 21, 1885, of pneumonia, after a short illness, EDWARD G. Fisk, in the 72d year of his age. Mr Fisk was taken ill while away from home visiting friends, and hastened home with the impression that he was coming home to die. His wife, Esther Palmiter, was a member of the Second Alfre ! Church, and died three years ago, leaving him alone. Two grandchildren, all that were left of his family, were present at his funeral on the 23d. Mr. Fisk was an old resident of this town, and was said to have been the first child born among the early settlers here. He professed faith in the Bible, and died in the belief that the Lord Jesus Christ would save him unto everlasting life. Sermon by the writer, from John 3: 2, assist ed in the service by Rev. D. E. Maxson.

At the head or Purdy Creek, in Hartville, N. Y. Jan. 24 1885, of typhoid fever, Miss Elizabeth M RUSSELL, in the 25th year of her age. Mr. Russell's family has been greatly afflicted this Fall and Win ter, several of them having passed through course of fever. This daughter, after giving herself untiringly to waiting upon, and comforting her mother and the other members of the family, was attacked with fever, and lived only about three weeks. She was highly esteemed among her associates and friends. Several years since she con fessed Christ, and united with the Methodist Church of Purdy Creek. In the dear family and among her kindred she will be greatly missed. L. M. C.

In Scio, N. Y., Jan 26, 1885, of diphtheria, MA BEL M., danghter of Charles H. and Addie Young, aged 5 year, 1 mon h and 19 days. It had been but eight days since we carried to its resting place her little brother; hen two lovely daughters wer left to gladden the home made sad by death, but the next day a shadow fell on the home, and then came the reality, and Mabel went to her new home with Jesus, who said, "Suffer the little children to com unto me." She loved her Sabbath-school. The afflicted parents have our warmest sympathy. J. K.

In Ellisburgh, Pa., Jan. 24. 1885, HARRY ELLIS. aged 75 years, 10 months, and 13 days. After the death of his wife, which occurred the 16th inst., he gradually failed without any apparent disease, and in eight days followed her to the spirit land. They had been married for over half a century. He was spoken of as very kind to the sick and needy in his community. He has left six children.

Books and Magazines.

POPULAR SANITARY SCIENCE, by Dio Lewis, M. D., is a new, bi monthly magazine of 400 12mo. pages. It deals, in the Doctor's familiar and imsympathize with the bereaved family in their sad pressive style, with the question of "Our Digesbereavement, and devoutly commend them to Him tion." Dr. Lewis evidently believes that physically considered, the stomach is the man. If it is out of order, "he isn't very well himself." Conversely, if the system, in any respect, or for any cause, is weakened, it affects the stomach; and dyspepsia is not oftener caused by mince pies and the like than by excesses of a different nature which tend to reduce the vitality of the man. The style of the writing is often conversational, and illustrated with anecdote and incident, which make it very readable. The print is large and clear, and the work is one which every person can read with profit. Paper cover, \$3 per annum; 75c a number. H. C. Lewis & Co., Bible House, New York.

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tus A. Green, heirs at law, next of kin, devises,

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late of the town of Alfred, in the County of Al

You are hereby cited and required to appear be

fore our Surrogate of our County of Allegany, in

our Surrogate's Court, on the 6th day of March,

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then and there to show cause why a dicree should

not be made directing the sale, mortgaging, or leas-

ing of the real property of the said Erastus A.

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In testimony whereof we have caused the Scal of

Office of our said Surrogate to be hereunto

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the payment of his debts and funeral expenses,

at the Surrogate's office in Wellsville, New York

legany, New York, deceased, greeting:

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> A. E. Main, Corresponding Secretary, Ashaway, R.I. ALBERT L. CHESTER, Treasurer, Westerly, R. I.

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AN INVITATION.

BY REV. ELIAS NASON

Ecce nunc tempus acceptabile.—St. P. O, why dost thou linger?

The shadows are falling,

The river speeds onward. The angels are cal ing. O, why dost thou linger? God's law is unbending.

And flowers in his vineyard Wait long for thy tending. O, why dost thou linger? The Saviour, once bleeding. On earth to redeem thee,

Is now interceding. Then why dost thou linger? O, wake now, and casting Thy sins on his breast, Rise to life everlasting.

THE SILENCE OF GOD.

-Christian Se

As the time drew near for the inc of Christ, the voice of God, wh spoken so long through prophet an ist, suddenly ceased to speak; and th of open revelation was succeeded b unbroken silence of four hundre During the Lord's life-time on e voice of God spoke aloud from the more than once, in testimony to his but when Christ passed out to Cal the consummation of that sacrific taketh away the sins of the worldof God was silent. From the asce Christ to the descent of the Hol there was again no open divine sign was about to happen; so that at each great crises in God's government world, it seemed for a little as if th silence of preparation on the part and a silence of expectant faith on of God's waiting people.

Thus it was in the past history people; thus, the prophecy hints, n their future. John saw, in th lypse, the vision of a book with sev which none but the Lamb could op when the seventh and last seal way and the series thus brought to its tion, "there was silence in hear

To us who live more than eight

dred years after Christ spoke the

the space of half an hour."

that he would come again, the si the time may be most instructive. succeeding year rolls round to t which reminds us of the coming Lord, the question of a scoffing sufficient culture becomes keener persistent: "Where is the promi coming? for since the fathers fell a things continue as they were from ginning of the creation." It is there is more infidelity in the w ever before, or that there is mo now than formerly-to despair of t of that spiritual kingdom against gates of hell shall not prevail; but the anti Christs who are already the world, seem better furnished before for their warfare against t A Christless and selfish naturalist not only to Christianity, but to ev of religion, offers itself as a subs that reverent and loving trust in G our Lord teaches; a proud and friv erary culture announces itself as sufficient object of life; a boasting which is baffled by a few red sunse proclaims that it has sounded the the universe, and found no God.

fruits of it all are evident. From seas comes the news of the gather ness. Europe is an armed camp growls at our doors; and our mode zation threatens, except grace pr end in dynamite. Even nature sympathize with the general une society. The pestilence stalks ab earthquakes leave their accustome to shake portions of the earth hi counted most stable. Yet in spite of the perplexity and state, no special voice of God self heard, to confound the skepti the believer, to preserve peace in The hand of God is just as acti world as ever: vet it is not so pu manifestly active as when say, it the waters of Jordan for Israel

through, or when it smote the coldiers from their watch at the The world can even doubt whether happen, or whether a Divine hand course of things at all. The m thought of the baffled, unbelievin tends more and more to pessimis dream of a world which is sumi passionate, vain longing and bl

No audible voice from heaven solve the difficulties of the men turned away from God; and the can only return to them the old steadfast faith and hope—the sto incarnate among men, of God or who will one day return with