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he Sabbath Recorder.

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J P Dye

The Sabbath Recorder.

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The Sabbath Recorder.

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

HE LEADETH ME.

BY C. PATTERSON.

I know not what's before me—
Not one short day I see,
But yet His eye is o'er me,
His hand still leadeth me.

I know not what temptations
Or trials I shall meet:
Yet He is my salvation,
The refuge of my feet.

What though my path be dreary
And rough should be my way?
I have his word to cheer me,
For counsel night and day.

Though dark the cloud above me
And all around be drear;
Yet still I know He loves me,—
What cause have I for fear?

If friends should act unkindly,
And foes should press me sore,
I hear His voice behind me:
"The battle ne'er give o'er,—

"For I will still be with thee,
To shield thee from all harm,
If thou wilt lean upon me
And trust my mighty arm.

"Though through the vale of sorrow
I cause thee yet to go,
And trials of the morrow
May almost overthrow;

"Still be not thou discouraged,
Nor ever yield to sin,
And I will give thee courage
Thy victories to win.

"And though through great afflictions
Thy pathway yet may lie,
I will be thy physician,
To heal thee by and by.

"My hand shall ever lead thee
Along life's rugged way,
If thou wilt not forsake me
Nor yet forget to pray."

What though the coming morrow
Remains to me unseen,
Shall I my troubles borrow
And pile them up between?

Have I not cause to trust Him
Who has done much for me?
This ever be my maxim:
His hand still leadeth me.

—*Messiah's Herald.*

RESTING ABROAD.

BY THE CRAM CLUB.

Killarney to Belfast.

JUNE 23-26, 1882.

From Killarney, the Club took train on the Great Southern and Western Railway of Ireland, in a first class car, a kind, it is said, that none save aristocrats, Americans, and fools, ride in. Beings Americans, the Club just escaped the last named class. The plain is bordered on the south by the Carherbarnagh and the Baggeragh mountains. The first station of note is Mallow, beautifully located on the banks of the Blackwater. The country around is quite romantic. Here, at the castle of Kilcalman, Spenser wrote his Faerie Queen, and read the manuscript to Raleigh while seated on the banks of the Aubeg or Mulla river.

From Mallow to Limerick the road passes through a beautiful and fertile valley, with the Ballyhoura mountains on the right and the Mullagarick on the left. Limerick is one of the historic cities of Ireland. It is situated on the banks of the Shannon, the most beautiful of Irish rivers. The old town was formerly surrounded by a massive wall, and withstood many a siege, the most modern of which were those by Cromwell and William the Third. The cathedral and castle of Limerick are noble specimens of ancient architecture.

From Limerick to Dublin, the country is prairie-like, beset with peat bogs. Kildare, a city on the way, was renowned in olden times for its saints. In the chapel of St. Bridget a perennial fire was kept burning for a thousand years, by the nuns, for the benefit of poor strangers. It is noted, scientifically at present, for the fine fossils, found in its carboniferous limestone, a few of which are on their winding way to Alfred.

Arrived at Dublin, Press found a couple of cablegrams from America awaiting him. One was from his better half, and was embodied in the significant word, "Bombproof." Consulting his book on cipher dispatches, Press found, to his consternation, its meaning to be, "married this morning." In desperation, he began to inquire for the first steamer to America. On re-reading the ominous dispatch, he however found what his excitement prevented his noticing on the first reading, namely, "1850," and dated June 22d, and the glorious truth flashed upon his troubled soul, that it was the anniversary of his marriage, thirty-two years ago. Press was a happy man again, exultantly happy, clapping his hands in the ecstacy of delight, exclaiming: "First rate, capital, tip-top, I always knew my wife was smart, and this is fresh proof of it." Dinner was several times interrupted by these exclamations, and as he dropped off to sleep, that night, he was heard to murmur in his dreams, "Capital, tip-top, she is keen."

After resting the Sabbath, the Club did the city on an Irish jaunting car. To be well traveled, one must needs do a few cities mounted on one of these cars, evidently the lineal descendant of the pack-saddle of donkey or cow, on which the original Irishman journeyed with his family from Iran, his fatherland, in far Asia. The saddle-bags of country doctors and itinerant parsons, of other days, were a degenerate species of the same. This pack-saddle, as the years went by, slipped, from donkey, on to a pair of wheels. The Club mounted on this, back to back, and reclining on one elbow, with heads up, while the driver, seated on the pummel, drove his staunch, fast going Irish horse mile after mile without flagging, over the city. Dublin, situated on the river Liffey, and the second city of the British Empire, has the reputation of being one of the cleanest, most orderly, and civil cities in the world, and the Club found it sustaining well its reputation. No disorder, no drunkenness, even no smoking of cigars was seen in its streets.

Phœnix Park is second in size among European parks. Most of it is left in the natural condition of pasture lands, and well stocked with herds of cattle, sheep, and deer. The prevailing shrub is the hawthorn, which, left to grow singly over the ground, assumes the form and appearance of an apple tree, giving to large tracts of the park the appearance of extensive orchards.

Trinity College, or Dublin University, has college park to itself. Its original charter dates back to 1311. It has several fine buildings, the most important of which are the Museum and Examination Hall. The collections, outside of the birds of Ireland, are comparatively meager, for so richly endowed an institution. The student's dining hall is hung around with portraits of many an illustrious man. The students eat upon greasy old oaken tables while sitting on long backless benches, for chairs. It would be interesting to note how American students would treat such fare.

The instruction is carried on by means of lectures and periodical examinations. The examinations under the direction of the Intermediate Education Board of Ireland, were in progress, corresponding to the Regential examinations in the State of New York.

Everywhere and always, the Club causes stare and wonder. When the eyes of the natives are once set upon it, they remain fixed as long as the Club is in sight. The beholders involuntarily lift themselves to their utmost hight and begin feeling for their beards, and calling the attention of their neighbors to the bearded giants. Pundit's smooth lip, all innocent and bland, detracts somewhat from the dignity of the scene. The Parson feels sure that it his hat which is attracting so much attention, having been assured that, with such a hat, he would be arrested for a Fenian, and not infrequently he,

"Glowers around with prudent care,
Lest boggles catch him unaware;"

but when hatless, the Club marches into the various dining halls, the stare is all the same.

As the Club crowds itself, with difficulty, into one of the hotel elevators, the waiter remarks, "Gentlemen, you are severly testing the strength of this elevator. It never lifted such a load before." At first, its members were taken for returned Australians, rich and independent, but when heard to speak, the American origin of the Club was made sure, for they are the only people, the natives say, who speak English clear from brogue.

From Dublin to Belfast, the country rapidly improves in appearance. This region having been settled several centuries ago, largely by immigrating Scotch Presbyterians, it shows all the energy and thrift of the Scotch race. The Irish riots have little support or sympathy here. Few towns have progressed in importance so rapidly as Belfast. In the course of fifty years, the population has increased nearly six fold. In 1879 its population was 210,000. Of these fully two-thirds are Protestants. It is situated on the river Lagan, just before it flows into the elongated bay, known as Belfast Lough. Its chief industries are ship building and the manufacture of linen goods. The general appearance of the town is that of a clean thrifty city.

GIANT'S RING,

situated about four miles from Belfast, is one of the most interesting works of antiquity to be found in Ireland. It consists of an enormous circle, more than one-third of a mile in circumference. It is enclosed by an immense mound of earth about eighty feet broad at the base and some thirty feet in hight; near the center stands a large cromlech or stone altar. It is attributed to the Druids, constituting one of the chief places where they performed their religious rites, offering upon the altar human sacrifices.

While the Club are viewing and contemplating the scene, the young heiress of the adjacent castle, with a young lady attendant, comes riding into the Ring, evidently bound on a fast free gallop, secure from the gaze of the world. The heiress puts spur to her horse, her lady attendant attempts to follow suit; but being, evidently, unused to such riding, she soon becomes frightened and cries, "Stop me, Jane, stop me, I shall fall, I can't stop myself." Thus appealed to, Jane stops her and permits her to ride quietly out of the Ring. Jane, *alias* castle heiress, thus left to herself, rides wild and free, with three of Club, from the circling mound, looking approvingly down on her, and Prex standing in the center, at the cromlech stones, cheering her on. At length, satisfied with her race, she rides quietly out of the Giant's Ring, casting, as she passes, a benignant smile on her admirers.

Pundit is seen to quietly draw on his best pair of gloves, and is heard to soliloquize thus, "Standing on this ring, in the presence of the riding heiress, with the onlooking ghosts of the long dead Druids, and the hum of the far away mowing machines, all the ages, with their civilizations, seem to mingle and blend into one," or words to that effect. Whereat, the Parson, touched by the poetic sentiment, attempts to continue the strain; but his poetic machine is not in running order. The machine won't go, the poetry won't flow. He has not yet seen the birth place of Burns—Auld Ayr, the kirk and brig of Alloway, and a' that; when he has, look out.

Ireland is, indeed, an emerald set in the sea; nature has made it wondrous rich and beautiful. The Irish have one of the finest lands in the world; but they are both priest and king ridden, and seem, as Press sagely remarks, able to govern every land but their own. It has furnished some of the brightest intellectual stars of which both Britain and America can boast. Down in the southern portion the people are sprightly, rollicking, warm, and demonstrative; yet improvident and beggarly. In the central portion, the people are more hardy, cool, and reserved, more industrious and prosperous. In the north, the Scotch Presbyterian element gives it almost a New England type of energy, industry and thrift. In the south, beggars and British soldiers hold equal sway; in the central regions, a few of each are found, while in the north scarcely one of either is to be seen. Both blood and religion tell wonderfully here as elsewhere. P——?

Belfast to Glasgow.

Monday afternoon, June 26th, after visiting the shipyard and engine works of Harland and Wolff, where are built all the White Star Steamers, and where we saw all the processes of iron shipbuilding, several large steamers and one immense sailing ship being on the stocks, we took the steamer "Aligator" at 9 P. M., from Belfast for Glasgow. The sun had but just set, and for the next two hours the light was sufficient not only to see the shores of Ireland disappear in the distance, but to distinguish the time by the watch. It was moonlight and clear, but the long twilight robbed the moonlight of much of its charm. Poor Prex has found here a hard strain upon his habit of early rising, it being almost impossible to get up before day light, and it is never dark, not even at midnight.

Out through Belfast Lough, past the shipyards, past Holywood on the right and on the left Cave Hill and Carrickfergus where William III. landed before he fought the battle of Boyne; past Island Magee, until a late period the reputed residence of witches; we took our last look and bid adieu to Ireland at the Gobbins, a range of basaltic cliffs two hundred feet perpendicular from the sea, over which, in 1641, many Roman Catholics were forced into the sea by the garrison of Carrickfergus.

The North Channel was smooth as a lake; the silver sheen of the moonlight on its surface, glimmering through the small window in our cabin, and the rythmical beat of the engine, all lulled us to sleep as the hours lengthened into midnight. Morning dawned bright and early, and at three o'clock Prex and Parson left us at Greenock for a morning Ayr-ing, while the rest remained on board for a sail up the Clyde. Soon we came to Dumbarton, a precipitous rock a mile in circumference and 240 feet high, having two peaks, one called "Wallace's Seat," and the building on the other, "Wallace's Tower." This stronghold has figured much in history from the days of the Romans, some of the names connected with it being the Earl of Lennox, Robert Bruce, Wallace, and Mary Queen of Scots.

Soon after this a thick fog set in, and for miles we had an extended view of full fifty feet, or possibly half way to shore. The fog whistles from our own boat and others, around us, with the wonderful echoes reverberating until they died away among the hills, were all the evidence we had that we were near land, though we were in a narrow river. After ten miles of this, the fog lifted sufficiently to show us the world-renowned ship-yards of the Clyde. For miles the river is lined on both sides with iron ships and steamers of all sizes, in all stages of growth, from the bare skeleton to the completed hull. Such another hive of industry is not to be seen on earth.

Glasgow, a city of 600,000 inhabitants, is comparatively of modern growth, and has little to interest the lovers of antiquity. To the student of modern manufactures and industries, however, it is a very rich mine. Here James Watts began his inventions in steam, here the first steamboat in Europe was built. Its Cathedral is a fine specimen of a well preserved Minster; the building as it is, was begun in 1238 on the ruins of a building dating back to 1136, supposed to be built over the grave of St. Kentigern the first preacher of Christianity in Scotland, who died in 601. Tradition says he built a church in 560 on the spot where the Cathedral now stands.

Behind the Cathedral rises a steep hill called the Necropolis, and with its numerous monuments it forms the finest sight in Glasgow. Among its monuments are those to John Knox, Dr. Wm. Black, and Rev. Dr. Dick. To the left of the Cathedral is the St. Rollox chemical works with its chimney 435 feet high, long the highest chimney in the world, but I believe an ambitious rival has now built one a few feet higher. Near here are the works of the Singer Manufacturing Company, where they are turning out 7,000 sewing machines weekly, but even these are insufficient to supply the European demand, and so they are now erecting a far more extensive factory a few miles out, in connection with which the Babcock & Wilcox Co. are building a large boiler works, for manufacturing their boilers for this market.

PUNDIT.

KIND REGARDS OF THE TENT PREACHERS

To the Friends of Sabbath Reform and a Pure Christianity.

The above caption is the substance of what we frequently say when we place a few tracts in the hands of recipients, as we canvass from door to door. This serves as an introduction to the tracts, and as an invitation to the tent. We frequently find those at their homes whose faces have become familiar to us at the tent, and an exchange of views is had on the themes of religion. The tent services are a God-send to many, especially to those who take but little interest in attending the fashionable churches. A goodly number of Roman Catholics came in at first. Some still attend, and seem deeply stirred by the truth. Some say, "The time is past when the priest can dictate to us in this matter." "I wish you would stay with us all Summer," is an expression frequently addressed to us. The preaching of the Bible Sabbath and a pure Christianity often calls forth the response, "I have long thought of this, and I think just as you do about it," which shows that the way is already fully prepared for an advance in force with gospel tent labor. Let those who say, "There are yet four months and then cometh the harvest," lift up their eyes and look on the fields, for they are white already to the harvest; yea, much of the grain is crinkled down and lost by the tardiness of the easy-going harvesters. As tent preachers, we feel the need of larger spiritual endowments. Who is sufficient for these things? We find so many sheep without a shepherd, that we can not but bestow much gospel labor on these, who usually take to us kindly, and more than we have time to bestow is needed. Oh! that the entire health and strength and consecrated talent of our little Zion would go forth into gospel labor in the regions beyond, and that our benevolent operations were adjusted to this order. The reapers should follow the sowers, and somebody have some care of the fields occupied besides the tent preachers, if possible. There is room easily accessible for all our Christian workers, especially through tent meetings, if our people could but bend and conform to this simple, humble, and laborious life, and belt our evangelistic and benevolent operations onto this shaft, quite largely, with a great increase in our contributions to the cause of Sabbath reform and a pure Christianity. But whether the tent is largely utilized or not, will not all our strong churches send out their pastors for three or four months of this year to evangelistic work beyond our lines, and then follow up the advance? Let Christian workers, not evangelists, in the mean time, aid in conducting religious services within the bounds of the pastorless churches, and let not our able-bodied pastors be backward in taking up this line of labor. Let the Summer vacations of favored pastors and brethren be improved to increase health and strength, for a long pull, a strong pull, and a pull altogether.

This is now the fifth season in tent work, with a Winter in Florida additional, and we are more than ever convinced that our ministers, theological students, and other Christian workers, should be encouraged by our churches and benevolent boards to enter into evangelistic work, and especially gospel tent work, beyond our denominational lines. Young men should be trained for this kind of labor by some weeks in actual tent service, with experienced tent workers; and better still, if to this should be added a Bible-school, with a good corps of teachers; an institute, combining gospel tent work and Bible-school work, and with direct reference to evangelistic labor and Bible study. If the present season is ordinarily propitious, such an institute might be held, beginning immediately after the sitting of our General Conference, and at any central and easily accessible place where the resident people should welcome it, and entertain the members; the day time being given to classes, and the evenings to public meetings, and all in the spirit and interest of a religious awakening. This project has been in our thoughts for some time, and we are now constrained to propose it. The place of holding such an institute can be determined after it is known how many and who will enter it, if within their reach. If held at or near Alfred Centre, the Theological Professors and their classes might co operate, if favorable. If any considerable number of those attending General Conference should desire to join such a class, for a week or two, or more, some point in Western Rhode Island or East New Jersey, or some intervening point, would be desirable. Will those interested in such a project confer and advise together? We should like to have the names of any who are willing to co-operate. May we not hear from our brother tent workers? Address us, or either of us, at Auburn, N. Y., until further notice. A few lines from those interested in tent work, whether they could attend the proposed institute or not, would be acceptable, and give encouragement to tent work among Seventh-day Baptists. Those who are adverse, as well as those who are friendly, or otherwise indifferent, are invited to communicate their views and sentiments. Attention to this matter, and promptness in action, are solicited, that whatever is preliminary may be timely and suitably arranged. A more general and practical acquaintance with gospel tent work will, we are confident, engage our people in it heartily, and in full force. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation."

