

Missions.

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

A West Virginia brother writes, in growing hopefulness respecting the future, "Now for a long pull, and a strong pull, and a pull all together."

Bro. O. U. Whitford accepts the call to Chicago; and from our point of view, this is a promise of great good for our cause in the Northwest.

We congratulate the Tract Board and the readers of the RECORDER, upon the acceptance, by Bro. Platts, of the Editorship of this paper. We may confidently look for still greater improvement in our denominational organ.

We wish to remind all home missionaries and missionary pastors, who are receiving help from missionary funds, that a report of their work for the year ending August 31st, is due immediately after that date. If anyone has not received a blank for the Annual Report, let the Corresponding Secretary be notified at once.

We fully agree with the view taken by Bro. Crandall respecting the need of a meeting-house at North Loup. All that we have read of home mission work by other denominations, and all that we have seen; establishes us firmly in the opinion that one of the first and most important things for a Church to do after its organization, is to build a house of worship. We sincerely hope our North Loup brethren will promptly and unitedly push forward in this matter, one so vitally connected with their prosperity in every way.

KANSAS.

One week of active service with the tent has given a little knowledge of the character of the work. I now understand why it is that the Adventists have become so generally known throughout the country. A tent 40 feet in diameter and 20 feet high is a very prominent advertisement. As soon as the center pole was brought on to the ground we were besieged with inquirers, and the inquiries continued during the entire process of erecting and seating the tent. Nor have they ceased yet. We have now held meetings seven nights in succession, audience varying from about thirty to one hundred and ten. Good order and close attention to the singing and preaching have been manifest from the first. The tent is in a very conspicuous place, and it seems to me more has been done in the last ten days to have the people become acquainted with the Seventh-day Baptist denomination, than I could have done in months without the tent. This work is confining, hard, and wearisome. The tent must not be left long at a time, and it is wearing to preach every night and answer all inquiries and meet every phase of thought as presented from day to day. Yet, there are some very interesting features connected with all this, and we have the constant assurance that labor in the Lord is not in vain. Yesterday two young men, Mennonites from Southern Russia, called and spent an hour or more with us. They live in the Russian Mennonite settlement, about ten miles west of this place. They are members of their church, have attended our evening services part of the time, and are undoubtedly earnest Christians. They are interested in our work, and carried away a good supply of Sabbath tracts. We have already given out 1,987 pages of these tracts. Nor have we held a service without bringing the Sabbath to the attention of the people in some way or other. I can not understand how we can do better to make ourselves known as a people, and impress Sabbath truth than by tent work, in the warm season of the year, and then follow up the work at other seasons by private family visiting and neighborhood meetings. This will enable us to reach both town and country. The hot weather, change of food and water, and the manner of life, has been quite trying to our health. For a day or two I feared Bro. Seager would entirely fail. But we are both better now, and hope to have strength to carry forward this work. Bro. Seager does his work well, singing, distributing tracts, and caring for the tent. Pray for us that we may be sustained in the responsible position we are now called upon to occupy.

A letter from Bro. Skaggs, of Christian county, Mo., says: "We are, as a Church, getting along very well. We have Sabbath-school and preaching every Sabbath, except the fourth Sabbath in the month, which is

the day of the First-day Baptist Church. I am still keeping up an appointment at the mouth of Teinley on the river. Be sure to visit us this Fall if you can."

Thus the work goes on. Yours in Christ, S. R. WHEELER. MARION, Kan., July 27, 1882.

CORRESPONDENCE.

NORTH LOUP, Neb., July 24, 1882.

Dear Bro. Main,—As I was riding over from Davis Creek this morning, thinking about the work here, the question, what is the most important work to be done just now to insure the success of our cause, pressed upon my mind, and I wish now to write you the conclusion I arrived at and the reasons for that conclusion.

