

to inculcate any thing of human authority, or private opinions, or inventions of men, as having any place in the constitution, faith, or worship of the Christian church; or anything as matter of Christian faith or duty, for which there cannot be expressly produced a Thus saith the Lord, either in express terms or by approved precedent."

Every proposition or doctrine, then, for which there is not clear Scriptural evidence, is to be regarded as a matter of opinion; and everything for which such evidence can be adduced, is a matter of faith—a fact or truth to be believed. It may be objected here, that what may be clear to one mind may be doubtful to another; and that the Scriptures are constantly appealed to, by all parties, as affording to each sufficient proof of its peculiar views, which, in each case, conflict more or less with those of every other party. This may be true, but what follows? That the Scriptures are themselves a tissue of contradictions and ambiguities? That it is impossible to determine their true meaning? Nay, truly, this were to deny the fundamental principles of Protestantism, viz., the divine origin of the Bible, and the right of private interpretation. For God could not be the author of a volume of this character; and the right to interpret the Scriptures, presupposes the ability to comprehend them, since, without this, to concede the right would be but mockery.

(To be Continued.)

* Declaration and Address of the Christian Association of Washington, page 4.

Reports from the Field.

STAYTON, OR., Aug. 15, 1880.

Editor Messenger:

Bro. Barnes was with us again on Saturday evening and to-day. Two discourses to-day and one confession. Upon a call twenty-five persons signified their willingness to organize a congregation at this place.

Two persons were immersed that made their confession at Mount Pleasant. J.

LAFAYETTE, Aug. 9, 1880.

Ed. Messenger:

The congregation of disciples at this place still continue their monthly meetings. We had one addition last month by confession, and one yesterday by letter, both great helps to the cause here. Some of the brethren are getting discouraged but I don't think any of the sisters are. It is their determination to "Hold the fort."

The deacons have concluded not to use fermented wine at the Lord's table any more, which I think is right.

Yours in the one hope,

ANNA M. MARTIN.

COOPER'S VALLEY, POLK CO., OR.

Aug. 10, 1880.

Bro. Campbell:

I drop you a line in regard to my meeting on the second Lord's day in August, at the Yater school house.

The meeting was, considering the time and place, as interesting as could have been expected or desired. I delivered two discourses to large and attentive audiences.

There was one addition by confession; and prospects bright for more at the next meeting, which you will please announce in the MESSENGER, for the second Lord's day in September. Baptism will be administered at that time.

Your brother in the one hope,

J. B. SMITH.

—The Woman's Executive Committee of Home Missions of the Presbyterian Church have endorsed special efforts for perpetuating the establishment of the Salt Lake Collegiate Institution, at Salt Lake City, Utah under charge of the Rev. J. M. Coyner, principal. "Certificates of stock," in shares of twenty-five cents each, are issued to every subscriber to the fund.

Church and Educational Items.

—Rev. Dr. West, of New Bedford, once heard that his choir would refuse to sing on the next Sunday. When the day came he gave out the hymn, "Come ye who love the Lord." After reading it through he looked up very emphatically at the choir, and said, "You will begin at the second verse, 'Let those refuse to sing who never knew our God.'"

—The Rev. Edward M. Deems was installed as pastor of the Westminster Presbyterian Church in Twenty-second street New York, July 11. The Rev. C. F. Deems, father of the incoming pastor, preached the sermon in which he said he could bear witness now that every hour spent in his forty years of ministry, which had been spent in thorough fidelity to the demands of conscience, had been hours marked by the conscious presence of his divine Lord.

—Miss Mary A. Safford, late of Hamilton, Ill., has been ordained to the work of the ministry by the Iowa Association of Unitarian and other Independent churches, which was recently in session at Humboldt, Iowa. The charge, which was given to the candidate by Mrs. C. T. Cale, was exceedingly impressive. The church of the Unity at Humboldt has invited Miss Safford to assume charge.

—RAISED FROM THE DEAD.—1. Elijah raises the widow's son. 2. Elisha raises the Shunammite's son. 3. Christ raises the widow of Nain's son. 4. Christ raises Jairus' daughter. 5. Christ raises Lazarus. 6. Peter raises Tabitha. 7. Paul raises Eutychus.

—Miss Maria West is doing a novel work at her "Rest and coffee room" in Symrna. About thirty shoe-blacks, mostly Jewish lads, are in the habit of coming every day when their "shining" is done, to study the Scriptures. Bibles have been called for in eight languages, and many wish to purchase. Preaching services are conducted for an hour each Sunday evening.