L. C. ROGERS,
H. D. CLARKE.

AUBURN, N. Y., July 27, 1882.

Missions.

Conducted by the Corresponding Secretary for the Board of Managers of the Seventh-day Baptist Missionary Society.

BRO. J. G. BURDICK, a member of the Alfred Theological Class, is to spend his vacation preaching at Cussewago, Pa., and Scio, N. Y. Bro. E. A. Witter, another student, is to preach, it will be remembered, at Main Settlement and Bell's Run. We specially commend these brethren to the prayers, sympathy, and support of the Churches in whose behalf they are to labor.

BRO. B. E. FISK, Alfred Centre, reports for the quarter ending May 31st, as follows: Weeks of labor, 13; church supplied, Hornellsville, N. Y.; sermons, 13; prayer-meetings, 3; religious visits, 6; contributions, for preaching, $13; for missions, $1 18.

He adds: "My report is delayed because I was unable to get the amount contributed for the Missionary Society before. A good interest is maintained, and the fund for building a meeting-house is increasing slowly, but surely. We are still working and trusting."

A LETTER from Parker, Turner Co., Dakota, speaks of there being a good many Seventh-day Baptists in that Territory, and expresses the wish that they might gather together once or twice a year for a meeting, with preaching by some minister of the North-Western Association. If they were organized, it is thought they could do something for our Society. Sabbath-keeping Swedes in that county are desirous that an American minister should come and help them organize. And the question is asked whether Eld. Ring can be employed for a part of the time to labor among the Scandinavians.

BY reference to the report of the last quarterly meeting of the Board of Managers, it will be seen that several steps were taken in the direction of progress. A beginning is to be made in the way of establishing our foreign work at a new station; and two very important calls were extended, one to Rev. O. U. Whitford, of Walworth, Wis., and the other to Ella F. Swinney, M. D., of Smyrna, Del., which we have good reason to hope will be accepted. Let us not forget that all this calls for steadily increasing contributions from our churches. Work in Chicago is undertaken, in no small degree, out of regard to the earnestly expressed wishes of the Northwest; and we therefore have the right to expect, more than ever before, the prayers, sympathies, and larger contributions of our brethren and sisters there.

BRO. C. W. THRELKELD, Carrsville, Ky., reports as follows: Weeks of labor, 10; church supplied, Stone Fort Branch at Cave Spring; other preaching stations, 3; sermons, 54; prayer-meetings, 7; religious visits, 65; pages of tracts distributed, 400; contributed for preaching, $4.

He also writes: "The more I engage in this blessed work, the more am I impressed with its value and necessity. True, there have been no converts to the Sabbath, that I know of; but there have been two professions of faith in Christ as the Savior, and the mother of one of the converts seems to be on the point of accepting Sabbath truth. The seriousness here respecting this important question appears to be constantly increasing. We need to go right on in the performance of duty, and in the end all will be well. I am now aiming to go to Stone Fort, Ill., about the 25th of July, to begin a series of meetings; and afterwards to visit our people in Ohio and Bullitt counties, in Kentucky. May rich blessings rest on all the various fields in which we as a people are called to labor."

UNDER date of June 13th, Bro. D. H. Davis writes from Shanghai, as follows: "We are in good health and hope to endure the heat of the approaching Summer better than ever before. . . . Mrs. Davis is going this afternoon to visit one or two of the day-schools. We may be obliged to stop one of them as soon as we can. After a school has been started, it will not do to close it at once; it must be carried on through the term at least. At the close of this month I will send you a report of my labor, and of that of the native assistants. I am waiting patiently to hear what will be the decision in regard to Dr. Swinney. We have been favored with a visit from Joseph Cook, who delivered three lectures, and I hope to send you a short report of them in the next mail. I enjoyed them very much. I must close and go to the West Gate and preach. I think I am getting so I can preach with comparative ease; but I try so hard to make the people understand and feel the truth, that I exhaust my strength. I do not realize it until I have finished the discourse; and then I feel weary. But I trust the Lord will add to my strength day by day. I am really enjoying good health at present. With kindest regards to yourself and the Board, I remain,

Yours truly, D. H. DAVIS."

BOARD OF MANAGERS.

The regular quarterly meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., July 19, 1882, morning and afternoon.

There were present, members of the Board, as follows: George Greenman, George B. Utter, Arthur E. Main, Lewis A. Platts, George B. Carpenter, Albert L. Chester, Wardner C. Titsworth, Sherman S. Griswold, Ira B. Crandall, Joseph H. Potter, Jonathan Maxson, Nathan H. Langworthy, Oliver D. Sherman, James R. Irish, and William L. Clarke. Also visiting brethren: William A. Rogers and Horace Stillman.

The meeting was opened with prayer by W. C. Titsworth.

The minutes of the last meeting were read and approved.

The following abstract of the Treasurer's report for the quarter was presented:

Balance in Treasury, April 18, 1882	$2,763 56
Rec'd since April 18, to July 19, 1882	819 94
Total	$3,583 50
Paid out from April 18, to July 19	1,790 92
Balance in Treasury, July 19, 1882	$1,792 58

Correspondence was read, and business transacted with reference to the Mission in China, as follows: Three letters from D. H. Davis, Shanghai, April 10, May 2, and June 13. Two from Miss A. E. Nelson, March 28, and May 30, and two from Eld. Carpenter.

It was voted that Bro. D. H. Davis be authorized to use his discretion in reference to the purchase of a lease of the land in the city of Ga-Dene of which he writes, and that he be further authorized to erect on the land a building suitable for day school, at an expense not exceeding the sum of $300.

It was also voted that we do not deem it advisable at present to put up buildings on the Society's land in Shanghai, for boarding-school purposes.

The Board learned with regret, from the letters of Miss Nelson, of her marriage to a gentleman in Shanghai, by reason of which her position as missionary of this Board is made vacant. It is hoped, however, that her influence may still be of great help to the work of the Mission.

A hearty and unanimous call was extended to Miss Ella F. Swinney, M. D., of Smyrna, Delaware, to enter the China Mission, and the Prudential Committee was authorized, in case she considers favorably the call, to arrange the details of her engagement.

HOME WORK.

Bro. J. C. Maxson of Preston, N. Y., informed the Board that the Preston Church desired to procure the services of Eld. A. W. Coon, as pastor for six months of the year, for which they were able to pay, and inquired whether the Board could find employment for him the remaining six months. It was voted that this Board employ Bro. Coon for one half year as missionary in the Central Association, and that we appropriate for this purpose the sum of $150.

It was voted to continue Eld. H. P. Burdick on the Hebron field for three months.

An appropriation to the Church at Honeoye was voted, at the rate of $50 per year, for six months, from July 1, 1882, for labor to be performed with that Church by Eld. James Summerbell.

An appropriation of $50 for six months was voted, to enable Eld. H. B. Lewis, while laboring as pastor at Garwin, Iowa, to labor at several points near that church, which, it is thought should be looked after by us.

It was voted to renew the call, made some time ago, to O. U. Whitford, to engage in mission work in the city of Chicago.

It was voted that Bro. J. T. Davis, now laboring at Long Branch, Neb., under an appropriation made by this Board, be authorized to visit Harvard, at his discretion, provided the Church at Harvard will pay his traveling expenses.

The Corresponding Secretary presented report of labor for the quarter ending July 1, 1882. It was voted that he have an order on the Treasurer for the quarter's salary and expenses.

The Treasurer was authorized to settle the quarterly accounts of missionaries, according to their reports.

A. E. Main, L. A. Platts, and W. C. Titsworth were appointed a committee to arrange a programme of exercises for the approaching anniversary of the Society.

The committee was instructed to procure, if practicable, printed copies of the Annual reports of the Treasurer and Corresponding Secretary for distribution and use at the Anniversary, and for further circulation at their discretion. L. A. PLATTS, *Rec. Sec.*

HONEOYE.

In compliance with my appointment by the Missionary Board, I commenced my service at the Honeoye Branch, Sept. 1, 1881, that being the time when my previous year in the service of the Board ended. At that time circumstances seemed plainly to indicate that meetings should be held as often as once a week, to establish public confidence in their permanence, to hold the ground and to follow up the impressions gained. This plan appeared so plain, that, on our own responsibility, it was adopted before the termination of the outgoing year, and, upon your own recommendation, and I believe with God's approval, became the guide, so far as we could make it in the present year with encouraging increase of spiritual interest and attendance at our meetings. About this time the roads became almost impassable for anything but heavy teams with which all public thoroughfares were now crowded. Loaded with iron and timber for building oil derricks, and with boilers and engines they slowly crawled along, occupying every available space for traveling, sometimes making a passage around their closely packed column, for the time being, utterly impossible. Constant travel of such teams, with loads for from two to four, and often six horses, made each mile equal to two of ordinary travel; this for thirteen miles was an item. Until the first of November, such obstacles, with God's help I was able to meet and overcome. Then as succession of storms increased the difficulty of travel over roads already a mire, to which was added prostration of my health, so that, reluctantly I gave up, for the time being, the work. From this time (Dec. 3d) until the first of April, I was not able to keep up my regular appointments; being a period of four months. On the first Sabbath in April, with health improved, I resumed my work on the Honeoye, holding my meetings weekly at East Sharon, where some of the leading members reside, the most accessible place for assembling. Notwithstanding, some of the members of the church have moved into other localities, so that we may not count on their presence or help, those that remain are of good heart, zealous and ready for their work. During the year they have furnished the school-house, where the meetings are held, with a good cabinet organ, and fitted the room with lamps. The meetings are well attended and the religious feeling is good, as is seen by the attention given to the Word and by testimonies borne. Among the people there appears to be a general conviction of the truth of the Sabbath, and it is common for them to speak of it with favor; but they lack the decision of character to embrace and observe it against the odds of the outside world where it is everywhere neglected and violated. There must come a time when the Lord will revive his work, quicken his people in this place, and make them willing in the day of his power to do his will and keep his law. Changes there there have been and will continue to be. The presence of the coveted oil in the earth is an ascertained fact, and its future development is as certain. A temporary check has been made to the production on these fields by recent discoveries of extraordinary wells in adjacent lands, where wells are reported as yielding from one thousand to three thousand barrels per day. The future of such a locality and of a population such as follows the drift of such an enterprise, is not always easy to determine. But for this field there is this promise: The Sabbath battle has been fought and the victory is conceded, and the men who stand for it are, though few in number, able and willing, God helping, to hold their ground and defend their principles, and are sufficiently aggressive to keep the truth, like a lamp shining in a dark place. Geographically, it is a point of present activity and growth, and if our people maintain their position, they will grow with the place and impress their sentiments upon the people around them.

The Seventh-day Adventists are now holding a tent meeting at Shingle House, two miles from our place of meeting. Their meetings have been in progress about three weeks and are well received. Whether they will convert the people to the Advent faith or not is less certain, to my mind, than that they will spread much truth. God is using that people, as well as ourselves, to publish the Sabbath to the world, and where they have pitched their tent, it seems to me, is one of the corner places, where two ways meet, and where we as well as they should keep a light and a finger post pointing in the right way.

The little church does not excuse itself because few in number, from duty, or yield to difficulties because small. Every Sabbath they meet for Sabbath school, study the Word, and teach it to their children; nor are they ashamed or afraid to invite their neighbors to attend their meetings and study God's Word with them, and I am creditably informed that our meetings have quite their average in attendance with other meetings held in the place. In the Sabbath-school a collection is taken regularly for missionary, tract, and benevolent purposes, thus keeping alive the feeling of being co-workers with the denomination of which they form a part.

During the year, thus far, counting out four months from Dec. 1st to April 1st, I have preached at Honeoye twenty sermons, and attended three Quarterly Meetings in the district, and visited fifteen families on the field, with religious exercises. In addition to the above, at each appointment for preaching at Honeoye, I also preached at Horse Run, at a school-house long used for the purpose of worship, I hope with a good result. Ever praying that God's blessing may rest upon the labor thus reported, I submit it all, hoping for your approval.

Yours in Christ,

JAMES SUMMERBELL.

RICHBURG, N. Y., July 10, 1882.

HOLLAND.

Besides my labor in the Church here, that I had the privilege to perform at the regular times, I have been in the month of June only to Freesland, where I visited the little Church at Workum, and made preparation to go the week thereafter to Heeg. All was in order that I should come there on the 14th of the month to preach, intending to labor further by spreading tracts and visiting people in the houses. A Baptist who was always friendly to me promised to make all in good order. But two days before the fixed time, when I intended to go anew to Freesland, a letter came to tell me that I could not use the hired room, and that they would not receive me as their guest. Now, because I know by experience that the owners of hotels in that village are interdicted by their pastors from letting me use their saloons, and also the Christian school is closed to me, I must give up my desire to go on that trip for preaching. I have done what I could in my dwelling place, giving lectures in a little more than six hundred houses, and sending by post, tracts, to as many addresses as I found in religious daily papers, that I procured myself with that intention. As usual, I prepared my monthly, and one day I went to Amsterdam; that is always a good field to labor in, because of the many strangers, viz., inhabitants of all our kingdom who make there a shorter or longer stay, and also persons from foreign countries. If I had tracts in foreign languages, I could use them very well. I have no more; they are now distributed, and particularly at Amsterdam there are always people of all nations.

The sympathy of the Netherland public for Sunday-keeping, I dare not say Sunday consecration, seems to increase daily. Even those papers that commonly do not concern themselves with religious affairs, in these days, fill now and then their columns with pleading in behalf of Sunday rest. Sometimes I can scarcely believe my own eyes and ears, when seeing and hearing those who have become so religious as to defend the "day of the Lord." Is Saul also among the prophets? I believe there are many phenomena which give evidence that the word of Paul holds its force: "When the commandment came, sin revived." But also I have received this last month as before, clear evidences that at least some have received light by our testimony. I hope to spread, as faithfully as I can do it, the truth; and further, I know no other way than the rendering of my labor to the hand of God. I should be very glad if my reports might be more important, but, you know, I can not create facts.

Last week we learned that a company of brethren, who are among the most esteemed of our denomination, started off for Europe, intending to visit London, Mill Yard, and also Haarlem. We read the names of Mr. Potter, Prof. Allen, Rev. Lewis, and Mr. Babcock. We hope that their intention may be fulfilled to come and see us. I think you can understand what it is for a little flock, that feel like strangers amidst their countrymen, even among their former friends, because almost every one seems to be afraid of them, to see defenders of the truth and that from a country so far off.

With respectful salutation to all the men of the Board, I remain

Your brother in Christ,

G. VELTHUYSEN.

HAARLEN, Holland, July 2, 1882.

FROM S. R. WHEELER.

Having sent in my report for the quarter ending with May, and also written some particulars about the work in June, I have nothing of especial importance to say about the work. I reached home from the Association in safety. Storms and floods held their sway with unusual violence during my absence. Heavy rains damaged the railroads in Illinois, so that there was great loss of property and some lives lost. In Missouri, the Grand river rose out of its banks, and for four miles the track of the Chicago, Rock Island and Pacific Railroad was under water, and in places the water rushed along over the road as though leaping over a mill dam. On the Rock Island and Peoria road, wrecked freight cars were strewn on either side as we passed along; yet no accident befell our train, and I was permitted to meet with my family again with our numbers unbroken. Thanks be unto God the giver and preserver of life.

I am now at home for a little while arranging for the tent work. Much as I desire to be present at the General Conference, it seems to me out of the question. The expense to the Association and our meeting house here at Pardee, seems to forbid travel to the Conference. Besides, we were unfortunate enough to lose our cow about two weeks ago. She was found dead in the pasture at night. This cow was almost our entire dependence for milk and butter.

Collections thus far are more encouraging this quarter, and when the effect of last year's scarcity is passed a little more, I trust there will be much improvement in these contributions. My hope is that this tent work in Marion county, Kansas, will result in the establishment of a church there. May God speed the work.