For a long time I have felt the need of a meeting-house; but now I think so far as outward influences and circumstances have to do with the growth and prosperity of a church, this is our supreme need at the present time. The following are the reasons: 1st. Our congregations are too large already to be accommodated in our present place of worship. Quite a number have to leave the regular service because they can not get seats or room to put in the spring seats of their big wagons. 2d. The First-day people that are coming in here are talking about building a church, and inasmuch as we have already moved in the matter, if we go on with it, they will help us to some extent; and if we do not, and they move first, they will want us to help them. I think if we would unite with the First-day people in building, and let them own a part of the house, that we could build one that would accommodate us all; but I do not think this best, or wise. 3d. I know that many of our people are in debt; but business is flush and money more plenty than it has ever been before, and for this reason we can do more readily and easily than we could if business was dull. 4th. If we strike now we shall make a more favorable impression upon outsiders, not only respecting ourselves personally, but respecting the denomination. 5th. It will contribute to the spiritual growth of the Church.

These are the principal reasons. Now, what can we do? I do not yet know. It is too early to say more than that the prospect is good concerning the corn. Our small grain is excellent, and if we are blessed with favorable harvest weather, shall get a fine harvest. Some of the people here (a very few) think the time has not come. It may be they are right, but I do not think so. Religiously, I think we are improving. Interest in all the work of the society is growing. Pray for the cause here. Yours truly, G. J. CRANDALL.

KENTUCKY.

I thought I would drop you a note before starting from this to the Stone Fort field, as I am preparing to go there on the 25th inst. to engage in a series of meetings to continue indefinitely. I have had some difficulty of mind in deciding to leave my own field of labor. I have been sick some time since the beginning of this month, so I could not labor constantly as I wish to do. I have consequently fallen behind with my plans, but I conclude I am under some obligation to the Stone Fort brethren. I have arranged to begin a meeting of days at Cave Spring, here in my own field the third Sunday in September. There are several in the neighborhood who seem to be on the eve of going into our Church. I think it will not be a great while before there will be a final decision on the part of some of them. I look with much interest to the work of the coming Fall. I shall be in a constant protracted work, from this time until cold weather shall interfere. As before stated, I expect to go to see our people in upper Kentucky, over two hundred miles from here. I shall aim to hold a series of meetings among them, and make the best effort I can for an increase of our numbers up there, and for the advancement of our holy religion. I find the spirit of inquiry on the Sabbath question is growing, prejudice appears to be giving way more or less all the time; a strong revolution will take place, I think, soon. Pray for us. Yours, C. W. THRELKELD.

CARRSVILLE, July 23, 1882.

THE picnic recently given the children of our mission school in Chicago seems to have been a very successful affair. Three of the city papers noticed it as follows: "The Seventh-day Baptist mission-school, which holds its services Saturday afternoon at the Pacific Garden Mission-room, enjoyed a picnic at the South Park picnic grounds Friday. The attendance was about 100, and the day was all that could be desired. The

children were promptly on hand with their Superintendent and teachers, their faces smiling and hearts happy in anticipation of a good time. After a very enjoyable ride on the Illinois Central to Woodlawn the school marched to the grounds, which were in fine condition. The day was spent just as boys and girls of the city do when they get out into the green fields among the flowers and by the lakeside. At noon a full and excellent collation was served by the teachers and friends, after which short addresses were given by Rev. O. U. Whitford, Dr. E. S. Bailey, and I. J. Ordway, interspersed with singing by the school. The children were orderly, everything passed off finely, and all voted the day very pleasantly and profitably spent. If at night there were many aching limbs and tired bodies, there were no doubt as many made happier and better by the day's enjoyment."—Tribune.

"A picnic which was attended by about 100 people, was held at South Park last Friday, under the auspices of the Seventh-day people. This sect concurs with the Jews in holding that Saturday is the true Sabbath."—Inter-ocean.

"The pupils of the [Sabbath] South mission-school enjoyed a picnic at South Park on Friday. This school enjoys the distinction of being under the control of N. O. Moore, a former member of the [First Presbyterian Church of this city] Baptist Church, who was ruled out two years ago for asserting the belief, and following the practice dictated by the belief that Saturday, and not Sunday, is the holy Sabbath."—Times.

