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" " west " " 4:30 P. M.
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ARRIVES:

Mail from west.....11:00 A. M.
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Freight " ".....9:35 A. M.

DEPARTS:

Mail for east.....11:00 A. M.
Freight " ".....12:11 A. M.
Mail for west.....4:44 P. M.
Freight " ".....10:00 A. M.
Telegraph office from 7 A. M. to 8 P. M.

Religious.

Sermon Sunday, May 30th.

Methodist Episcopal Church, Rev. Frank H. Wood.—Text in the general Epistle of James, Chap. I, verses 23, 24, 25. "For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass.

"For he that looketh into a glass, and seeth his face, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed."

The chief point in the text is the difference between hearing and not doing on the one hand, and hearing and doing on the other.

The Gospel very fully and to a remarkable degree depicts human nature, just as a perfect looking-glass gives back an image of the object before it. At the same time one looking into a glass, even for a length of time, upon going away therefrom immediately forgets his appearance. I have tried it, and can remember in only a most general way. I do not think that any ladies here can now recall their looks in the glass before which they made their toilets.

The Gospel wonderfully reveals human nature. This accounts for the accurate knowledge that ministers have of the workings of the

human heart. So startling is this sometimes that persons in the congregation are ready to accuse the clergyman of exposing their hidden character. I recall an instance. Once a very corrupt, vicious man was persuaded by a friend to hear a certain preacher. Now it happened that the sermon, like a surgeon's scalpel, laid bare to all a character similar to the one this man possessed, and it was dealt with in a scathing manner. This wicked man left the church cursing terribly and bitterly accusing his friends of having set, as it were, a trap for him.

The Bible is the looking-glass of the human soul and of human nature. All knowledge amounts to nothing, unless we do. Who looks and forgets not is blessed.

Clarke says the word translated *look into* contains the idea that in order to examine one must bend the back and the neck and stoop down. With this effort he will get a clearer meaning.

I would particularly emphasize this point, *liberty of law*. The Gospel is a law, because it imposes obligations and marks out a line of duty, and threatens punishment for those who disobey, reward for those who comply. It is a law which secures liberty; not a popular liberty but that which gives freedom from sin.

We boast that we are free Americans. There is truth in this. We may be proud of our independence. We are no slaves in a pecuniary sense. We are free before the law. But in one sense we are not free. We are slaves to sin. Many here this morning are not free. They are slaves of the worst sort, doing menial, degraded service, bound, shackled and fettered with transgression's chains. They are bowed down and overwhelmed with sin, iniquity and transgression.

A man addicted to the cup says, "I can drink or not, as I please." He is mistaken, he is a slave to his appetite. He is in the service of a cruel master, is led by him, and cannot resist him. This is true of all other habits. The Gospel delivers men from moral slavery. It satisfies all claims.

Faith in the Gospel makes men free from the fear of death.

Said a young girl to her dying parent, "Father, is it well?" "Yes, glory be to God, all is well." Jesus died, and triumphed over death.

Faith in the Gospel gives victory over corruption. It is written, "Dust thou art, and unto dust thou shalt return." Every day some of us are borne to our long home. But with all my heart I believe that this body of mine shall be raised at the last day, purified and spiritualized, for "mortality shall put on immortality, and corruptibility shall put on incorruptibility."

True faith gives freedom from the curse of the law, from sin, from the fear of death, and from corruption.

Why will men so firmly cling,
To the fetters and shackles strong,
That make them to 'sin menial slaves
And bondsmen to the wrong.

O when will liberty of law,
By all men be received!
O when will God's own precious word,
By all men be believed!

Microscopic Wonders.

Upon examining the edge of a very sharp lancet with a microscope, it will appear as broad as the back of a knife, rough, uneven, full of notches and furrows. An exceedingly small needle resembles a rough iron bar. But the sting of a bee, seen through the same instrument, exhibits everywhere a most beautiful polish, without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned.

The threads of a fine lawn seem coarser than the yarn with which ropes are made for anchors. But a silk worm's web appears perfectly smooth and shining, and every where equal. The smallest dot made with a pen, appears irregular and uneven. But little specks on the wings and bodies of insects are found to be most accurately circular.

The nearer we examine the works of God, even in the last of his productions, the more sensible shall we be of his wisdom and power. In the numberless species of insects what proportions, exactness, uniformity and symmetry do we perceive in all organs! What profusion of coloring—azure, green, vermilion, gold silver, pearls, rubies and diamonds. Fringe and embroidery on their bodies, wings, heads and every part! How high the finishing, how inimitable the polish we everywhere behold!—*Selected.*

Puzzle.

Three husbands traveling with their wives, came to a ferry. There was no ferryman, and the boat would not hold more than two persons. How could they cross without leaving any woman with any of the men unless when her husband was present?

Mr. Dibrell, who sings in the Presbyterian choir, has a very fine bass voice.

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