PARDEE, Kan., July 3, 1882.

THE TREASURER'S QUARTERLY REPORT.

GEO. B. UTTER, *Treasurer*,

In account with the MISSIONARY SOCIETY.

DR.

To balance at last report, April 18, 1882	$2,763 56
Cash received since, as follows:	
Collected at Eastern Association	102 94
Rockville Church, to complete L. M. of U. M. Babcock	11 00
Woman's Missionary Mite Society, of First Hopkinton Church	6 00
Second Westerly Church	3 11
Excel Band, Greenmanville, Conn., to make L. M. of Mr. and Mrs. O. D. Sherman	50 00
Sabbath-school at Greenmanville	5 00
Mrs. David P. Rogers, Waterford	10 00
Young Ladies' Missionary Society, Plainfield, N. J.	10 00
Young Ladies' Missionary Society, Plainfield	10 50
Church in New Market	26 17
Sabbath school, New Market, general $6 43, China school $7 15	13 58
Church collections, Shiloh	26 00
Collection in prayer-meeting, Shiloh	7 58
Anna S. Davis, Sen., Shiloh, L. M.	25 00
Lucy W. Davis, " "	25 00
Friend of missions, "	2 50
A. B. Davis, "	2 50
Lawrence Harris, " (China)	5 00
J. W.	5 00
First Brookfield Church, through W. A. B., Treasurer	15 00
West Edmeston Church, general $20, China $1, L. M. to be named	21 00
Allie B. Clarke, West Edmeston, (China)	5 00
C. S. Starks, Verona, $1 home, $1 China	2 00
Collections at Western Association	83 29
First Church, Alfred, N. Y.	56 50
Collection at Quarterly Meeting, by H. P. Burdick	4 47
Mrs. Margaret A. Brown, Little Genesee	10 00
E. R. Crandall, "	5 00
Quarterly Meeting, Portville, through B. A. Barber	7 81
Sabbath-school, Second Alfred, through Mrs. Burdick	50
J. B. Langworthy and wife, Second Alfred	1 50
A Friend, Independence	2 00
Collection, Independence, home $1 75, foreign $3 85	5 60
W. D. Crandall, Nile	5 00
Collection at North Western Association, through Wm. B. West	30 45
Nancy Goodrich Lot, Milton, Wis., by E. B. Rogers, agent, net avails of hay	92 47
Semi-Annual Meeting of Minnesota churches, collection	5 75
Sabbath-school, Dodge Centre, Minn.	3 75
Hannah Randolph, Walworth, to make L. M. of Miss Addie M. Randolph	25 00
Truman A. Saunders, Walworth	5 00
Harlow M. Coon, "	5 00
Geo. P. Allen, Effingham, Kas.	5 00
Mrs. Lucy Randolph, Pardee	2 65
O. A. Stillman, Cartwright's Mill, Wis., China school	1 00
Henry W. Stillman, Edgerton	10 00
Sabbath school, Milton, by E. L. Crandall, Treasurer	15 75
Farina Sabbath-school, for general purposes	5 39
Farina Sabbath-school, for China Mission schools	5 13
A Friend, New Richmond, Wis., by D. R. S.	1 50
J. A. H., Infant class, China school, by D. R. S.	1 00
West Hallock (Ill.) Sabbath-school	5 00
Miss Mary F. Randolph, Delhi, Ill.	10 00
Lost Creek Church, W. Va.	13 55
Collection on West Virginia field, by L. F. Randolph	50
S. R. Wheeler, Pardee, Kas.	1 00
Eunice Tarbel, Emporia	1 00
Other collections by S. R. W.	1 00
Collection on field by G. J. Crandall	1 50
Total	$3,583 50

CR.

By cash paid since April 18, as follows:	
Remittance to D. H. Davis, Shanghai, China	$800 00
Arthur E. Main, Corresponding Secretary, salary and expenses of quarter ending April 1, 1882	268 94
Horace Stillman, Woodville, to April 6, 1882	62 50
C. W. Threlkeld, Carrsville, Ky., to May 1	50 00
H. B. Lewis, balance for labor at Long Branch	25 00
C. J. Sindall, to March 1, 1882	25 00
Herbert E. Babcock, to Feb. 28, 1882	81 35
Geo. J. Crandall, to March 1, 1882	41 66
H. P. Burdick, " "	54 38
B. E. Fisk, Hornellsville, to April 1	25 00
S. R. Wheeler, Kansas, $70 02, $75 00, $57 91	202 93
L. F. Randolph, to May 1	37 50
F. F. Johnson, "	50 00
W. J. Haight, Watson, to April 1	50 00
James Summerbell, Honeoye, Pa.	16 66
Balance to new account	1,792 58
Total	$3,583 50

E. & O. E. GEO. B. UTTER, *Treasurer.*

WESTERLY, R. I., July 19, 1882

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and as though leaping over a mill dam.
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& O. E. GEO. B. UTTER, *Treasurer.*

WESTERLY, R. I., July 10, 1882.

Education Department.

Conducted by REV. J. ALLEN, D. D., Ph. D., in behalf of the Seventh-day Baptist Education Society.

"LET THERE BE LIGHT."

PROTESTANTISM IN FRANCE.

BY CHARLES W. SMITH.

Seven centuries ago, a century and a half before Wycliffe first scattered the seeds of the English Reformation, and three centuries before Calvin or Luther were born, in the sunny Southern provinces, the torch of the Protestant Reformation first gleamed forth in France. This Reformation spread rapidly from village to village, among the intelligent inhabitants of Southern France, until it seemed the whole Province would be lost to Rome; but alas, it was doomed to a sudden and awful extinction. Innocence III., one of the most ambitious of tyrants, was seated on the papal throne, and while bending his energies for the conquest of the Saracens in the East, he did not forget the heretics of the West. First, missionaries were sent to convert the people from their error. This method proving ineffectual, Innocence launched the thunders of his excommunication, and directed another crusade against the Protestants, whom he declared were more abominable than the Mohammedans, promising to open the gates of paradise to all who would take arms to exterminate the heretics. Crowds of soldiers, outcasts, and criminals, responded to the call, and led by Count de Montfort, ravaged the fair provinces, and exterminated heresy with fire and sword. Protestantism was crushed.

Years, decades, yea, centuries, pass away, and still Rome rules, with undisputed sovereignty, the conscience of France. The nobles and aristocracy, following their ambition or pleasure, find the Catholic Church very convenient and comfortable. The lower classes, sunk in ignorance, follow blindly their spiritual guides; but in 1445, while France is shrouded in darkness, and her intellect lies dormant, two men are toiling diligently in a secret chamber in the German town of Mentz, men who, though they know it not, are at work at a task which shall revolutionize the world. These men are Gutenberg and Schoffer, and they are preparing type for the first printed book, the Bible. Soon after this, the Bible, once so rare and costly, became more abundant, and was unlocked from the ancient languages in which it had been preserved, and presented in the common tongue. As these began to circulate among the people, Protestantism, once crushed, arose again with renewed vigor. The Reformation now swept triumphantly over France. So high did the tide rise in some quarters, that even the priests ceased their mummeries, and began to preach and pray in emulation of the Protestant ministers. But this prosperity was not to continue. The Reformation touched the purse and power of the Pope and leading clergy, and persecution was renewed with all its former zeal, but not with its former success. The spirit of the crusades was gone forever, and though instruments were not lacking for their infamous purpose, after a course of torturing, burning, and massacreing, they were met by armed opposition. The Protestants now became a powerful party. Nobles and even princes espoused their cause. I need not dwell on the horrors of the civil war that followed. For ten years it raged without marked advantage to the Catholics, and they determined to attempt by treachery what they failed to accomplish by force. To this end, a pacification was effected, Margaret of Valoir, sister of King Charles, was espoused to Henry of Navarre, the leading Protestants allured to Paris, and their suspicions lulled to rest. Thus we reach a day in the history of France and the Catholic Church, dyed black with infamy, the 24th of August, 1572, the eve of St. Bartholomew. In the quiet hours of the night, by the command of the king, the great storm-bell of St. Auxerrois tolled its awful signal, and the massacre began. I will not lift the veil from the revolting scenes that followed; suffice it, that 100,000 persons, it is estimated, were butchered without mercy for age or sex. The news of this horrible massacre was received in all civilized countries with the profoundest grief and horror, but in the court of Rome with the wildest rejoicing; and a medal was struck by the Pope's order, to commemorate the glorious event. But this "glorious event" soon proved a humiliating failure, and the fruit of this deep laid plot was turned to bitter ashes at their lips. The surviving Protestants flew to arms for preservation, and civil war flamed up anew. Henry of Navarre escaped from his durance in Paris, took command of the Protestant army, and ultimately gained the throne of France. Of many acts which mark his reign as one of the wisest with which France was ever blessed, one is of especial interest to us, the edict of Nantes, which granted to every Frenchman the right to worship according to his conscience. The Protestants now enjoyed a brief period of peace and prosperity. But scarcely was Henry IV. cold in the tomb when their rights were disregarded. This rose to a systematic persecution, and culminated in the edict of Louis XIV., revoking the edict of Nantes. By the provisions of this infamous edict, every Protestant minister remaining in France after fifteen days was condemned to death, and every Protestant was ordered, under penalty of death, to renounce his religion and conform to the Church of Rome, and forbidden under pain of the galleys, to leave France. Nevertheless, it is estimated that between four and five hundred thousand of her merchants, manufacturers, and skilled laborers, as well as some of her most distinguished soldiers, statesmen, and scholars, left their native land, and went forth to bless her rivals and the world. They gave to England some of her most important industries, and they gave to us, in our struggle for independence, our Marion and our Jay. The revolting cruelties which followed the revocation in France would require volumes to enumerate; but one case will I mention: When Claude Brousson, a man of almost saintly character, was broken on the wheel, and, when on the scaffold he turned to speak his parting words, the drums were beaten to drown his voice.

To Voltaire, whatever may be his faults, belongs the immortal honor of giving the death-blow to religious persecution in France. The revolution now broke out, and religious controversies were swallowed up in the general confusion The cause of this revolution, so vast in its extent and awful in its character, is a problem which has engaged the attention of many a philosopher and student. Its true solution, I believe, can only be found by regarding the religious, as well as the civil, condition of France, for we find three causes, which exercised a vast influence on the revolution, that were the result of religious persecution. 1st. The vast number of men who were driven into exile, were the most honest, industrious, and enterprising class of her citizens. They were engaged largely in manufactures and commerce, and their departure ruined many important industries and crippled her commerce. 2d. By making religion compulsory, they had made it a farce, and France was literally without religion; and lastly, by making the masses the witnesses, often the instruments, of their barbarous persecution. The rulers of France had brutalized their people until they had become fit instruments for the hand of Him who has said, "Vengeance is mine." Let us pause for a moment to note this awful vengeance. It is the night of the 9th of August, 1792, in Paris. Hark! In the solemn hush of midnight, hear you not that thunder-sound which rolls from yon gloomy tower, and reverberates over the dark city till steeple after steeple catches the strain? 'Tis the old storm-bell of St. Auxerrois that is speaking again, but not now at the king's command, as on that other August evening, two hundred years ago, the eve of St. Bartholomew. It is tolling now as the signal for the mob to rise and dethrone him. The king is dethroned, the throne of his ancestors shattered, and he is hurried to the guillotine, and so well have the people learned the lesson his ancestor had taught, that when Louis turned to speak his parting words, the drums were beaten to drown his voice. "The mills of the gods grind slowly, but they grind exceeding small."

Since the revolution, the religious as well as the political condition of France has been unsettled and transitional. But if, as we believe, the Protestant Church contains the essential elements of truth, we need not fear for its triumph, for truth ia immortal; and when the wreck of ancient systems has been cleared away, we shall find a pure and true religion set as a most precious jewel in the crown of regenerate France.

ORANGE MARMALADE.—Take the best Mediterranean oranges (not Florida oranges, as the sour ones make the nicest marmalade), and pull off their rinds and let them soak in salted water over night; then boil them until very tender and chop fine. Take the skins and seeds from the pulp and juice and mix them with the peel and weigh it, and to every pound of the fruit add a pound of granulated or lump sugar. Boil and skim off all the scum that rises for half an hour, then place on the back of the stove and let it simmer slowly until it is very thick—two hours at least of slow cooking is needed. To every two dozen oranges half a dozen lemons may be added, if their flavor is preferred.—*Housekeeper.*

THE virtue of paganism is strength; the virtue of Christianity is obedience." As obedience is simply conformity of increasing strength, while strength unconsecrated to service soon turns to weakness.

Sabbath Reform.

EDITED BY - - - REV. D. E. MAXSON, D. D.

THE SABBATH UNCHANGED, BECAUSE UNCHANGEABLE.

Sermon to the Second Alfred Church.

BY REV. D. E. MAXSON, D. D.

The Sabbath-day is an institution founded in the nature and relations of man, given to him by his Creator at the beginning of his earthly career, and subsequently formally enacted into law and incorporated into the Sinaitic code, the great rule of morals for the race of man—a rule, which, in the very nature of law, is universal, perpetual, and changeless.

That the Sabbath institution is a part of the Sinaitic code is a historical fact about which there can be no dispute. That Christ came, not to destroy the law, but to "fulfill it," to honor it, to perfectly obey it, and to vindicate and bring a revolted race back to loyalty to it, is another fact of history which admits of no rational doubt. God, in very great kindness, came down to Sinai in the infancy of the race, and wrote out the constitution of his moral government in ten comprehensive sections, on two stone tablets, and committed its keeping to a class of men that he had miraculously called out from among the heathen. When he gave these tablets to Moses, the leader of that chosen people, he described to him in detail the ark in which to keep and carry this law, and henceforth that ark, with its priceless treasure, was preserved through all vicissitudes of wandering, till deposited in the temple on Mount Zion, of which God was also the architect. Before the Sabbath was thus bedded in the written code, God had preserved it by a three-fold miracle every week for forty years. Now and henceforth, the destinies of the sabbatic law are linked forever with the destiny of the Decalogue. If that was to be local, partial, in its application, and temporary in its obligation, as a whole, then of necessity the fourth section, or sabbatic law, must be so also. But if this code, as a whole, was general in its application, and perpetual in its obligation, then, of course, the fourth section must be so too. If this code containing the sabbatic law was not universal and perpetual in its application and obligation, if it was not God's revealed will to man, then is man without a revealed religion.

The whole scheme of revelation reduces to two fundamental ideas, viz., law and gospel. This book of revelation, then, is written in two testaments, called, from their chronological relations, the Old and the New Testaments. In the Old Testament, the law is imbedded as its meat or core; in the heart of the New Testament lies the gospel. The violation of the law revealed in the Old Testament by the entire race of Adam, was what gave occasion for the gospel of the New. This gospel finds all men under condemnation of the law, and proposes to vindicate the law and restore the race to obedience once more to the law—the law of God revealed on Sinai. Now if you deny that this law of Sinai was of universal obligation, you must explain how all men were sinners for violating it. Christ himself sums the ten precepts of this law up in two comprehensive precepts, and declares that obedience to those two precepts constitutes the *whole* duty of man. It follows, then, that if any man of the race is a sinner, it is because he has violated some precept of this law, while these ten precepts are bound so closely together that James tells us that to violate one is to violate all. The conclusion is inevitable, then, that if the gospel dispensation found the entire race under the condemnation of this moral law of God, the entire race of man was amenable to it. If it were not binding upon the whole race, then it could not condemn the whole race, and the whole race needed not a Savior. Christ and his office in relation to the law was prefigured by the mercy seat, which was the lid or cover of the ark which contained the law. The mercy seat covered the law, kept it from harm. Just so Christ, in the gospel scheme, protects, vindicates, saves the law in all its integrity and import, by taking the equivalent of its penalties upon himself, and offering pardon to offenders, on condition of return to obedience to that law, ever so dear to him who enacted it, and ever so infinitely valuable to the race which was trampling upon it.