Dr. Hunting, of Villa Ridge, sent two boxes of nice apples which the children greatly enjoyed. Rev. M. S. Wardner sent two boxes of peaches, which, however, did not reach Chicago in time for the picnic. Bro. Moore, the faithful and efficient Superintendent, has the hearty co-operation of Bro. Ordway, and an interested though small corps of teachers. Bro. O. U. Whitford writes:

"We thought there would be a great falling off at the mission the next Sabbath, but there was a larger attendance than usual. There were present, of visitors, officers, teachers, and children, ninety-four. I preached a short sermon to the children on giants, mentioning five which capture and destroy men: 1. Bad temper. 2. Selfishness. 3. Falsehood. 4. Bad work. 5. Disobedience. The children all stayed and gave excellent attention. I was much pleased and profited by the picnic, and the attendance at the mission last Sabbath."

JOSEPH COOK IN SHANGHAI.

The foreign community of this great seaport of the East was recently visited by Mr. Joseph Cook, of Boston, Mass. The community is indebted to the Christian courtesy of Mr. Cook for this visit, as he came here at some inconvenience, being invited by a local committee to come. The first lecture was announced to be given in the Temperance Hall, on the subject, "Does death end all?" Owing to the unfavorableness of the evening there were but few in at the hour of commencement, and it was proposed that the lecture for the evening be postponed, and we invite Mr. Cook to speak to us on another subject. Whether the talented lecturer had any intimation of the probable change or not, we do not know; at any rate it gave him an opportunity to convince his hearers that he was equal to any emergency. At five minutes notice he dropped the subject he had prepared, and took up "The religious signs of the times," quite a different subject, upon which he dwelt for an hour and a half.

He said God be thanked there are now no more foreign lands, no more hermit nations. We can now travel around the globe in about the time it took Caesar to drive his chariot around the walls of Rome. The rapid intercommunication among nations has brought Western learning into the East; Western thought has come to Japan to stay. It will come to China also. There are no Chinese walls high enough to keep it out. Christianity is making great advances among the nations. There is now one Bible for every ten inhabitants of the world, and the Scriptures are now translated into three hundred and eight different languages. The Christian population of the world is greater than the population of the Chinese empire (400,000,000). Can China keep Christianity out of China? No. In India the number of native Christians has doubled every year for the last forty years. By the middle of the next century the Christianity of Japan and India will stand on an independent footing. Another sign of the times is the unification of science. What is proven on the Rhine is confirmed on the Mississippi, and accepted by the world. For infidelity as well as for Christianity, there are now no foreign lands. India and Japan are being poisoned by the introduction of materialistic literature; thank God the Chinese do not know English. What will be the future relation of China to Christianity? As Christianity has triumphed in the West so it will triumph in the East.

The church members of the United States, at the beginning of the present century, were 1 to 15; they are now 1 to 5. This does not include Roman Catholics. Christianity abolished American slavery, established the school system of New England, founded nine out of ten of the high seats of learning. Without Christianity, America could never have endured universal suffrage; without it the Republic would not have survived for a single generation. On the other hand, skepticism is rife in America. Our civilization may be said to be in its sophomore year, a period when young men at college, notoriously know more than at any other time before or after. Now-a-days every little dabbler thinks he knows all about it, and new religions are being founded at the rate of one a week. The consequence is, immorality and atheism of the foulest kind are spread throughout the world. The mythical theory of the origin of Christianity, which forty years ago created such an excitement, is no longer supported in the land of its birth. Strauss himself confessed it untenable in one of his later works. It survives only among the shallow philosophers of England and America. Indeed, the decline of skepticism in Germany is one of the more striking signs of the times. In rationalistic Heidelberg, the number of students attending the freethinking lectures may be counted on the fingers. In evangelical Leipzig, the greatest University in the world, the lecture rooms are crowded. Christianity is wielding its mighty influence over the world. Ere long, China will yield herself to this great almighty power, and become a Christian people.