—The Wesleyans have sat down outside the walls of Hyderabad in Chudder Ghaut. They are not allowed to enter the city proper without an escort from the Resident's body-guard and no European or Christian lives within the walls. The city is inhabited only by Moslems and it has many fine mosques. A Wesleyan colporteur ventures into the city, however, and disposes quietly of a good deal of Christian literature. In Chudder Ghaut most of the people speak the Telugu language. The Wesleyans have done but little yet, owing to the difficulty of renting houses.

—Dr. T. J. Conant, who has been at work on a translation of the Old Testament for the last twenty years, but was interrupted by the financial difficulties of the society for which he labored, will now be enabled to finish the work, Captain Ebenezer Morgan, a wealthy and liberal-minded citizen of Gorton, Conn., having given the sum of \$25,000 to defray all expenses.

—A Sunday school method employed by a Troy, New York, teacher is thus noted by a correspondent: "Mr. Andrew Sawyer, teacher in the Fifth Street Presbyterian Sunday school, Troy, adopts the idea of a prelude to the recitation proper, in which he dwells briefly upon such points as he deems necessary to mention; which though not directly in the line of the lesson, may fittingly take place as an introduction to it. This is a very good idea, which, no doubt, Mr. Sawyer finds as useful in the class as does Joseph Cook on the platform."

—Dr. Somerville has returned to Scotland from his four months' visit to Italy, and reports that he addressed and encouraged the brethren in five of the chief cities, and tried to reach the native population, with gratifying success. The mission proves, he says, that the Gospel can now be fearlessly proclaimed throughout Italy, that the people will gather to hear it. "They often sat for two hours at a time, and when told the meetings were over,

they would still linger about the halls instead of shovling out of them, as people there are accustomed to do from places of amusement. As far as we could judge the great mass of the people were unacquainted with the elementary truths of the Gospel; yet they listened eagerly." Many were astonished at the doctrines they heard for they had been led to believe that the Evangelicals are rationalists, infidels and even atheists.

The Nicaragua Canal Concession.

The interoceanic canal concession granted by Nicaragua to the American Provisional Society has been ratified by the Nicaragua Senate and published as a law by the Republic. It secures to the society the exclusive privilege of constructing a ship canal across the territory of Nicaragua.

The canal is to be of sufficient dimensions to accommodate steamers of the largest class used between Europe and America, and the locks are to be not less than 500 feet long and 28 feet deep. The concession is for 99 years from the date of the opening of the canal for general traffic and at the expiration of that period the Nicaraguan Government is to take possession of the canal in perpetuity, with the right reserved to the company to lease it for another 90 years.

During the period of the concession the company is to have the privilege of constructing a railway along the whole or any part of the canal; also such telegraph lines as it deems necessary for the construction and working of the canal, and these lines shall transmit public messages free of charge. The Government of Nicaragua will declare the terminal ports, and the canal itself throughout its length to be neutral, and that the transit in case of war between other powers and Nicaragua shall be uninterrupted. In general the canal shall be open to free navigation of all vessels provided they pay the dues and observe the regulations of the company. Troops of foreign nations and vessels of war will be allowed to pass through the canal under regulations of existing treaties. Vessels of war belonging to other nations engaged in hostilities with Nicaragua or any other republic of Central America will be rigorously excluded.

The concession with all its advantages and privileges, will appertain to a construction company, and is transferable only to the company which is to be organized by the Provisional Society, and in no case can it be transferred to a foreign government or power. It is to be organized in the usual manner of such enterprises, with its principal office in New York or elsewhere, as it may deem most convenient. Its designation will be "The Nicaraguan Ship-canal Company."—*Scientific American*.

Consumption Cured.

An old physician retired from practice having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

Armed to the Teeth,

Is a very common expression, but we think that armed to embellish and preserve them to a ripe old age is decidedly more appropriate. This can be done by keeping yourself supplied with a bottle of that splendid dentifrice, Fragrant SOZODONT which will beautify the teeth and preserve them from the ravages of decay. SOZODONT contains no acids or gritty substances which injure the enamel, but is composed of rare and antiseptic herbs, which have a beneficial effect on the whole economy of the mouth. Sold by druggists.

Arrival of the Egyptian Obelisk at New York.