From whatever standpoint of sound thinking you view the grand scheme of God's moral government, these are fundamental doctrines of theology that can not be ignored, without throwing the whole scheme into confusion, viz., 1st. It is a scheme for, and including, all moral beings on the earth. 2d. Fundamental in that scheme is the moral law, the deca-logue, the ten-words. On the whole earth there is not a moral being who does not stand in such relation to God, and to other moral beings, as to evolve that law. It is founded in the nature and relations of universal being. The Infinite Creator, comprehending at a glance these relations and the consequent duties, and perceiving, too, that finite man would not, at a glance, perceive them, lent a helping hand, and wrote them out for him in durable form, and pledged his omnipotence to preserve them, and, at length, to make them the lexlegum, or law of laws for the universe. Here, in the great constitution, is the source of all law, and by this august criterion shall the legality of all law be tested. In the good time coming shall the jurisprudence of Heaven be the jurisprudence of earth, and the moral law be realized in every form of civil, social and religious life. To consummate so grand a scheme, to bring a revolted race back to allegiance to the law of God, was the sublime mission of Christ. Well did he say, "Think not I am come to destroy the law." He came to call rebels to repentance for sin, transgression of law; not to abrogate the law, so that their sins would cease to be sinful. The axe was laid unto the roots of the trees of sin, not unto the law; and to hew *them* down, not *it;* and every crash of their downfall was a tribute to the law he came to fulfill. "Till heaven and earth pass, not one jot or tittle of this law shall pass," for the solid reason that the relations which gave occasion for the law are permanent relations, relations never to cease with the career of man.

Now, if this view of the nature of law as the constitution of God's moral government be true, then the sabbatic law, as a part of that constitution, is of universal application and of perpetual obligation. The work, then, of the no-Sabbath advocate is easily set him. More easily set than done. First, he must show that the sabbatic institution is no part of the moral code; or, second, that the moral code has not the attributes of universality and perpetuity, which belong to all law. If the no-Sabbath advocate deny the attributes of universality and perpetuity, such as I claim for the law, then of course his will be the task to show upon how many moral beings the Decalogue was made obligatory, and for how long a time the obligation lasted. This will open before him a most fruitful and beautiful field of study. Here some of the best minds of earth have delved, and hence have brought up glittering gems of jurisprudence. Among all the great lawyers, jurists, and metaphysicians, whose genius and learning have given luster to their profession in both continents, there is no different opinion as to the attributes of law under consideration than that I have given. The universal verdict is that law is an immutable principle or rule of action growing out of the nature of things, and therefore changeless as nature. If, then, it be unchangeable, it, of course, is unchanged. If unchanged, then there it stands, every jot and tittle, as it was when inscribed by the finger of Deity, and from all our speculations and efforts to shuffle off its sacred requirements, because, perchance, they run across the path of our sensual appetites and selfish purposes, let us come once more back to the feet of Jesus, and accept thankfully the assurance that this holy and just and perfect law of the Lord is changeless amid changeable things; and that while the course of nature remains, the law of God, the world's great highway of holiness, remains. Oh, yes, take heart, the moral universe is under law, God is at the helm, and his moral government moves grandly on. The world will never be lawless, nor, therefore, sabbathless, till it becomes godless; and it is worth our while to observe that just in proportion as men have forgotten the Sabbath-day to keep it holy, has God gone out of their thoughts, and the shades of Atheism have settled over them. And why should not this follow since the primary object of the Sabbath was the keeping of God in the mind of man?

In no institution is the wisdom and economy of God's plans more clearly illustrated than in the sabbatic institution. While it was demanded by the physical wants of both man and domestic animals, and by the moral nature of man, as a time for soul culture, there was still another and deeper meaning to the Sabbath. It was made commemorative of God in creation. Fundamental in theology is "God the Creator," and fundamental in the wants of man is some constant reminder of this first great truth of theology. No phenomenon of the race has been more prominent than its tendency to ignore God and run off to idolatry. At this moment, full three-fifths of the human race are Pagan idolaters. To counteract this atheistical tendency, but often calling the mind of man back to God, the sabbatic monument was reared at the end of the first week of time, and thence forward and forever to proclaim on its weekly return the sublime truth fit to stand at the beginning of revelation, that "in six days God created the heavens and the earth, and rested on the seventh day." Thus, in its backward look, its commemorative character, does the Sabbath meet a universal and perpetual want of the race. The time will never come when the whole race of man will cease to need this weekly reminder of God. How fitting that the sanctified rest-day, wherein the soul renews its life in the sanctuary, should have God in its very corner-stone. As the need of the Sabbath in its commemorative character will be a perpetual need of the race, the Sabbath will be a perpetual supply. If all history should be wiped out, so that not a leaf of the record of past events should be left, still this imperishable monument survives the wreck of history; and as often as the hebdomadal cycle is completed, the tocsin in the tower of the Sabbath monument summons the race to worship God.

But there is still another use or meaning to the sabbatic institution. It has also a forward look, typifying the heavenly rest of the redeemed. Heb. 4. And since all types hold till the antitype supplants them, the earthly Sabbath, or type of heaven, must remain till time is swallowed up in eternity. On this backward and forward look of the Sabbath, I can hardly forbear to quote the excellent comment of Dr. Clark on the fourth commandment: "As the Sabbath was the most ancient institution, God calls them to remember it, as if he had said, do not forget that when I finished my creation I instituted the Sabbath; remember why I did so and for what purpose. The word Sabbath signifies rest or cessation from labor, and the sanctification of the seventh day is commanded as having something representative in it. And so indeed it has, for it typifies the rest that remains for the people of God, and in this light it appears to have been understood by the apostle. Heb. 4. Because this commandment has not been particularly mentioned in the New Testament, some have presumptuously inferred that there is no Sabbath under the Christian dispensation. The truth is, the Sabbath is considered a type: all types are of full force till the thing signified by them takes place; but the thing signified by the Sabbath is the rest in glory which remains for the people of God; therefore the moral obligation of the Sabbath will remain till time be swallowed up in eternity." Thus, in its very signification, as commemorative and typical, this sublime institution spans all the ages of man's earthly career, and is swallowed up in the ceaseless Sabbath of eternity. Bush, in his vigorous comments on Genesis 2, says: "The Sabbath was made for man; it is among the kindest provisions of Heaven for his happiness, and nothing but a state of mind fearfully estranged from the love of God and at variance with peace can prevent us from realizing and enjoying it as such. As at the close of creation the seventh day was set apart by the Most High for sanctified purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race, to whom in the wisdom of Providence it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., 'because that in it he had rested,' which is a reason of equal force at all times and equally applying to all the posterity of Adam. And if it formed a just ground for sanctifying the first day that dawned on a finished creation, it must be equally so for sanctifying every seventh day to the end of time. The observance of the day is moreover enjoined in the Decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world." Scott, in Comprehensive Commentary, speaking of the institution of the Sabbath in Gen. 2 and 3, says: "The reason (for the Sabbath) existed from the beginning, and it concerns the whole human race as much as the nation of Israel." Dr. Dwight, Comprehensive Commentary: "The Sabbath was originally instituted in remembrance of the completion of the works of creation, and in honor of the great Creator." Author of Comprehensive Commentary: "The Sabbath is designed as a memorial of the creation of the world, and therefore to be observed to the glory of the Creator. The Sabbath began in the finishing of the work of creation; so will the everlasting Sabbath in the finishing of the work of Providence and redemption, and in observing the weekly Sabbath in expectation of

that as well as in remembrance of the former. He himself has blessed the Sabbath-day and sanctified it." President Mahan, in his Treatise on Moral Philosophy, uses the following strong, but truthful, language: "The Sabbath was originally given, not to one people, but to the race. The fact that the account of the origin of the institution is connected with that of the creation itself, is of sufficient evidence that its origin is coeval with that of the race, and that it was not designed for any one people alone, but for the entire race of man." President Wayland's Moral Science: "The Sabbath was given to our first parents, that is, to the whole human race. The reason is a general one: that is, God rested. This has no reference to any peculiar people, but seems in the light of an example for the whole human race. The nature of the ordinance is general: God sanctified it, that is, the day; the act refers not to any particular people, but to the day itself. The object to be accomplished is general, and can apply to no one people more than another. If it be rest, all men need it. If it be moral cultivation, surely no people has ever existed who did not require such means to render them better. The inference which seems naturally to arise from these facts is that this institution was originally observed by the whole human race, and that it was transmitted with different degrees of care, by different nations, until the period of the commencement of our various historical records." But here I close these references. I have not made them because I supposed the Bible truth concerning the institution and universal obligation of the Sabbath was made any stronger by them, but that it might appear that I had put no forced construction upon the teachings of the Bible to make them suit a theory of mine. All these authors I have quoted have been men noted for piety, and distinguished scholars and divines. As commentators of the Bible, their view must have force both from their eminent fitness and qualification for the work, and from the honesty of motive indicated in the fact that they are all observers of Sunday, and in order to give the Bible these truthful interpretations concerning the nature and perpetuity of the Sabbath, had to go crashing through their own theories of Sunday-keeping.

Now, allow me to observe that all this showing for the sabbatic institution concerns the seventh day of the week as such institution. That, and only that, constituted the sabbatic institution. That, and only that, *could* constitute the sabbatic institution, since each of the other six days of the week were working days. When those six days of work were done, God rested on the seventh; wherefore he blessed the seventh day and sanctified it; sanctified that *day* for that reason, so that God not only *did* not sanctify any but the seventh day for Sabbath, but could not do it consistently with the reason he gave. The reason applies to no other day of the seven but the seventh. Now, since the seventh day of the first week of time was the only sabbath of that week, and the only possible sabbath consistent with the Divine reason for its institution, it follows that only the seventh day of every succeeding week through all time, can be the anniversary or recurring sabbath; so that in the very nature of the Sabbath, it is like all law, perpetual and immutable as the relations out of which it grows; but it is also in the very reason of its location on the seventh day, shut up and bound to that day for all time. God constituted the seventh day the Sabbath, "because on that day he rested from all he had created and made," in the preceding six days. No changes of earth or heaven, no lapse of years, can alter or annul the fact that in six days God created the heavens and the earth, and rested on the seventh. Since, then, God has made that changeless fact the basis of the sabbatic institution, no changes of earth or heaven, no lapse of years can alter or annul the sabbatic institution, the seventh day. There it stands still, bedded in the necessities of the race, bedded in the moral law for the race. There it is first honored of God, the first institution given to man after the marriage institution, kept by patriarchs and prophets, by Christ and apostles, made sacred by the memory and hallowed influences of the sanctuary and crimsoned with the blood of many martyrs. It runs through all human history, ante-dating the birth of the first man, and designed to post-date the death of the last man, and sink from earth only to rise in the splendor of the eternal rest in heaven. Like a green tree in the desert it spreads out its leafy boughs, and invites the weary of earth to rest in its shade, and think of God and hope for heaven.

"O, woodman, spare that tree,
Touch not a single bough;
In youth it sheltered me,
And I'll protect it now."

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CHURCH MEMBERSHIP.

We may unhesitatingly affirm, on the authority of Jesus, that the church is a divinely-appointed institution. Our Lord said to Peter, "Upon this rock I will build my church." It does not concern us now to inquire what is meant by "this rock," but to notice that in the words "I will build my church," Jesus proclaims himself the Author of the church, and calls it his own. It is the "church of Christ," and is repeatedly so called by inspired apostles. The Scriptures are equally clear touching the question of who should be members of the church. The early record of its growth contains this statement: "The Lord added to the church daily such as shall be saved." The phrase "such as should be saved," literally translated, is those who were being saved. The place, then, according to the divine arrangement, for those who are being saved, is in the church. The three thousand, who were saved on the day of Pentecost, having gladly received the Word, were baptized, and the same day added to the disciples of Christ. Those who receive the gospel, by repentance and faith in Jesus, must be baptized, and in their baptismal vows they necessarily accept the obligations of church membership. For the baptized believer to refuse to identify himself with the church is to repudiate the gospel order and to slight the institution which Christ has established. It is true that a penitent believer, for want of instruction, may not understand all the duties incumbent upon him, but he can have no unwillingness to do all God's will, nor any disposition to close his eyes to what is required. Can the Christian minister consistently baptize one who is unwilling to take upon himself all the obligations of the Christian relation, which, as we have seen, include membership in the visible church of Christ? Unwillingness to conform to the will of God in this respect, on the part of a candidate, would be *prima facie* evidence of unfitness for the ordinance of baptism.

But why should one, who loves Christ and his truth, wish to stand aloof from the church? It is through her agency, direct or indirect, that every saved sinner was brought to Christ. She is "the mother of us all." It is through her agency that God upholds and spreads the truth and perpetuates every means of grace. She is "the pillar and ground of the truth." Gratitude and love for this spiritual mother should keep every one loyal to her. Devotion to Christ and his truth should prompt every one to gladly identify himself with the divinely-appointed organization for the maintenance of his cause and for the glory of his name.

A. B. P.

INCARNATED TRUTH.

It has been truly said that "every great truth that is to win a triumphant way, must become incarnate in one man, and derive from a living, fervent heart, that passion which constrains and subdues. So long as it remains in the cold region of mere ideas, it exercises no mighty influence over mankind." In this lies the secret of the incarnation, in this the power of the God-man. He came into an age when the heart of man was suffering paralysis of moral sensibility, when Jew and Gentile were hating each other with a purposed and refined hatred; when he was considered the best man who could hate and harm an enemy worst. Jewish morality had only got as far as an eye for an eye, a tooth for a tooth. In behest of Roman morality, Sulla had inscribed on his tomb, as his highest felicity, that no Roman had excelled him in doing harm to his enemies. Greek morality was illustrated when Achilles dragged Hector, tied to his chariot, around the walls of Troy. He would not have been a good Greek had he shown his fallen enemy any less severity.

Right into the midst of this paralysis of human affection, Christ comes and commands the *love of enemies* as the central law of his kingdom. Can it be done? Is this passion, this act of love, so at our will that we can take it up at bidding, and lavish it upon men who are "reviling us, despitefully using us, and saying all manner of evil against us falsely?" No command of Christ could ever have arrested this turbid tide of human hate. There was a better nature in man, but, like Enceladus under Etna, it lay fettered down under mountain masses of passions and prejudices, with seldom power to dictate action or express emotion. No word of command, even from the King of kings, could empower the paralyzed heart of man to throb with love for man. And then man was so unlovely! At best he was but the lapsed descendant, the fragmentary wreck, of what had been good and lovable. What shall repair this subjective weakness, and this objective deformity and moral hatefulness, so that the law of the new kingdom, the law of impartial love, and of unlimited forgiveness, can become operative? In the regenerate heart, the heart made new by the Holy Spirit, the love power is restored, and so empowered that it can fulfill love's errand. It can love what is lovely, but can it love what is hateful, so as to "do good for evil?" It can do this, only as the ideal humanity, the humanity that lies back of weakness and wickedness, shall be revealed to it. Some enthusiasm of humanity must be engendered which will carry us through the crust down to the core, and show to us the God-likeness, the unlost and glorious possibilities of the human nature. How can this be done? The incarnation of the Son of God, the God-man, answers this question. In him the possible manhood of man stands gloriously obvious, so that when he said "follow me," be like me, there came the power of a personal presence, the power of the word, the truth incarnate, to enthuse the discouraged heart. The broken link between God and man once restored, and the lovableness of the human nature, even in its ruins, shone forth so that the love of even enemies became a possible virtue. To the precept of love was added an embodiment of it, and an ideal or type of man was manifest which was noble and lovable enough to raise the whole race, and make the meanest member of it sacred with reflected glory. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," are words that will keep growing into deeper and grander meaning as the ages go by.

D. E. M.

CAMP LIFE—DOES IT PAY?

NO. I.