On the evening after the Sabbath, Mr. Cook met with the Missionary Conference, which convened at Rev. Mr. Muirhead's. Mr. Cook presented twenty-four questions to the meeting, bearing upon the various phases of mission work in China. Several hours were consumed in discussing these questions. I have not been able to secure a full report of that meeting. On Sunday night Mr. Cook delivered a very able and interesting sermon; Amos 3: 3, and Job 3: 7. Theme, "Certainties in religion." He said, A little while ago we were, and yet a little while we shall not, be here. This is the arithmetic; this is the clock. This is a fact; if you please, a certainty. The city of Shanghai is to be very likely a city with railroads and telegraphs, and many modern improvements, but this city is not to be your dwelling place much longer. It is a trite saying, All men must die; but it is not trite to say you John, you Mary, must die. But it is a religious certainty that we must each die. Standing on this elevation, from which as from a landscape we view our destiny, I see another fact: that we do desire to go hence with peace; and when we go hence, we are going somewhere. I do not believe that death ends all. We can not account for matter without accounting for something. Life is the cause of organization, and not organization the cause of life. The weaver may exist when the web has been destroyed. The destruction of the harp is not the destruction of the harper. We expect to go hence. We all desire to go hence in peace. On this second elevation, I stand and I behold another certainty. We can not go hence in peace unless we are in harmony with our environment. There are three things with which we must be in harmony: ourselves, our God, and our record. We are in harmony with ourselves when every part acts smoothly with every other part, and I hold the same is true of the spiritual as with the physical part. I can not enjoy life and live contrary to the plan of life. Two can not walk together if they do not agree. There are cans and can not in religion. Study the cans and the can not of the holy Scriptures. Here is my hand; it can not open to the front and close to the back; it is not on that plan; to close it in any other way than to the front, would give pain, because it is not the right way. Just so with all the parts and all the faculties of the soul. They are made to act in a right way, and we may know what is the right way by the harmony and frictionlessness of the action. I hold that God has made us on this plan. It was once said that it was unconstitutional not to abide by the constitution. I transfer the reasoning to a higher sphere, and say that it is unconstitutional for one not to live according to the constitution and plan of his being. It is crime to secede. Sin and vice is violating the constitution; that is the condemnation of it. How are we to find out the plan of our soul? How do we find out the plan of nature? By studying her law. So are we to study the law of ourselves. We shall find we are made on a plan to enjoy religion. But if we are not at peace with ourselves, how can we be at peace with God? We can not get away from ourselves. Illustrating by the ship Cumberland, he said, the Cumberland, when she went down at sea, could not swim away from the Cumberland; she could not get away from her own wake; so it is with us when we depart this world. We can not get away from ourselves, from God, or from our record. Shakespeare was supposed to know something about human nature. Lady Macbeth walks in her sleep and rubs her hands by the hour, but there is the smell of blood still. She regretted their crimes. Macbeth himself regretted them, but that was not deliverance. "Here's the smell of the blood still; all the perfumes of

Arabia will not sweeten this little hand." Lady Macbeth had remorse enough, but the smell of the blood remained on her hand. We need a screen to shut out the record of our past. Christianity is the only religion that gives us this, and cleanses us from our sins, and makes us at one with self and with God. D. H. DAVIS.

FAITH IN FOREIGN MISSIONS NOT DECLINING.

President Washburn opens a very grave subject in his article on the first page of this number, a subject which touches the very life of our churches. His is not the view of a pessimist; and his years of service in the foreign field, his excellent opportunities of ascertaining the feeling of, at least, the Congregational churches, and his earnest desire for the success of foreign missions entitle him to be heard with the most respectful attention. He believes there is a decline of faith and interest in foreign missions and he is of opinion that this failing interest is due to a "decline of faith and spiritual earnestness in the churches."