The steamer Dessoug, bearing the Egyptian obelisk, arrived at this port July 20, thirty-seven days from Alexandria. The Dessoug left Alexandria June 12, and arrived at Gibraltar June 22. Leaving Gibraltar on the 25th, everything went well until July 6, when the after-crank shaft broke, causing a delay of several days, during which a spare shaft was fitted, the vessel proceeding slowly under sail. The obelisk had been so well stowed that during the voyage it did not move in the slightest degree from its position in the hold. Lieut. Commander Goring, who has not only had the entire charge and responsibility of the removal of the obelisk, but has borne the entire cost of the enterprise thus far, reports that the stone is in perfect condition. It is 70 feet long, 8 feet square at the base, and 5 feet 3 inches at the top. It weighs 200 tons the pedestal 43 tons, the steps or foundation, without the pedestal, 74 tons. The machinery for lowering it weighs 60 tons. The site selected for the obelisk in Central Park has been reconsidered and abandoned by the Park Commissioners. No other site has as yet been fixed upon.—*Scientific American*.

—As a set off to Tyndall's prayer test, Dr. T. T. Eaton in the *Journal and Messenger* has this:

Now my proposition to infidels is this: Instead of attacking Christianity in England and America, let missionaries of infidelity be sent to some savage tribe who never heard of Christ. Let this tribe be taught what Herbert Spencer, Haeckel and others are striving to teach the world. Let the savage be told in the language of Mr. Spencer that life is "the definite combination of heterogeneous changes both simultaneous and successive in correspondence with external co-existence and sequences." (Prin. of Biology, vol. I, page 74); and that death ends all. Let them be taught to throw away their idols and give up their fetishism, without receiving any religion in its place. Let them be convinced that there is no personal God to whom all men are accountable, no moral government, no such thing as sin, and that the idea of duty and obligation is simply the result of the operation of their own brains. Thus taught, let them grow up "unfettered by superstition" and not "cramped by creeds," each one developing his own individuality, till the world can see the power of infidelity to elevate and ennoble men.—*Texas Messenger*.

—The *Religious Telescope* mentions the following reasons for taking a religious paper:

1. This is an age of reading; and that family which does not receive a religious paper is behind the age and spirit of the times. It loses acquaintance with the channel of the best thought of the day.
2. A religious paper is an educator in the family, which unconsciously, but ceaselessly moulds the thought, heart and life of the members of the family.
3. A religious paper is a comforter and friend in the family home, such as cannot be denied without sad loss.
4. It encourages habits of reading and study in the family, and comes with a freshness every week which wins to reading where books are powerless.
5. The religious paper brings tidings of the work of God in all parts of the church. It tells what God is doing. Every family ought to know what the progress of God's work is.
6. The religious and church paper furnishes the largest amount of valuable and worthy reading-matter that can be secured for the same amount of money. Preserve your paper, which costs two dollars per year, and see what an amount of cheery, healthful, helpful blessings has come to your home.

Literary Notices.

THE GARDENER'S MONTHLY and Horticultural for August is a full number and of much interest to those who cultivate the soil practically or theoretically. \$2.10 a year, 814 Chestnut St. Phila.

GOOD COMPANY, NUMBER ELEVEN, opens with Notes of Travel by Charles Dudley Warner, at the end of which he throws the charm of his style about an account of the immense Chicago stock-yards in a way to delight the new Porkopolis.

An idea of the prevailing Southern diet and the obstacles to introducing improved methods in cooking is given in an account of personal experience by Mrs. Helen Campbell.

Those familiar with the attractive grace of E. S. Gilbert's nature studies will not need to be told that his "Midsummer," is pat to the season and entertaining. Seasonable, too, is Dora Read Goodale's vividly descriptive poem, "A Summer-night Storm," and another gracefully descriptive bit of verse "Sunshine." Mrs. Celeste M. A. Winslow's verses, "Border-lands," have decided merit.

Octave Thanet has the "Romance of a Medicine Bottle," and there is a full allowance of stories by Ellen Olney, L. K. Black, Matel S. Emery and David Ker; also contributions from B. F. DeCosta, Mrs. Edward Ashley Walker and J. B. T. Marsh; and several shorter sketches.

—The following affecting story—as beautiful in its simplicity as it is illustrative of a noble trait of Irish character—we quote from a New York paper:

A poor Irish woman went to a venerable priest in Boston the other day, says the *Pilot* and asked him to forward to Ireland her help for the famine sufferers. "How much can you spare?" asked the priest. "I have \$100 saved," she said, "and can spare that." The priest reasoned with her saying that her gift was too great for her means; but she was firm to her purpose. It would do her good to know that she was had helped. She could rest happier thinking of the poor families she had saved from hunger and death. The priest received her money with moistened eyes. "Now, what is your name?" he asked. "That I may have it published." "My name?" said the brave soul, counting over her money; "don't mind that, sir. Just send them the help—and God will know my name."

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