Some of the good people of Wisconsin and other States are holding a Sunday School Assembly at Monona Lake, near Madison. It began on the 25th of July and closes on the 4th of August. This is the third annual encampment of the "Monona Lake Assembly." The words Sunday-school are left out, for while the basis of the enterprise is Sunday-school work, other departments have been added, as a Summer School of Christian Philosophy, under the direction of John Bascom, D. D., LL.D., temperance work, etc. A month ago we made up our minds it *would pay* to go. By *we*, I mean my family of five, embracing wife and me, and our three well-nigh grown-up children. And so we are here, but will it pay?—that is the question. The programme is very fine, better than it was last year. Grand workers are enumerated on it. Rev. Galusha Anderson, D. D., President of the Chicago University, Schuyler Colfax, Rev. A. H. Gillet, of Michigan, evidently a pupil of Dr. Vincent, for he has the latter's voice and manner, and I am told rivals him in skill and versatility; and a full score of others, D. D.s, Ph. D.s, Governors, etc, are on the programme. We thought it would pay. Well, we brought tent, beds, stove, and in fact, neighbors inquired whether we were moving. Twenty-four hours before we left our home, I secretly made up my mind like this: this is my first encampment on a general, complete scale, and it will be my last; so much bother and work, lifting and tugging, why yesterday was the hardest day's work I ever put in, up at day light, forty miles by rail, on the ground at 12 o'clock, and then the tent was to be put up. I never erected a tent before. But after six hours of very unministerial labor, with three women to direct every minute, how it was to be done, and neither of them to lend a finger's weight of assistance, resting in their easy camp-chairs—how they enjoyed it, how I sweat! I thought again, it don't pay, yet I kept my temper, for this is a religious gathering. I am told there are over three hundred tents erected on this beautiful spot, each of which will accommodate from three to eight persons, but they were not all erected by ministers. Last evening the ball was inaugurated. Excellent speeches were made by Rev. Dr. Richards of Madison, Rev. Dr. Corwin of Racine, Bishop Fallows, A. O. Van Lennup of New York, and others, which were followed by a grand display of fireworks consumed over the Lake. A little accident happened near the close of the pyrotechnic exhibition. The balance of the fireworks took fire and exploded, which compelled the three operators in charge of them to plunge immediately into the lake which saved them from burning also. I retired to my tent, thinking it might possibly pay.

Second-day, 8.30 A. M. Wife and children are members of the Choral Union, in consequence of which they are allowed to encamp here free; singing pays;—but alas!—I can not sing; it is rare, that one who preaches well, can, so I have to pay my dollar and a half for remaining on the grounds during the season. The musical part of my family are now rehearsing in the choir numbering some two hundred—oh! how melodiously their voices ring out over the hill, and one sweet, musical soprano I distinguish from all the rest; I have known that voice for over twenty-five years, and it grows sweeter as the years go by. Here am I left behind; it is at my option to wash and clear away the breakfast dishes or to sit quietly in the door of my tent like Abraham of old. I think I will remain seated. Will it pay? Wait and we will see.

E. M. D.

MONONA LAKE, Madison, Wis.

LEARN A TRADE.

The late James T. Fields, not long before his death, wrote a racy little article addressed to boys, on "Some things I would do if I were a boy again." Among the many things enumerated was this, "If I were a boy again, I would learn a trade." A very sensible thing to do. The use of machinery in the manufacture of almost every article of use among us, no doubt, greatly reduces the necessity for the large number of tradesmen that were required to do the world's work twenty-five years ago. Also, for the same reason, the character or style of the work to be done is much modified. Similar changes will unquestionably take place in the years just before us. But it may be fairly doubted whether the time will ever come when it will not be good advice to say to almost any young man, "Learn a trade." The reasons for this are manifold.

1. The circumstances of our lives are constantly changing. In the course of these changes, almost every person will sometimes be placed where, to be able to put his hands to some useful trade, will be present relief to himself, and make him a help to others. There are not a few young men among us today who, in the course of their student life, or early professional life, have found it a means of relief from present pecuniary embarrassment, to be able to turn their hand to some mechanical or other useful employment, and in it do a man's work in a manly way. This is the smallest view of the subject.

2. There is a certain amount and quality of discipline acquired in the thorough mastery of a mechanical trade, which can not be acquired so well anywhere else. It is a discipline of the hands by which skill is gained, skill not only in the given trade in which it is acquired, but which may be applied in an almost endless variety of forms, and under great diversity of circumstances. The thorough mastery of one trade is, as to the skill which the hands have acquired, the mastery of all kindred trades. It also gives peculiar and valuable discipline of mind. It compels one to study plans, to see the end from the beginning, and study materials with a view to adapting them to certain places and certain ends. It is, from beginning to end, a creative work. The mental process goes before in the design or perfected plan, the purely mechanical process follows after, in which skillful hands put together the raw material to make the completed work of the design. The discipline thus acquired will of itself be a source of satisfaction to its possessor, and will make him a master of much more than the single trade in which he acquired it.

3. Such knowledge of the world's work will put the professional man into sympathy with men and things to a degree and in a manner greatly to his advantage. Of no class of professional men is this more strictly true than of the ministry. It is a very grave mistake to suppose that if a young man is going to be a minister, he only needs to study Greek, and Latin, and Hebrew, and theology. He will have to deal with men, with men in the hard, busy walks of life. To adapt the truths of the gospel to their hearts, he must needs know something of the ins and outs of life in its daily toil. He may not find all these from the standpoint of any one class; but if he may stand among men as one who has himself mastered some one of the many crafts in which they toil, that fact gives him an advantage over them not to be despised. It is said of Jesus that the common people heard him gladly, and it may be safe to say that among the influences which opened to him the popular ear and the popular heart was the fact that he was a carpenter and the son of a carpenter. And so we leave off where we began. It is good advice to give, and as good to follow: "Young man, learn a trade."

L. A. P.

A NEW SECT.

In the *Missionary Herald* for August we have further accounts of that strange company that went to India two or three years ago to study the religion of Brahma. It will be remembered that one of the liberal, or rather infidel, clubs, of New York City, some years ago, assumed the ancient and high-sounding name of Theosophists, and claimed to be seeking what the Greek word signifies—divine wisdom. Not satisfied with the Bible and the Christian religion, they set themselves against both, and undertook to prove that Christianity was a failure. Instead of the Scriptures, they adopted the sacred books of India, the Vedas, and, like Mr. Ingersoll, in one of his lectures, boldly maintained that the truth could be found in them better than in the Bible. But their zeal did not end in lectures and collecting the money, as does Mr. Ingersoll's, at the rate of $25,000 a year, but they wanted to show their works as well as their faith. Accordingly, they wrote to a noted Brahmin pundit (doctor of the law), and declared their resolution to come to India, that they might sit at his feet and learn the glorious truths contained in the Vedas, and as they considered themselves pilgrims in a holy cause, they did not hesitate to spread the news that they were leaving America and going to India in search of light. This announcement created no small stir among all the opposers of Christianity, and it was widely circulated that a band of disciples had left a Christian, and gone to a heathen, land, to find the truth. But the announcement made a far greater impression in India. From one end of the land to the other their coming was heralded, and the boast made by the Hindus that those raised in Christian lands had become dissatisfied with their religion, and were coming to sit at the feet of Brahmins to learn in the Vedas what the Bible could not give. Strange as it may appear to us, many seemed to believe, from the noisy demonstrations made, that the Christian world was about to give up the Bible and Christ, and worship Brahma. But this little company of Theosophists soon got tired of the Vedas and of their teacher, rejected Brahminism, and espoused Buddhism. Their venerable teacher, whom they went all the way to India to study under, has felt called upon to come out publicly and denounce them, and exclude them from all the benefits of the ancient religion of Brahma. But while they are shifting about, the blessed religion of our Lord Jesus Christ, which they tried to prove a failure, has been gaining greater triumphs in India than ever before.

L. R. S.

THE August *Wide Awake* is notable for some very beautiful drawings of girls with flowers; the frontispiece, accompanying the exquisite poem of "How the Laurel went to Church," by Emily A. Braddock, "Pasture Lilies—a sumptuous Sheaf," and "Canada Lilies on Stately stems." All are drawn by Miss Humphrey, and two of them illustrate, in company with other engravings, Miss Harris' charming "Wild Flower Papers, No. VI." Among the good short stories is a true one of old frontier life, in which figures Simon Kenton, the famous Kentucky backwoodsman; another, likewise a true one, is by Mrs. Louisa T. Craigin, "The Floral Procession," a story of Old Boston, with Mrs. Harrison Gray Otis as one of its characters. Edward Everett Hale describes his late visit to the English Parliament. An art article in the right directoin is the one entitled "John Angelo Visits the Water Color Exhibition," giving the young people a very clear idea of the spectacle which yearly interests thousands of sightseers in New York City, and which is discussed by newspapers throughout the land. It has thirty-one engravings and fac simile sketches of prominent pictures. $2 50 per year; D. Lothrop & Co., Publishers.

Communications.

RELIGIOUS LIBERTY.

No judge nor priest can be the executioner of Mr. Ingersoll. So far as he touches the wants of perishing men, he will be omnipotent; and no one need worry over his eloquence. It will not last, if out of harmony with the gospel. Rhetoric is powerless as the sword over men's consciences. John Calvin stands responsible for burning a Unitarian at Geneva, and the green-wood fires around Servetus are still seen and hated. Men who read history do not like the sound of the name Calvin. The Irish question is but an unholy war between priestly tyranny and liberal Protestantism. It may be all summed up in one question: Is the Lord's Supper a sacrifice or a sacrament? It is a sacrifice, says Rome, and demands a priesthood. It is a sacrament, says the Protestant; away with all priesthood. Philip determined

A NEW SECT.

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Religious persecution accomplishes nothing but to make men hate each other. Better than to fight Ingersoll is to let men see that the spirit of Christ is in you. That the Commonwealth of Pennsylvania suffers persecution of her citizens, because of their religious convictions, is a stain on her escutcheon, which will make her ashamed of her statesmen who live in these years. How easy it is to be an oppressor in these days of uncertain civilization; when even an office in Christ's Church is made the cover of unrighteousness. Ireland's blunder began when she embraced Romanism. The other nations, Scotland, England, Germany, Scandinavia, and Holland, saw that the Romish doctrine of a priesthood trampled upon the religious liberty, and freedom, and peace of a nation, and turned to the gospel. It was the old Celtic nation converted to Christianity, and yet longing for the flesh-pots of a corrupt priesthood, to whom Paul wrote: "O foolish Galatians, who hath bewitched you?" "Stand fast in the liberty wherewith Christ has made you free, and be not entangled with the yoke of bondage."

The British Isles will be one. Nature has made and meant them so. "He is free whom the truth makes free," is as true of nations as of individuals. The gospel alone will make Ireland "free indeed." It made Wesleyan Methodists of Cornish Celts. It made sober Presbyterians of the Highland Scots, and Episcopalians of Welshmen, and good citizens of them all. It avails nothing to recount what Ireland once was, that she once led in conquering Europe for Christ. The free priesthood of Christ can alone bring Ireland back as one of the noblest nations of earth. The freedom of a Romish priesthood is the depth of slavery, and what degradation has not Ireland had under it! The Catholic boy who was fortunate enough to lose both his parents, and was thereby transferred to Protestantism, has become the foremost of free men in a free nation. The missionary who is powerless and harmless can sow the true seed of hope for the unfortunate race. The brotherhood of England for Ireland is that of the shark for his prey. Says Dr. Johnson: "Gladstone would gladly have dealt justice to Irishmen, but Irishmen need the sweeter and softer influence of good will to men—the influence which does not come by act of Parliament—a gospel which landlords do not preach—a gospel which knows no monopoly—a gospel which no family rings can usurp—which does not bring death and sorrow, but joy and peace."

A. R. C.

ALBION, June 18, 1882.

Home News.

Rhode Island.

ASHAWAY.

The Seventh-day Baptist Churches of Rhode Island and Connecticut are holding their Quarterly Meeting with the First Hopkinton Church. The opening services were held Sabbath eve, July 28th, in Ashaway Hall. W. C. Titsworth conducted a short service of song. The first Psalm was read by U. M. Babcock. Prayer was offered by J. R. Irish, and U. M. Babcock delivered a sermon on "The profitableness of godliness," from 1 Tim. 4: 8. Quite a number of persons were present from sister churches. Q.

Florida.

DAYTONA.

I would like to make it known to those that have but little work where they are, that a half dozen carpenters can get employment at $2 50 per day, or contract work, for months to come; and laborers, $1 50 per day, permanently, probably. 25 or 30 good, reliable men can get permanent situations in our little town. There is a good opening for our people to build up homes here who are not doing well where they are.

DAVID D. ROGERS.

Illinois.

FARINA.

With the thermometer ranging thus far from 78 to 87°, the season has been such that beach parties and lake encampments have not been items of exceptional comfort to Farinians. Then, too, people are extremely busy, taking care of what their industry, with a favorable season, has brought them. Seldom in this vicinity has the husbandman been so bountifully rewarded for his labor. All the staple crops are universally excellent. Threshing is well commenced, and our streets are alive from morning till evening with busy farmers hauling in their grain to buyers. Prices are also excellent—$1 for wheat and 40c. for oats. Some of our farmers had as many as 200 acres of wheat, many of them 100, while the smaller ones ranged from 40 to 80 acres. Some report a yield of 74 bushels per acre of oats, others 65, &c. Wheat ranges from 20 to 35 bushels per acre. Fruit is abundant, including apples, peaches, cherries, and small fruits. Some of our people realized many hundred dollars for their strawberry crop, which is marketed in Chicago.

The health of the community is good. This Church is yet without a pastor. Our venerable and faithful brother, Eld. Andrus, preaches to us on Sabbath days. The Sabbath-school is interesting and profitable, the entire congregation, with few exceptions, remaining to enjoy the hour.

Quite a number of visitors are here from the East and North, visiting relatives and friends. The SABBATH RECORDER has a larger circulation here than heretofore. The *Outlook* and the *Sabbath Visitor* are read in many houses. We confess to some anxiety as we learn of prospective changes in some localities which will diminish the number of our active clergy. Those churches that have never been deprived of a pastor for a year or two at a time, little realize the loss sustained by churches less fortunate, and when we see the number lessening which is already far too meager, it is certainly cause for apprehension.

P. R. W.

JULY 26, 1882.

God has abundantly blessed the seed sown in and about Farina this year, wheat and oats yielding better than for a number of years. The grain market is lively, and has been for two weeks or more. At the first, wheat was loaded and shipped from this station at the rate of from six to eight cars per day; and now, for a week, oats have taken the lead, loading and shipping as high as seventeen cars in one day. The main street is fairly blocked by teams loaded with grain. Others are shipping apples, potatoes, blackberries, &c., for which good returns are received. Most every one wears a happy face.

It is quite healthy. We've had no rain for two weeks, consequently it is dry and dusty; the roads being traveled so much by grain teams, that the dust has grown to considerable thickness. It seems to be such a busy time now that our spiritual duties and privileges take the second thought, which, I fear, is too much the case even in a less busy time. Our gratitude to God for his showers of blessings this season should take on a more tangible shape than a mere thoughtless service. May it be a stronger and more practical trust in him.

Our Sabbath services are well attended, notwithstanding the weariness which comes from the hard week's work, and the inclination to be drowsy upon sitting down. There are a few who are faithful in attendance upon the prayer and conference meetings, but they are so very few at times, that it is discouraging.

A nice shower this afternoon; hardly more than enough to settle the dust for an hour or two.

B.

JULY 28, 1882.

Nebraska.

NORTH LOUP.

The rye harvest is over and the barley is now being gathered. Wheat and oats will be ready for the harvester in a few days. The prospect for a good yield of grain was never better with us. Corn stands well, but is later than usual.

Our village is growing rapidly. The railroad track was finished to our place to-day, and this afternoon the cars were run up to "First street."

We publish but little about our Sabbath-school, perhaps not as much as we ought, for a school which does such good work deserves favorable mention. Since the first organization of our church, this school has been an important auxiliary to it, and the help it has been to us in our Christian work here can hardly be overestimated. We are gratified to be able to report eighty-two *working* members for the last quarter, and an average number of seventy who actually participated in the study of the lessons each Sabbath. We wonder if any school can make a better showing.

SUPERINTENDENT.

JULY 18, 1882.

Condensed News.

THE WAY TO DO IT.—Our Washington correspondent says that Chairman Hubbell, of the "Clerk-Bleeding Committee," is negotiating with a discharged clerk of the Treasury to go through that department and collect voluntary contributions to the Congressional Campaign Fund. The last time this thing was tried, the collector was ejected from the building, but this will not be done again. The sending of a collector through the depatrment is Mr. Hubbell's way of impressing upon the clerks the strictly voluntary nature of the contributions.

THE EGYPTIAN WAR.

The Egyptian War remains the center of attraction in the newspapers. From a large amount of telegraphic reports to the Associated Press we glean the following, giving such an idea of the situation as our limited space will permit:

The British occupied Ramleh on the 24th of July. They stationed one gatling and one field gun at the bridge over the canal. The enemy's cavalry appeared and galloped boldly along the railway at three hundred yards range, but fled upon a volley being fired. After a short time they reappeared with two guns, with which they opened fire ineffectually upon the British, who took to cover.