Our observation on both these points leads us to differ from President Washburn. To us it is a matter of surprise and encouragement that, under the circumstances, the increase of foreign mission receipts has been so large and so constant in the last thirty years referred to by him. Let us see what this increase has been. Dr. Dorchester gives a table of income by decades, from 1810, which is most instructive. Beginning with \$206,210 in the decade closing with 1819, the total receipts advanced every ten years, as follows:

Table with 2 columns: Decade, Receipts. 1829-39: \$745,718; 1839-49: 2,885,699; 1849-59: 5,078,922; 1859-69: 8,427,284; 1869-79: 15,074,129; 1879-89: 24,861,482.

This shows that the almost uniform rate of increase in the last thirty years is little less than a doubling every ten years. We might very reasonably expect to find a falling off in this rate from 1859 to 1879. The war and its effects were most keenly felt by the churches, which have endured the strain of heavy special demands upon their treasures. Look at the extensive work among the Freedmen, consider the wonderful increase of our population by immigration and the immense sums required to provide churches and missions for it, and note the millions which have gone to colleges and schools. Is it not rather an indication of increase of interest and faith in foreign missions that such immense and continually increasing sums of money have been diverted to their support?

We believe that, so far from there being a decline of interest and faith in foreign missions, the people generally never had so intelligent a view of the whole subject; never were more thoroughly convinced of their obligation to the heathen; never were more ready to pour out their treasures for the sending of the gospel to them; never produced so many able and devoted missionaries as at the present time. If there were a falling off of interest, there would quickly follow a decrease of contributions; if there were a lack of faith in foreign missions, that lack would show itself most unmistakably. The state of belief on this question is indicated by this remarkable fact, that whereas secular journals and reviews were continually writing of the failure of results in India, China, and elsewhere, it is only semi-occasionally now that such views are expressed and they never cause alarm.

We do not have, except from Central Africa, such romantic stories of missionary adventure as we used to. Everybody knows a great deal about all missionary peoples, and news from the field does not consequently appear as novel as it used to. It would, therefore, follow, unless there was a better understanding of the nature and results of missions, a more adequate sense of obligation on the part of the churches, that the interest and the contributions would rapidly fail. On the contrary, there is a spirit of determination, of enterprise, of self-sacrifice evident in the attitude of the churches, which means that, though missionary adventures and discoveries and successes may have lost the freshness they once had, when missionary literature was meager, there is no thought of slackening in effort. In the last ten years denomination after denomination (some very small and obscure) has organized its foreign mission board and sent out its missionaries, feeling that it must take part in the great work of converting the world. Not only are American churches rejoicing over increased receipts, but English societies, almost without exception, report, this year, a considerable gain in incomes. The Free Church of Scotland never had such a full treasury and it never had so many candidates for missionary posts.

As to the larger proportion of legacies, we think that this is a proof of increased interest and faith in missions. President Washburn speaks of it as representing the feeling of a generation ago. This, it seems to us, could hardly be. Men will not leave their money to objects in which the general sentiment around them has lost faith and interest. A legacy received this year represents not merely "the feeling of a past generation," but quite as much that of one year ago. The hundred thousand dollars just received by Robert College represents not merely Mr. Robert's love for the institution at Constantinople, when he made his will; but that which he felt just before he died, and we presume that of his children. These large donations seem to us to indicate a living faith and interest.

We do not, though we differ from President Washburn, wish to intimate that there is not much in his article which may be pondered with profit. It contains cautions which ought to be heeded.—Independent.

Education

Conducted by Rev. J. J. ... half of the Seventh-day ...

"LET THE ...

SUCCESS

BY J. G.

Success or failure much upon the favor we are placed, as upon of rising above the discounter. Ability is no success; but we may make miserable failure who have good ability accomplished anything failures can not be ch friends or the force the want of confidence the Waterloo of their empires and caused cause he possessed the his own ability. energy, purpose, and pursue the rugged path; while for the we sunk into the channel lack of self-confidence soul with apathy, that lose their sweetness, with foliage and echoes of dancing rivulets, the tins of the inner life and duties, can not things the colors and beautiful. A man never be said to belong he dared to assert he trivial circumstance of futurity of the deterr was to have proved the self. He is turned to and having pledged himself, may, if the hundred which may come, will quire confidence, and poised man should be culture the mind can in its mental powers, any given subject, seple, its relations, and claims they have upon. Again, many fail in fession for the lack of what is attainable they do not study the special calling in gage, but, dazzled by different ones, are like the one for which the tude, to a calling for and in which they c Others fail because t men and women. The same plastic condition hands of the potter, what the same way the his earthenware; the at as so many beautiful handiwork. I ing work and "men nected with a definit ing your life history, to help the age in wh aim be single, though the highest order; yo race those who have have been unable to ing all, have ignomi be discouraged, if in pass off smoothly. the path of life is al appear so; but when we find it sometimes physical growth we from one condition to develop until we re man or woman. Th to the soil does not into the perfect fruit slow and progressive desirable end. Thi growth is manifest, improvement, to bri the beauties of a no As individuals pose faculties capable of velopment, we m these privileges and thrown away they are fore, go steadily for rity of purpose lead mountain path wh frowns of an uny you at every step, in view the highest worthiness, and you years of ceaseless to and stand in the g cess. This success

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 17, 1882.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

OUR ANNIVERSARIES.

The opening of our Anniversaries is set down this year for September 20th, which will be a little less than five weeks from the time when this article will be read by the people at large. These Anniversaries are to be held with the First Hopkinton Church at Ashaway, R. I. They will probably occur in the usual order, the General Conference opening on the fourth day of the week, followed by several sessions: of the Missionary Society on Fifth-day, of the Education Society on Sixth-day, and of the American Sabbath Tract Society on First-day, with a full Sabbath day's religious service intervening. It will be safe to say that those to whom these several departments of our denominational work have been committed for the current year, will make ample provision for the presentation and discussion of past work and plans for the future, to insure a feast of good things at every session, from the President's Address, at the opening of Conference, to the closing session of the Tract Society. Year by year these meetings have grown in interest and importance. There is no reason why those of this year should be an exception to this rule, unless, indeed, they should prove to be exceptionally interesting and important. It will not be out of order here to forecast a little what the exercises of these Anniversaries will probably include. In the routine of the General Conference there will be the opening address of the President, two doctrinal sermons by brethren previously appointed, reports of the Sabbath School and Memorial Fund Boards, and reports from the churches in some of which we shall be told of precious gatherings and in others we shall hear of veteran workers resting from their labors, and of some of the strong churches which are pastorless, those who have served them in years past having been called to more general fields of denominational work. In this condition of things will be found food for reflection, and occasion for prompt and vigorous action. In the sessions of the Missionary Society we shall be called to view broad and opening fields for missionary operations, at home and in foreign lands, and to approve and adopt measures for occupying and developing them that will tax our resources for men and means beyond anything we have yet done or known. The Education Society will tell us of a good strong class of young men who are seeking admittance to the Theological Department of our University, and will, no doubt, remind us, in some practical way, of the need of larger endowments for this important department of our work. All this will come in addition to the usual stirring reports of this Society. The Tract Society will bring report of greatly enlarged efforts to meet the demands of the people for printed matter for general circulation among the masses, gratuitous or otherwise, besides the employment of agencies formerly used for the promotion of Sabbath reform work. This is, in no sense, an authoritative announcement of any programme of the forthcoming Anniversaries. It is simply a forecast, from an individual standpoint, of some of the things which may be reasonably expected. Surely, enough to indicate that the watchword, all along the lines, is "Forward." Come and see. Come to pray. Come for work. And, then, go home to say to those who can not come, "The half was not told me." Listen to the announcement; "The fields are white already to the harvest," and with consecrated hearts make answer, "The reapers are gathering."

L. A. P.

SUFFERING FOR CHRIST.