Arabi occupied an extended line from Marceotois to Aboukir, with an estimated force of 70,000. The first skirmish lasted about an hour. One or two English were hit and several Egyptians were seen to fall. The rebels were distributed as follows: One division outside of Cairo; two regiments in Cairo; two divisions at Kafr-el-Dwar; 3,000 infantry at Rosetta, and 7,000 at Damietta. Each division consists of four regiments of infantry, of 740 men each; two regiments of cavalry, of 800 men each; one regiment of artillery, of 700 men and 36 guns. 4,000 civilians were taken from the necessary works on the Nile, to entrench Kafr-el-Dwar. Arabi Pasha held a battalion and a battery of two squadrons in readiness to check any British advance parties.

Eight hundred Bedouins were killed in a skirmish at Kafr-el-Dwar.

Two Arabs have been shot by the native soldiers, by order of the native tribunal; one for shooting an English marine, and the other for arson.

The Khedive has appointed Omar Lufti, formerly Governor of Alexandria, as minister of war and of the marine, the official position of Arabi Pasha.

An officer who deserted from Arabi reports that the rebels, under protection of a flag of truce, are pushing forward fortifications two miles from Abonkir. Formidable preparations are being made around Rosetta by the rebels.

An Alexandria dispatch of July 26th says that on the previous evening, a decided attempt was made to surprise the British outposts. Six hundred men approached the British lines, when the thirty-eighth regiment opened fire. The enemy retreated precipitately. During the remainder of the night the Egyptians continued moving about just beyond the range. The reports that Arabi was attempting to treat for a surrender were probably circulated to lull the vigilance of the British.

Arabi, notwithstanding the action of the Khedive, claims that he is the only general in command of Egyptian forces, a provisional government having been formed at Cairo, with a national assembly of 300 members.

The position of France in relation to the parties in conflict are pretty clearly shadowed by the action of the chambers in refusing to vote a loan to be used to secure the French interest in Egypt, though unanimously urged by the cabinet ministers, as also by the reports and opinions of M. De-Lesseps, who is at Port Said, and in the belief that England aims at seizing the Suez Canal, continues to oppose every plan for assuring its safety. In an interview with the late governor, he said the khedive was simply a prisoner in the hands of the English, and England's sole aim was to obtain supreme control of the canal.

On the 27th, he telegraphed Arabi saying that he had sent a dispatch to DeFreycinety, telling him that the khedive and agents of the powers were incorrectly informed as to the situation here. The canal was in no danger. He had prevented the landing of the French and British forces, and if the misister would make a representative of France here he would insure the safety of European life, property, and the security of the canal.

Arabi replied that he would do all in his power to provide for the safety of the canal, as long as England respected its neutrality.

The British have destroyed the cannons and powder magazines in the captured forts, and repaired the damage to the railways cut by the rebels on the Alexandria side of Mahalla junction. In a conference at Constantinople, July 27th, representatives of all the powers assented to a proposal that the sultan should proclaim Arabi Pasha a rebel. Lord Dufferin sent the secretary of the legation to the sultan to insist upon the issue of this proclamation, and declared it absolutely impossible to withdraw the British troops from Egypt at present. It is stated that the sultan is irritated at England's attitude and he sent verbal messages through Sandison, that he would do nothing for England, but only yield to the wishes of Europe.

At a public meeting at Cairo, July 29th, comprising the Ulemas, Coptie, Cadis, Patriarchs, the heads of Urmenian, Greek and Maronite communities of various higher functionaries, Mudejes, notables and leading merchants, in all 364 persons. Moving speeches were delivered, especially by Ali Bey, under secretary for Soudan, who recounted the outrages of the English soldiers upon Alexandrian women. Meeting with only three dissentionists, it was decided to maintain Arabi, so that he might defend the country until the conclusion of a satisfactory peace or the total extermination of his forces. All decrees to the contrary were annulled, as the khedive was beyond the pale of mussulman law. It was resolved that the decisions of the meeting be submitted to the porte. The cousins of the khedive declared at the meeting that Tewfik would be khedive if he sided with the country and the army, but under the present circumstances, he is either a prisoner or a puppet of the British, and his authority might be repudiated. In the evening large numbers of people paraded the streets shouting "victory to the friends of Egypt against the aggressors."

THE APACHES seem bent on mischief. A Guaymas (Tex.) dispatch of July 30th says that a courier from the district of Sahuaripa reports that the Apaches have killed twenty citizens, and are still committing depredations and massacreing the inhabitants in that vicinity. Gen. Reis has left Hermisello with a large force, moving towards Elvas, where it is said that 150 Apaches are preparing to make a raid on Hermisello to liberate their squaws who were captured recently. The people of Sonora rejoice in the appointment of General Cook to the command of the department of Arizona.

The American lumber company has purchased from the Detroit, Mackinaw and Marquette railroad company, the standing pine on its entire land grant, except Mackinaw county and the east part of Chippewa county, in all half a million acres. It has also purchased 225 million feet of timber in the northern peninsula, giving it control of the largest body of pine in Michigan. It intends to cut 14,000,000 feet next Winter. The head offices are in Toronto.

The President has made a proclamation of ratification of the treaty between the United States and Switzerland, and the other contracting powers giving in adhesion to this government, the terms of what is known as the "Geneva red cross convention." providing for the neutrality and protection of agents of the red cross society, while engaged in the work of relieving sufferers from war, pestilence and famine and other national calamities.

Thomas Guardia, the president of Costa Rica, died July 7th. He obtained power by the revolution of April, 1870, and ever since has ruled the country with a rod of iron. He was ignorant, unlettered, and plunged the country into an abyss of debt. Prospero Fernandex has been elected guardian of his successor.

Fifty houses were burned in Fresno, Cal., on the night of July 23d, including the Ogle house, French hotel, Star hotel, Farmer's home, Mechanics house, Hughes' livery stable, Farmer's bank, Metropolitan hall, stores, shops, saloons, etc. The loss will probably reach $200,000. Much is uninsured.

The Springfield (Mass.) glazed paper company's establishment was burned July 24th. Loss $50,000. Four firemen were precipitated into the ruins by a falling wall and were considerably injured. The Wason Car Company was damaged to the amount of $50,000.

The liquor interest of Massachusetts has formed an organization to resist prohibitory legislation. It is intended to establish branches in all the cities and towns of the State. It is said that a large sum has been subscribed to advance the interests of the new party.

Our government has expressed its willingness to arbitrate in the matter of the boundary between Mexico and Gautemala, if both countries request it. But there seems to be a misunderstanding between the two countries as to the exact question to be submitted.

All the shingle mills at Manistee, Mich., have shut down. The owners claim that the prices are so low that there is no profit in manufacture. The workmen thrown out of employment complain bitterly, and say it is a combined movement to force up the prices.

An injunction has been granted at the suit of the king of Belgium, restraining Lee, Fairchild and Whitter, bankers, of Boston, from allowing Canon Bernard to remove a large sum of money he is supposed to have deposited in their vaults.

A Philadelphia dispatch states that six of the fenian infernal machines manufactured by Geo. Holgate, of No. 1502 South Juniper street, and shipped to Liverpool, are now in the possession of government detectives in that city.

Large numbers of orders have been given for the new three per cent. bonds. None of these orders will be recognized. The new bonds will not be ready for delivery in exchange for three and a halfs before August 20th.

Representative Washburn has received a letter from a gentleman in Minneapolis, who lost a brother in the Jeannette expedition. The letter makes serious charges against several officers of the expedition.

The tolls collected on the New York State canals during the third week in July reached $15,375; for the same week last year, $26,773. The number of tons cleared were 191,750 against 218,960 last year.

The executive committee of the trunk lines have decided that the gross rate upon cattle shall be increased on August 7th, to sixty cents per hundred pounds, on the basis from Chicago to New York.

The action of the Milwaukee brewers has so thoroughly aroused the prohibitionists to the need of the times that they are arranging to make a full congressional nomination.

The British foreign office confirms a report of the arrest of one of the assassins of Cavendish and Burke, in Venezuela.

The Star Route investigation still drags along with the indications in favor of an acquittal of the alleged conspirators.

The German emigration to America this year has decreased 10,000 as compared with the same period of 1881.

The shipment of specie from New York, July 26th, amounted to $1,500,000.

$1,500 per year can be easily made at home working for E. G. Rideout & Co., 10 Barclay street, New York. Send for their catalogue and full particulars.

DIED.

At Dr. Taylor's Medical Institute, in New York City, July 27, 1882, after several months sickness, Mr. GEORGE I. LANGWORTHY, oldest son of Dea. B. F. Langworthy, of Alfred Centre, N. Y., aged 43 years. He was born in Stonington, Conn.; made a profession of religion when about eighteen years old, and united with the Seventh-day Baptist Church of Westerly, R. I., served his country as a soldier some three years, in Company E, of the 85th Regiment of New York Volunteers, where he contracted the disease of which he died. He was married in Almond, N. Y., in 1866, and for a time resided in the vicinity of Alfred, and then went to the city, where he died in the service of the United States Government, as Inspector in the Custom-house, leaving a wife and five children to mourn his departure. His body was taken to Alfred for burial, and a funeral service held at the 1st Alfred church on Sabbath-day, July 29th His friends are comforted with the thought, that his interest in Christ, and hope in the gospel, remained unshaken till the last.

C. M. L.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending July 29th, 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 were 33,388 packages; exports, 100 packages. The intense heat has taken what little life there was out of the butter market. Receipts mostly went into cold storage. Prices are easier all around, and market closes with large stocks, very little trade, and more anxiety on part of holders to make sales. We quote:

	Fancy.	*Fine.*	*Faulty.*
Creamery, sour cream...	26@—	25@—	31@23
" sweet "	23@24	21@23	18@20
Cream creamery.....	24@25	21@23	20@—
Imitation "	——	19@23	——
Factory.....	18@19	17@18	15@16
Dairy make.....	25@—	23@24	16@20

CHEESE.—Receipts for the week were 102,575 boxes; exports, 96,901 boxes. The market is lower than last week, and buyers were run after for bids. 11¼c. has been made for special fancy white cheese early in the week, but at the close 11⅛c. is only named as a possible top, and 10@10¼c. buys very desirable factories. We quote:

	Fancy.	*Fine.*	*Faulty.*
Factory.....	—@11⅛	10@10½	6@ 9
Skimmed	8@10	4@ 7	2@ 4

EGGS.—Receipts for the week were 5,032 bbls. and 3,894 boxes. There was quick market all the week for fresh stock, and prices are firm at the close. We quote:

Near-by extras.....	—@24
Western and Canada firsts.....	21½@22

BEESWAX.—The small receipts were sold on arrival at 27@28 cents.

BEANS.—Foreign continue to arrive freely, and prices are decidedly lower. State beans are very slow sale at the decline. We quote:

Marrows, per bushel, 62 lbs.....	$3 50 @$3 85
Mediums " "	3 00 @ 3 35

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice.....	14 @15
" " fair to good.....	11 @12½
State and Western, quarter apples.....	5 @ 6
Apples, North Carolina, sliced.....	6 @ 7½
Peeled peaches, sun dried.....	11 @13
Unpeeled peaches, halves and quarters.....	4 @ 5
Raspberries, dried.....	25 @26
Blackberries.....	— @ 6
Cherries.....	17 @18
Plums.....	14 @15

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.

ROYAL

BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER CO., 106 Wall st., N. Y.

Selected Miscellany.

KISSED HIS MOTHER.

She sat on the porch in the sunshine,
As I went down the street,—
A woman whose hair was silver,
But whose face was blossom-sweet,
Making me think of a garden,
Where, in spite of the frost and snow
Of bleak November weather,
Late, fragrant lilies blow.

I heard a foostep behind me,
And the sound of a merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and the hour of trouble,
Hopeful, and brave, and strong,
One of the hearts to lean on
When we think that things go wrong.

I turned at the click of the gate latch,
And met his manly look;
A face like his gives me pleasure,
Like the page of a pleasant book.
It told of a steadfast purpose,
Of a brave and daring will,—
A face with a promise in it
That God grant the years fulfill.

He went up the pathway singing;
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was lifted
For what some mothers miss.

That boy will do to depend on,
I hold that this is true,—
From lads in love with their mothers
Our bravest heroes grow.
Earth's grandest hearts have been loving hearts,
Since time and earth began!
And the boy who kissed his mother
Is every inch a man.

Written for the Sabbath Recorder.

WILL DAYTON'S PURPOSE.

BY M. A. D.

Two fine, manly looking boys sat on a meadow stile, one beautiful August afternoon, engaged in earnest conversation. Something in their attitude toward each other, in their look of quiet confidence and mutual interest, betokened the existence between them of that most unselfish of all bonds, true friendship; for, in justice to boys, it must be said that they have a capacity for genuine and lasting attachments to each other, quite unlike the ephemeral intimacies of their more fickle sisters.

"It's of no use, Henry," said Will Dayton, dejectedly, "of no use whatever. The more I think, and wish, and plan, the more impossible it seems, and, since the gates are all closed against me, and the way all hedged in, I may as well give up trying to be or do anything, and settle down into the ignorant, awkward clod-hopper, I was meant to be."

"Hush! Will," said his companion; "no reflections upon your Maker. He certainly intended that your mind should be cultivated and your talents improved; and, whoever puts forth a hand to prevent this, is guilty of trying to thwart His purposes," he added, warmly.

"Don't be too severe upon father," interposed Will, deprecatingly. "Remember, he can not realize the importance of education. He has no idea of the pain he inflicts upon me, or of the injustice he is doing me, by refusing to let me go to school. I understand this, and yet it is sometimes almost too hard for me to bear. I have had just a little encouragement all along, for a year or two, that I might sometime go, just enough to keep alive a faint hope, and keep me working well, I suppose, but I am beginning to see through it. It is only a sugar-plum, to stop the child's teasing—a pretense of putting off what he never intended to do. The veil is off now, I can see clearly. I am never to go to school, I am to plow and plant, and hoe and weed, draw logs to mill, split rails, saw wood, and lay stone wall, while you and the rest of the boys are going ahead with your studies."

"But," said Henry, emphatically, "it can not, it *must* not be! I never can bear to go to school and leave you behind, when I know what a splendid scholar you would make, better than any of the rest. Why, not one of us, except Clara Bliss, 'could hold a candle to you.'"

This allusion to Clara Bliss touched Will in a tender spot. He winced visibly, but constrained himself with a great effort, and made no reply. The picture of her future, in contrast with his own, which he had called up so many times, was the "one drop too much" in his cup of bitterness. It was like the "last straw" which "breaks the camel's back." Ever since they were little children, learning to read and spell in the primer, it had been his highest ambition to equal her—he would not have excelled her for the world, and now, alas! he saw her growing away from him, farther and farther, until a great, yawning chasm, he could never hope to pass, would lie between them. He would be an unlettered lout, too bashful and awkward for anything, while she would be an elegant and accomplished lady. She would be able to speak in languages he could not understand; she would call the dear flowers they had so often culled together, by their grand, scientific names, understanding all their habits and uses, while there would be nothing for him but their beauty and fragrance, and the sweet memories that lingered always about them. She would learn music, the great art of arts, they had both so loved and worshiped; her delicate fingers would run lightly over ivory keys, reproducing the grand symphonies of the great masters, while he had only his poor little cracked flute, and the violin his own hands had made—no instruction, no time for practice, no inspiration! Ah, yes, and she would draw and paint too, such exquisite pictures, the rare embodiment of all their childish fancies and youthful dreams—while he, *he* should never see a palette, nor touch a brush! And, worst of all, her range of thought, her sphere in life would be so far above his, that he could never hope to attain to them.

Feeling all this keenly, as only the young *can* feel, and touched to a painful sadness by his bitter reflections, he remained a long time silent, his companion, with the delicate insight of a friend, comprehending his feelings and keeping silence also.

At length Henry spoke. "We are to go next Wednesday morning," he said, "just a week from to day. I did hope, until I saw you, that something would happen to change your father's mind, and that you might, after all, go with us. And I am not a bit reconciled yet, to your staying at home. It seems to me all wrong. Why, your father could easily raise the money, couldn't he, for a whole year's expenses?"

"Oh yes, he has it now, for that matter, but he wants to buy a hundred or two more sheep, as he has pasturage for them."

"Bah! a hundred sheep, against a year's schooling for his son. I have often wished that my father was rich, but I am glad now that he isn't. Money on hand—three—four—five hundred dollars, and can't afford you even a term at an Academy! Really, he ought to see the turning and twisting and shifting there have been at our house, in order to 'raise the wind' enough for me to set sail, and after all, it was such a poor little breeze that I expect to collapse soon and drift back into the old harbor. But *you*, you ought to go to school and live like a prince, and stay as long as you wish and finally come home with a profession, go into practice and astonish the world with your greatness! Dear me, Will, it is really too bad! Can not *something* be done?"