It is indeed an unspeakable privilege to be permitted to labor for and with Christ. There is something grand and inspiring in the idea, that, under the leadership of the great Captain, we are battling for truth and right; and may become heroes in the strife. But there is far greater heroism exhibited when, deprived of activity, and called to endure weary days and nights of suffering, one patiently and trustingly accepts his condition as the will of God. The Christian would naturally choose to labor for God, but it must be grander in his sight "to suffer for his sake;" and acceptance of one's lot in a cheerful Christian spirit, when in God's providence called to suffer, is suffering for Christ's sake. The spirit of such a life is that of the "Man of sorrows." And as the

Son of God was "made perfect," completed his work "through suffering," so, many are qualified through painful ordeals to do for Christ and the world, what otherwise they never could have done. Take an illustration from actual life.

A Christian sister has been confined to her bed almost the entire time for ten years, rarely, if ever, free from pain. During all these weary years, her faith in God has never faltered, but, resigned, patient, cheerful, her sweet Christian spirit has been a marvel to all beholders. It seems impossible that one could spend an hour at her bedside without being made better, without having a higher appreciation of the beauty of holiness. The lesson of her life, as an exhibition of the spirit of Jesus, is worth more than volumes of sermons. Ah! weary suffering one, you have a mission which eternity will reveal as glorious, though you can not understand it now. In disappointment and sorrow, every one should be able to say:

"Oh why or whither! God knows all; I only know that he is good, And that whatever may befall, Or here, or there, must be the best that could." A. B. P.

A SMALL BUT GOOD CONGREGATION.

One Sunday morning, very early, I started from Alfred to go to Almond to preach in the Baptist church. A hard snow-storm had been raging through the night, covering the ground with soft snow, and making the walking tedious and tiresome. The wind was from the north, and drove the sleet full in my face, reminding me forcibly of the lines Elder Gillette used to quote about the duty of ministers to

"Range the valleys, climb the mountains, Face the pelting storm."

As I trudged along through snow and sleet, I wondered how many would go to church in such a storm, and the best that I could hope was that several might go from the village around the church. When I had walked nearly four miles, the storm seemed to increase in fury, and I was on the point of stopping, but just ahead, through the driving snow, I saw a man standing at the forks of the road, and looking up one road and then the other. As I came near, I saw he was a cripple, standing in the snow on one foot, and leaning on a rude crutch with his back to the wind. My heart was moved in pity for him, when he startled me by asking which road he should take to get to the poor-house. I told him the one I had just come, and that it was not far. At this, his face brightened up, and he tried to move on, but his crutch sunk so deep I was afraid he would fall at every step. I stood there in the snow looking at the poor cripple struggling to get to the poor house, and forgot that I was tired, and forgot the storm, and could only thank God that I had two feet and a good home; and when I started on, somehow it was a joy to walk in the snow and to face the sleet, and I soon found myself at the church door, thinking how easy it was to go to meeting, and wondering if a large congregation had gathered. On entering, the house was warm and comfortable, but there were only two present, the deacon and sexton. After getting thoroughly warmed, and being assured that we need not expect any more in such a storm as that, I went up into the pulpit, while the two brethren took their seats in the center of the church, under the chandelier. I confess it looked lonesome in that great building, with galleries on three sides, and only two persons for a congregation. But remembering that the promise is to two or three, I gave out a hymn and the two brethren helped to sing it. Oh, how they did sing, as the storm roared around that tall steeple, and made the blinds rattle, but it was one of the good old songs of Zion, and they sang it with the spirit and with the understanding. After reading and prayer, I commenced to preach, and the Spirit of the Master seemed to help me, for I do not know when I have had greater freedom in preaching the gospel of Christ. It was so encouraging, too, to look at the congregation, for they sat up so straight, and gave good heed to every word. There was not one sleepy or even drowsy-looking person in the whole house, but all awake and listening. No looking out of the window, or around at one another, but they obeyed the Scripture, and kept their eyes straight before them. Indeed, I think I can safely say I never saw so attentive a congregation in my life, and it was a real joy to preach to them.