"Nothing, that I can see; father says he can not possibly let me go, just as I am old enough to begin to do a man's work, and that as I have been a bill of expense to him all my life, so far, I ought to be willing and even glad to save him the wages of a hired man now, until I am twenty-one. And, as he works hard all the while himself, how can I do less than to help him as he wishes?"

"I see, but can it be possible that he does not wish you to have an education? Has he no pride in you at all?"

"Yes, to your last question," replied Will, smiling faintly, "he thinks I am a very good scholar now, and really feels quite proud of my attainments; so you see there is no need, in his view, of my going to school any more. He has always got along well enough in the world, he says, and never had a quarter the schooling that I have had. As for a College education, he says it has spoiled many a smart, likely boy, like me. It is apt to make one indolent, he thinks, and give him high notions, and thus unfit him for any really useful work in the world."

"Whew!" ejaculated Henry, evidently for want of something more appropriate to say.

"No," said Will slowly, rising to go. "Its no use talking or thinking of it any more, as I told you at first, it's all settled, I must go to work on this farm and never have a thought beyond it. No doubt, I shall make a capital illustration of that description of Pollok's in our school reader, of the 'man who never had a dozen thoughts in all his life, but told them o'er and o'er; who never heard of science, never heard of liberty, or laws of gravitation, and thought the moon no broader than his father's shield, &c.,'" and Will laughed, as well as he could, with his eyes full of tears and a terrible choking sensation in his throat, and then the two boys parted rather hurriedly, with a hearty hand-clasp, but no spoken "good-bye."

That evening Will and Ponto brought up the cows as usual, and Mr. Dayton, observing the sad face and despondent air of his son, remarked confidentially to "mother," that it was "that Baillie boy's coaxing and teasing," for he had seen the boys sitting on the stile. "Never mind, he'll soon be gone, thank fortin, 'n' then Will 'll be all right agin."

"Mother" looked as though she thought she knew better, but wisely kept her own counsel.

After the milking was done and the cows turned away, Will walked mechanically into the house. All the elasticity had gone out of his step, all the brightness and joyousness had faded from his honest face. He felt that all hope was gone, that life held for him now, only disappointment and failure and loss. It seemed to him that everything that made life worth living, was slipping from his grasp, with this glorious opportunity which he had hoped to enjoy with his young associates. Shut out from this, he felt like one upon whom the gates of Paradise are closed forever.

The tea-table looked bright and cheerful, and his mother spoke very tenderly to him, for which he felt truly grateful, but dared not trust himself to reply. Taking his lamp, he went immediately to his room, leaving his tempting supper untasted; and closing the door securely, he sat down, gloomy and dejected, to brood over his wrongs. Here, upon some hanging shelves was his small collection of well thumbed, dog-eared books. A few of his drawings hung upon the wall, and various little knick-knacks of his own hands' making were scattered about the room. But in an old oaken chest, in the corner, all unprofaned by gaze of curious eyes, were the most sacred mementoes of his youthful aspirations. Raising the lid softly, he looked them over, one by one, tenderly and reverently, as one looks at the face of the dead. There was a small model of a steam engine—very clumsy and imperfect, to be sure, but embodying a multitude of bright dreams of future success—several ingenious little devices for the illustration of philosophical principles, two small books, filled to overflowing with notes of his reading, some very accurate and nicely colored maps, with which he had taken extraordinary pains, and a curiously wrought terrestrial globe, which had been the pride of his boyish heart. And, last of all, came a bulky package of school compositions, tied with a faded black ribbon. Dearer than all the rest to him, were these labored effusions of his brain, for, deep down in his heart, deeper than all the other hopes he had cherished, was the hope of one day being a writer, and so sacred had this great hope seemed to him, that in no moment of outgushing confidence had he ever betrayed it, by word or sign, to his dearest friend. He was glad now, that he had been thus guarded; he could, at least bury this hope, and let no one know the pain it cost him! Could he? Here such a revulsion of feeling came over him, such a sharp, wild, inward protest, that he sprang to his feet, by the very energy of his new-born purpose, and exclaimed aloud, "*Bury this hope! Never!*"

Boys, this moment was the turning point in Will Dayton's life. Sooner or later, you will all be called upon to decide whether you will yield to untoward circumstances, or conquer them. Every man's destiny is really in his own hands. Circumstances may, indeed, be against one, and barriers seeming insurmountable, may rise in one's path, but an invincible will, and untiring labor and perseverance, can not fail to remove the most formidable obstacles. Success comes, not to the foolish sluggard, or the driveling coward, but to him who fights manfully the great battle of life.

Will set down his lamp upon the table, and paced the room, not with slow step and downcast eyes and folded hands, but with uplifted head, a quick, buoyant step, and arms swinging lightly at his side. A wonderful inspiration had seized him, he felt like a new being. In the light of this new hope which had sprung up within him, everything seemed changed. He no longer felt himself the slave of *chance*, he was the master of *destiny*. What if he could not go to school? He would be a *scholar*, and not all the powers of earth combined should prevent. He did not yet see the way, but he felt within him that unflinching resolution, which he knew could be trusted to *find* a way. He felt ashamed now of the miserable despondency which had well nigh overpowered him, and which, had he yielded to it wholly, might have closed to him forever, the grand opportunities, the glorious possibilities of life.

He called to mind the names of the "self-made" men he had read about, and wondered that he had not caught the spirit of emulation from the lives of such noble men as Elihu Burritt and Abraham Lincoln, and scores of others, to whom learning and language and law have opened their rich treasures, while yet the teachings of the schools were as a sealed book to them. He thought of Christ, the great example and Teacher, who felt within himself the workings of the Divine purpose, and who, though charged with the great mission of the world's salvation, yet remained quietly at home, and was "subject to his parents," while they required obedience. He exulted in the thought of what he might himself achieve while rendering cheerful obedience to his father at home. He needed the aid of schools, but since such aid was denied him, he *must* and *could* attain his purpose without it. He retired to rest with a light heart and buoyant spirits, though he had settled nothing in regard to "ways and means."

The next morning he arose early, and went whistling to his daily tasks, displaying unusual alacrity and cheerfulness, a thing which greatly puzzled, while it pleased his sympathizing mother. She expected to see him in the depths of despair, and had vainly tried to think of something she could do to comfort and help him.

That day passed, and days grew into weeks, and weeks into months, and no word of complaint, no expression of regret, passed his lips. He was faithful to the last degree, even in the smallest details of his work, and more devoted to study than ever before, which his watchful mother interpreted to mean that "he intended they should not get ahead of him over at the Academy, right away."

One evening, in early Winter, he opened a package of school books, which he had just brought home from the town near by.

"How d'ye git them?" asked his father.

"Bought them with the money my turkeys brought, before thanksgiving. These are mathematical works, you see. I have just finished the Higher Arithmetic—and this is a first book in Latin, and this is a work on Rhetoric, and this, a Mental Philosophy."

The father could scarcely repress a look of pride as he gravely contemplated the son who could handle these books and the wonderful names they bore, with such apparent ease; but he only said dubiously, "Why, why, what good d'ye expect such books as these to du ye? 'nd how'll ye git yer clothes, if ye spend all yer money fur books?"

"Oh! as to the books, I expect to master those without much difficulty, but if I find any real trouble, Mr. Clapp, the village teacher, who is an old College graduate, has kindly promised to help me. And as to clothes, my dear good mother here," with a shy glance of affection towards her, "will repair my old ones, these long Winter evenings, while I sit beside her and study. I shall do without new ones this year."

The tone of quiet determination in which this was said, seemed to impress Mr. Dayton deeply, for he remained silent and thoughtful a long time. Could the result of his cogitations have been put into words, they would have run something like this. "Well, well! The boy seems to have took things pretty much into his own hands! Well, well, well! So long as he works well, and don't ask me fur money, let him go on, mebbe he'll make suthin wuth while yit."

The Winter passed quite happily on the whole, though Will had many a hard struggle with knotty problems and troublesome conjugations; but his courage never flagged, and Mr. Clapp's generous aid saved him many a distressing failure. In after life, he found nothing more pleasant to look back upon, than those memorable Winter evenings, in which he sat by his mother's little work-table and bent himself to the most arduous study, while she with loving faithfulness, ripped and cleaned, turned and pressed, cut and pieced, making his old worn garments into surprisingly new and fresh ones. One, a coat, looked so unmistakably new, as to excite Will's suspicion, but Mr. Dayton never knew that it was made of cloth which his wife had previously bought for a much needed Winter cloak.

Occasionally Will varied his severe programme, and read aloud to his mother from books drawn out of the district library, "Plutarch's Lives," "Gibbon's Rome," and "Macauley's History of England." He was fond of history, and had read these books before, but he wished to refresh his memory and to enjoy a little diversion, in which his mother, who dearly loved reading, could share.

At the close of the Winter-term, when Henry Baillie came home from school, they compared notes in regard to progress, and much to his own astonishment, Will was found to be ahead. And the next year, at the same time, having pursued the same course in his studies at home, a similar comparison showed him still to be slightly in advance. At this time Henry Baillie concluded to go to "clerking," and never pursued his studies further, while all the other boys, who had entered the Academy with him, found various absorbing occupations, and never returned to school. Clara Bliss alone remained to finish the course.

After three years of hard study, in the intervals of farm labor at home, Will, being now twenty years of age, "bought his time" of his father, giving him a note for the amount of a year's wages, and one hundred dollars, which he borrowed to commence his College course. With this small aid he worked his way through College, graduating with honor, engaged for a while in teaching, as a means of pecuniary resource, and afterward studied a profession. He is now an earnest and much beloved minister of the gospel—is a good sermonizer, and wields a pen with great energy and success. The darling hope of his youth is realized. Besides, he has had the pleasure of being able to keep pace with Clara Blsss, in all her scholarly pursuits. Indeed! that lady has been heard to remark to him, from behind the coffee-urn—for she now presides at his table—that she is fit only to serve him, so much is he above and beyond her, in all intellectual and spiritual attainments.

Faithfulness compels us to add here, that Mr. Dayton received from his son, soon after he finished his College course, *the full amount of his note*, principal and interest!

WIVES AS PARTNERS.—Emma Janes, in a Washington letter to the Albany *Evening Journal*, says this: "I am tempted to say something here about wives as unreserved partners in their husband's correspondence, and vice versa, because I often hear it discussed here. It was brought home to me of late by chance remarks from two of the happiest wives and best bred women I have ever met. Each said to me, on a separate occasion: 'My husband and I never open each other's letters. We would not think it courteous.' One added: 'When women insist on this as a right, you may be sure it is not love that prompts it; it is suspicion. I have to be equitable toward my husband in all my married life; to trust him with the grave consideration due to any gentleman, especially to a man with high public trusts. I do not want to know the secrets of the men who confide in his discretion. There are a thousand ways of nagging a husband; this among the most fruitful of all. I have studied to avoid them.' This was given with modest dignity in answer to my asking her the secrets of her fresh and youthful looks, though the mother of grown-up daughters, and the companion secret of her husband's love-like and proverbial devotion to her."

THE EFFECT.—The misstatements having crept into a Kansas paper relative to the prohibition amendment, Governor St. John addressed its editor the following letter:

"Your letter of the 10th instant has just been received. You are right; the people at the November election in 1880, by a majority of 8,000 adopted an amendment to our state constitution, forever prohibiting the manufacture and sale of intoxicating liquors in this State, except for medicinal, scientific and mechanical purposes. The law passed by the legislature for the enforcement of this amendment, took effect May 1, 1881. The first year of prohibition closed twenty-eight of thirty-nine breweries and drove every distillery from the State. Our people never were so prosperous as they are to-day, and any proposition looking to return to the old license system would be defeated by a majority of at least 50,000. May God hasten the day when the whole nation shall wake up to the realization that dram-shops are only a curse to our people, and should be promptly and forever prohibited."

REAL bronze is made of copper and tin, to which, for various purposes, zinc and sometimes other metals are added, as in case of bells and the like. The discovery, made at a very early day, that a mixture of ninety per cent. of copper and ten per cent of zinc, both metals being comparatively soft, made a composition almost as hard as steel, and axes and other cutting tools were thus produced. Imitation bronzes are of two kinds: one is composed of iron or lead, or some cheap metal, and bronzed over on the surface; the other is wood, or paper, or iron painted to imitate bronze.

WHEN I get into a place that I can easily fill, I always feel like shoving out of it into one that requires of me more exertion.—*Gen. Garfield.*

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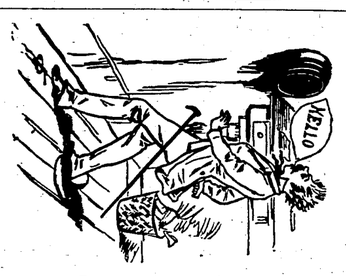

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PURSUANT to an order of James S. Green, Surrogate of the County of Allegany, made on the 17th day of May, 1882, Notice is hereby given to all persons having claims against Amos Burdick, late of the town of Alfred, in said county, deceased, to present the same, with the vouchers thereof, to the undersigned, at his office in the village of Alfred Centre, N. Y., on or before the 1st day of December, 1882.

Dated, May 17, 1882.
W. C. BURDICK, Administrator.

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Popular Science.

ATMOSPHERE OF THE MOON.—At the June meeting of the Photographic Society of France, M. Janssen exhibited prints of the recent solar eclipse, and called attention to the fact that the moon's outline was very clear and distinct, proving that if the moon has an atmosphere, it can not be one of great density. The eclipse observers, or some of them, think that the moon has an atmosphere. S.

RUBBER CEMENT.—If powdered shellac is softened in ten times its own weight of water of ammonia, a transparent mass is obtained, which will remain in a fluid state without the use of hot water. In the course of three or four weeks, the mixture will become perfectly liquid, and when applied to rubber will soften it. As soon as the ammonia is evaporated, the rubber will harden again and will remain impervious to liquids. R.

THE SUEZ CANAL.—During the period from 1870 to 1879, a total tonnage of 23,000,000 tons passed through the canal. During the first year it amounted to 438,900 tons. In 1877, it reached a maximum of 3,418,900 tons, but in 1879 it fell off to 3,236,800 tons. In 1870, only 485 vessels passed through the canal, and in 1879, 1,477 vessels. The gross receipts rose from nine million francs in 1870 to thirty-four million in 1877, falling off to thirty-one million in 1879. R.

COMPOUND TO BE USED IN THE PLACE OF BUTTER FOR COOKING PURPOSES.—Patent No. 258,992 claims as follows: 1. The described method or process of purifying and flavoring beef-suet oil, which consists in mixing therewith slippery-elm bark, substantially as shown. 2. The described method or process of purifying and flavoring cottonseed oil and its equivalent oils, which consists in mixing therewith slippery-elm bark in the manner as set forth. S.

SUBSTITUTE FOR ALBUMEN.—In treating animal or vegetable proteine substances with caustic soda or potash and subsequent neutralization, solutions are obtained which may be used as a substitute for albumen for technical purposes. The solutions obtained in this manner, coagulate, however, when coming in contact with solutions of salts of lime, alumina, zinc, &c. To prevent this, German Patent, No. 18,068, proposes the addition of an alkaline oxalate or of nitrate of ammonia. S.

A NEW USE FOR MICA.—Mica is now used with success for the middle soles of boots and shoes. Imbedded in a thin coating of cement, it forms an admirable protection against moisture. The supply of mica is not much greater than the present demand, however, and unless new quaries are discovered, it can not come into very extensive use for the purpose proposed. A new mine has lately been discovered, about fifty miles from Cheyenne, which is said to produce large quantities of a superior quality. R.

ESTIMATION OF THE AMOUNT OF BLOOD IN THE HUMAN BODY.—Physiologists have tried to estimate the volume of blood in a living body, but the methods used have not been very exact. An improved method recently adopted by MM. Giehaut and Quinquand is as follows: The animal (a mammal) is made to breathe gas containing a known amount of carbonous oxide. After a quarter of an hour, the volume remaining is observed, and this shows how much has been fixed by the blood. From this data it appears that the total weight of the blood in mammalia is comprised between 1–12th and 1–13th of the weight of the body. In the normal condition there are no great variations in this relation. S.

A NEW USE FOR THE TELEPHONE.—The telephone has been successfully used in giving warning of the presence of fire-damps in mines. If a long, dry tube, open at both ends, is held over a jet of burning hydrogen, a musical sound will be produced, the pitch and quality of which will vary with the length, thickness, and diameter of the tube. Taking advantage of this known fact, it is proposed to test the state of the air in mines by means of a telephone, one end of the tube being placed near the telephone and the other end being placed in the mine. The alteration of the sound, due to a greater or less mixture of gas with the air in the mine, will give an indication of the state of the air at the bottom of the mine. R.

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Abstract of Time Table, adopted Dec. 19th, 1881.

EASTWARD.

STATIONS.	No. 8‡	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.15 AM
Little Valley	.....	2.52 "	.....	8.54 "
Salamanca	8.25 AM	3.50 PM	.....	9.11 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	.....	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.22 "	5.50 "	.....	11.25 "
Andover	.....	.....	.....	11.43 PM
Alfred	.....	.....	.....	12.00 "
Leave				
Hornellsville	11.40 AM	6.50 PM	12.15 AM	1.50 PM
Arrive at				
Elmira	1.25 PM	8.47 "	1.58 "	4.30 "
Binghamton	2.59 "	10.53 "	3.44 "	7.30 "
Port Jervis	7.08 "	3.38 AM	8.15 "	.....
New York	10.00 PM	7.25 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9.25, Great Valley 9.56, Carrollton 10.20, Vandalia, 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12.30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M.

5.42 A. M., daily, from Friendship, stopping at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

WESTWARD.

STATIONS.	No. 3*	No. 5	No. 29	No. 1
Leave				
New York	7.00 PM	6.00 PM	7.15 PM	9.00 AM
Port Jervis	10.55 "	.....	.....	12.13 PM
Hornellsville	8.10 AM	5.10 AM	12.50 PM	8.55 PM
Wellsville	9.13 AM	6.07 AM	2.15 PM	9.57 PM
Cuba	10.01 "	.....	3.30 "	10.49 "
Olean	10.29 "	7.22 "	4.07 "	11.15 "
Carrollton	11.09 "	7.50 "	5.02 "	11.39 "
Great Valley	.....	.....	5.13 "	.....
Arrive at				
Salamanca	11.20 "	8.00 "	5.17 "	11.50 "
Leave				
Little Valley	11.52 AM	.....	5.50 PM	12.20 AM
Arrive at				
Dunkirk	1.30 PM	.....	7.55 "	2.10 "

ADDITIONAL LOCAL TRAINS WESTWARD.

12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.36, Alfred 12.46, Andover 1.05, Wellsville 1.24, Cuba 2.22, Olean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 6 P. M.

4.15 A. M., except Sundays, from Hornellsville, stopping at Almond 4.40, Alfred 5.00, Andover 5.54, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.

Sunday, Train 1 will run between Salamanca and Dunkirk; Train 29 will make the stops of Train 9.

* Daily. ‡ Daily, except Monday.

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STATIONS.					21.	
	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave						
Carrollton	9.20	8.30	4.10	11.50	8.22	11.30
Arrive at						
Bradford	10.03	9.30	4.51	12.35	9.00	1.20
Leave						
Bradford	10.45	.....	4.55	1.05	.....	.....
Custer City	11.10	.....	5.07	1.20	.....	.....
Arrive at						
Buttsville	12.25	.....	5.45	.....	.....	.....

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11 35 A. M.

EASTWARD.

STATIONS.		20.				
Leave	A. M.		A. M.	P. M.	P. M.	
Buttsville	6.30	.....	8.40	.....	1.10	.....
Custer City	7.18	.....	9.35	1.30	3.14	.....
Arrive at						
Bradford	7.35	.....	9.50	1.45	3.25	.....
Leave		A. M.				P. M.
Bradford	7.45	6.20	10.03	2.40	4.15	6.00
Arrive at						
Carrollton	8.30	6.55	10.45	3.20	4.55	7.20

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.

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M.

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INTERNATIONAL LESSONS, 1882.

THIRD QUARTER.

July 1. A Lesson on Home. Mark 10: 1-16.
July 8. The Rich Young Man. Mark 10: 17-31.
July 15. Suffering and Service. Mark 10: 32-45.
July 22. Blind Bartimeus. Mark 10: 46-52.
July 29. The Triumphal Entry. Mark 11: 1-11.
Aug. 5. The Fruitless Tree. Mark 11: 12-23.
Aug. 12. **Prayer and Forgiveness.** Mark 11: 24-33.
Aug. 19. The Wicked Husbandmen. Mark 12: 1-12.
Aug. 26. Pharisees and Sadducees Silenced. Mark 12: 13-27.
Sept 2. Love to God and Men. Mark 12. 28-44.
Sept. 9. Calamities Foretold. Mark 13: 1-20.
Sept. 16. Watchfulness Enjoined. Mark 13: 21-37.
Sept. 23. Review.

LESSON VII.—PRAYER AND FORGIVENESS.

BY PROF. W. F. PLACE.

For Sabbath-day, August 12.

SCRIPTURE LESSON—Mark 11: 24-33.

(*Old Version.*)	(*New Version.*)
24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.	24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have
25. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.	25 them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.
26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.	
27. And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,	27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders;
28. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?	28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to
29. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.	29 do these things? And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority
30. The baptism of John, was *it* from heaven, or of men? answer me.	30 I do these things. The baptism of John, was it from heaven, or from men?
31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?	31 answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
32. But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.	32 But should we say, From men—they feared the people: for all verily held John to be a prophet.
33. And they answered and said unto Jesus, We can not tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.	33 And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

CENTRAL TRUTH.—A forgiving spirit in us is essential to our acceptance with God.

DAILY READINGS.

1. Matt. 7: 7-14, 21-23.
2. Col. 3: 12-17.
3. Eph. 4: 1-16, 32.
4. Psalms 103.
5. Matt. 18: 21-35.
6. Mark 20: 1-8.
7. Matt. 21: 23-27.

GOLDEN TEXT.—"Forgive us our debts as we forgive our debtors."—Matt. 6: 12.

Time.—A. D. 29, on the Tuesday before the crucifixion.
Place.—The temple at Jerusalem.
Parallel Passages.—Matt. 21: 23-27; Luke 20: 1-8.

ANALYSIS.

1. The necessity of faith and a forgiving spirit for successful prayer. 2. Jesus confronted by an imposing deputation from the Sanhedrin—their question and his answer.—*Hughes.* Prayer and forgiveness are fundamental exercises of the Christian; and nowhere can be found truer tests of nearness to Christ than in the spirit of the believer's prayer and in his readiness to forgive. As the heart is estranged from Christ, the prayer becomes cold and formal, and the unwillingness to forgive increases; while on the other hand, closeness of communion with Christ speedily shows itself in these two acts. Many people puzzle themselves about the prerequisites to forgiveness. In a sense, there are no prerequisites whatever. As soon as a fellow-man has done a wrong to a true Christian, his Christ-like spirit, from the fullness of its love, forgives. The spirit of forgiveness does not depend on outward circumstances for its cause, hence Christ could forgive, and did forgive, people who did not ask forgiveness. So we can do and ought to do. This does not preclude resistance to evil and evil-doers, but it precludes all resentment and revenge. We ought to illustrate in our forgiving spirit, God's forgiveness of us when we were sinners, and thus make plain to sinful men the nature of God's feeling toward them.

NOTES.

I. **Prayer and its answer.** v. 24. In spite of all the discussion of the efficacy of prayer, doubtless the promises of answer to prayer relate chiefly to prayer for spiritual things. The mountains which we are to remove by prayer, are the mountains of spiritual difficulty. The fear that such an interpretation of God's promises will destroy faith in prayer seems to us ungrounded. We have means of feeding the body; God only can feed the soul.

II. **A test of faith.** v. 25. **When ye stand praying.** "A common and proper posture in prayer."—*Riddle.* "To stand is the attitude of prayer with confidence; to be prostrate, of praying with depreciation."—*Bengel.* "The posture of prayer among the Jews seems to have been most often standing; compare the instance of Hannah (1 Sam. 1: 26) and of the Pharisee (Luke 18: 11). When prayer was offered with especial solemnity and humiliation, this was expressed by (a) *kneeling.* Compare the instance of Solomon (1 Kings 8: 54) and Daniel (6: 10), or, (b) *prostration*, as Joshua (7: 6) and Elijah (1 Kings 18: 42)."—*Rice.* **Forgive if ye have aught against any.** "These two verses naturally follow as tests whether we have faith in God or not—a faith that will make us act like God, who is so ready to forgive."—*Peloubet.* "You must ever, in your prayers, be in that frame of loving tenderness to your fellow-men which true faith in God, as his sons, always brings with it. Strife and division destroy your spiritual life and weaken that faith by which alone you can do great things."—*Geikie.* "Faith in God would lead to God-likeness, one of the characteristics of it being forgiveness." *Rice.* **That your Father . . . may forgive you.** "God's forgiveness of all our transgressions must lie at the bottom of all other blessings. Otherwise, we are unreconciled to him, and our prayers are unheard. But how can we expect forgiveness of God, against whom we have most highly offended, if we refuse to forgive our fellows who have offended us far less?"—*Whedon.* "He that can not forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven."—*Lord Herbert.* Some writer has said, "To err is human; to forgive, divine." This need of forgiveness on our part as a condition for God's forgiveness of us, is fundamental in Christian life, and can not be ignored or despised without great spiritual loss, if not absolute spiritual ruin.

III. **Teaching in the temple.** v. 27-33. **Walking in the temple.** Perhaps teaching as he walked among the people. **There come to him.** "It is evident that systematic plans had been formed to silence him. (Luke 19: 47 48.) Pharisees, Sadducees and Herodians united against him; assumed to be his disciples; mingled their questions with those of honest inquirers; endeavored to entrap him into answers that should arouse popular prejudice or embroil him with the Roman government."—*Abbott.* **The chief priests, and the scribes and the elders.** The Sanhedrim. "Of these three sections of the Sanhedrim, the first was composed of priests, (perhaps heads of the twenty four classes, not deposed high priests); the second, of expounders and transcribers of the law; the third, of the heads of the principal families of Israel."—*Ellicott.* "It is the *Sanhedrim*, under the name of the *chief priests, scribes and elders of the people* who take the lead in all transactions recorded in the Gospels."—*Milman.* "In all the pomp of official costume, of social pride and popular renown, they set themselves against the simple Galilean, while the multitudes looked on. They entered into a keen and prolonged controversy with him on points selected before-hand, putting forward their champions of debate to entangle him in his talk; their distinct object being, either to discredit him with the audience, or to elicit something from his lips in the heat of argument, which might form a ground of accusation against him before the civil authority."—*Stalkee.* **By what authority?** "The right to take the place of an instructor was, as a rule, conferred by the seribes or their chief representatives on one who had studied 'at the feet' of some great teacher, and been solemnly admitted the delivery of a key, as the symbol of the right to interpret, (being the outward token) to that office. The question implied that those who asked it knew that the Prophet of Nazareth had not been so admitted. The second question gave point to the first. Could he name the Rabbi who had trained him or authorized him to teach?"—*Ellicott.* **I will also ask of you one question.** "According to the customs of the Jewish doctors, and even of Grecian disputants, if any one proposed a captious question to another, the one had a right to ask one in return, and not to answer the one addressed to him, until his own had received a reply."—*Genius of the Gospel.* "He replies in such a way as to force his adversaries themselves to declare their incompetence. The question he lays before them is not a skillful manœuvre; it is dictated by the very nature of the situation."—*Godet.* **They reasoned with themselves.** "The self-communing was eminently characteristic. The priests and scribes had, in dealing with the mission of John, halted between two opinions. At one time they came to his baptism (Matt. 3: 7); at another they had said, 'He hath a devil' (Matt. 11: 18).—"*Ellicott.* "It is noteworthy, that, in reasoning with one another, it was not their aim to get such an answer to our Lord's query, as would embody the truth, or even their own convictions in reference to the truth. They simply, on a plane of low expediency, considered what would serve their purpose as inquisitors. They therefore came to the conclusion that it would be inexpedient to say that John's baptism was from heaven."—*Morison.* **We can not tell.** Literally, "We do not know." "A falsehood, as verses 25 and 26 show."—*Schaff.* **Neither tell I you.** "The last clause of the verse before us, does not mean, as some seem to imagine, and as others willingly pretend, 'Since you can not answer my inquiry upon one point, I will not answer yours upon another wholly different and unconnected with it.' But it means, 'As you refuse the testimony borne to my Messiahship by John the Baptist, whose prophetic inspiration and divine commission you dare not deny, so I refuse to give you any other satisfaction in reply to your demand for my authority.' The principle involved is the same as in his previous refusal of a sign from heaven, and in Abraham's answer to the rich man in the parable. 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.' (Luke 16: 31)."—*Alexander.*

HOMILETIC TREATMENT.

Prayer and Forgiveness.

I. In their Relation to Each Other.
1. *Indissolubly Connected.*
2. *Mutually helpful.*
(1) The spirit of prayer superinduces the spirit of forgiveness.
(2) The spirit of forgiveness intensifies the desire for prayer, and lends encouragement to it.

II. As exemplified in the Lord Jesus.
1. *He was characterized by the habit of prayer.*
2. *He was characterized by the habit of forgiving.*

III. As Preparations for Life's Conflicts.
1. *Our Lord's life was one of constant conflict.*
2. *The bold and imposing public arraignment of our Lord by the deputation of the Sanhedrim, the most severe of all up to that time.*
3. *Our Lord's perfect preparation for his conflicts was the result of his characteristic habits of prayer and forgiveness.*
(1) How calm was Jesus before the imposing presence of the deputation from the Sanhedrim.
(2) How easily he conquered them by the wisdom imparted in answer to prayer.

PRACTICAL LESSONS.

1. How vain is every cry to God from an unforgiving heart.

2. How sublimely helpful and unfailing is the prayer that arises from a forgiving, and therefore, from a Christ-like spirit.

3. As our Lord was victorious over every enemy, by virtue of his prayerful spirit, so will every disciple of his be able to overcome every enemy in the same manner. "This is the victory that overcometh the world, even our faith." 1 John 5: 4. "Taking the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked." Eph. 6: 16.

4. How well-fitting is the divine war-gear, and how all-conquering the one who fights, clothed with the "whole armor of God."—*Hughes.*

What becomes of all the lessons taught with so much love and prayer in our thousands of classes? What good do they do? Of what use are they? One might as well ask, What is the use of the million raindrops that fall from the clouds in Spring and Summer days, or of the uncounted pearls of dew that distil on a clear night and flash in the early sunlight like diamonds on leaf and blade and flower? They sink away and seem lost. No eye can find them or even the faintest trace of them an hour afterward. But they have stolen softly down among the roots of vegetation and left blessings there; and to-morrow every plant is fuller of life, every leaf is greener, every flower emits sweeter fragrance. The teachers' lessons sink away and are forgotten, but lives are enriched, earthly souls are purified, and heavenly impulses are springing up where the world ruled before.—*Westminster Teacher.*

Ralph Wells said, at the Vermont State Convention last October: "The Sunday-school is like a horse. It stands on four legs. The pastor and the superintendent are the two front legs, which make it go forward. The teacher and the parent are the two hind legs, which give it power. If any one of the four legs fails to do its part, it is lame and goes slowly, if it goes at all. Let all the four legs work together, and the Sunday-school will go forward with good success."

According to the *Observer*, Daniel Webster understood the nature and tendency of smoking. It relates the following: Cigars being offered him, he declined, saying that he never smoked; and, after asking the extender of the courtesy if such was his habit, and being answered in the negative, he said: "That's right. I would not advise any young man to spit away existence."

"That man is a bad preacher in the pulpit who is not a good one out of it," says an English divine. That is a bad teacher in the Sunday-school who is not a good one out of it. With the children personal influence is everything.—*S. S. Magazine.*

The Hon. Jacob Sleeper has been superintendent of a Methodist Episcopal Sunday-school in Boston, for fifty-two consecutive years.—*Baptist Teacher.*

SPECIAL NOTICES.

☞ Blanks for the Statistics and Annual Letters of the Churches have been sent to *all* the Church Clerks where Clerks are reported in Conference Minutes, and to some other one in case none is reported. If such have not already received the blanks, please notify immediately.

W. C. Titsworth, *Cor. Sec.*

Ashaway, R. I.

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