Many years have passed, and I have often been called to "face the pelting storm," in going to meeting, but when I get tired I think of that poor cripple on his way to the poor-house, and thank God that I have health and strength, and the privilege of going to church through the storm. And when I wonder, as sometimes we will, whether

many of the brethren will be there, the precious memory of that meeting at Almond comes into my mind, when two formed the small, but good congregation, and I rejoice that God does bless the few as well as the many. L. R. S.

NECESSARY BELIEFS.

Dr. Parks, in his recent excellent volume of lectures on Homiletics, says, p. 141, speaking of the relations of Scripture texts to "certain intuitions of man," "one of the first duties of a preacher is to keep inspired language, in the line of the necessary beliefs of men." This seems bold language, and looks at first blush-like, reversing the commonly accepted order of making the Bible the arbiter of men's beliefs. It would sound a shade more orthodox to say that one of the first duties of a preacher is to keep men's beliefs in the line of inspired language. But the writer is too good a scholar, too careful a theologian, not to guard his statements, so as to make them tally with well established principles of metaphysical science. It is the necessary beliefs of men, in the time of which he says it is one of the first duties of the preacher to keep the inspired language. "No wise preacher," he further says, "will drag a text through a sermon with the semblance of contradictions to intuitions." "On the other hand, it is often a grand support to a text to shape its explanations so as to suggest its clear coincidence to an intuition." All this thought proceeds upon the recognition of the fact, that the sane human mind is so constituted as to intuit, or know with certain knowledge, that certain propositions are true and their opposites false. This knowledge is called in science "axiomatic," and the truths affirmed are called "first truths," truths that are so self-evident that no proof can increase the conviction of their certainty, and no denial diminish it.

For illustration, the author refers to the relation in which the Bible stood to the slavery controversy. He says, "The popular mind brought an intuition to the interpretation of the Scriptures. If slavery is not wrong, nothing is wrong." "By the lightning of that intuition, men discovered the true interpretation of the Bible as it was related to slavery," so that by just so much as they were made to believe that the Bible favored slavery, they judged the Bible to be false. The Bible has suffered more, and infidelity gained more, from false interpretations, than from any other source, probably.

If some skillful interpreter should make it plain, that the Bible teaches that two and two are equal to five, that things equal to the same thing are unequal, what troops of school boys and girls, as well as of right thinking men and women, would declare against the Bible! They know better, and they hasten to the conclusion that if the author of the text does not know better, he can not be divinely inspired. Men know by the evidence of their senses, and by the accumulated testimony of all history, that "wine is a mocker, and strong drink is raging," and by an act of reason as unerring as the pen of inspiration, they conclude that, "therefore whosoever is deceived thereby is not wise." Now, if men of the Chancellor Crosby and Thurlow Weed school, should make it appear that the Bible affirms the opposite of this, and that wine bibbing has the approval, and total abstinence the disapproval of the Bible, what could Ingersoll and his whole infidel school of skeptics do more to damage the Bible in the minds of sound thinking men? It is a question whether the Bible may not have suffered more at the hands of its friends, than at those of its avowed enemies. O yes, by all means, let preachers so interpret the Bible as to keep it in the line of men's necessary belief. D. E. M.

CAMP LIFE—AT HOME AGAIN.

Here we are at home again. A week's rest after the fatigue of the journey, and we shall feel as fresh as before we packed up to go. It is pleasant and profitable to look over the programme, and recall the several excellent things of a literary and religious character, that were furnished us.

I did not mention in my last that Rev. Theodore Cuyler, D. D., was there, and made a brief speech, altogether too brief, some seven or ten minutes, by way of introducing his old friend, Chaplain McCabe, prior to his lecture already referred to. I never think of Theodore Cuyler without recalling a remark made by a good member of my church with reference to him, to wit, that his newspaper utterances came nearer to inspiration than any uninspired words he ever read. It is even so, and the aptness of the remark makes me remember it. To see

and hear Theodore Cuyler, even for seven minutes, is worth a trip to Madison, not for what he said in his stentorian voice; not for what he appears, about five feet seven inches high, and weighing 140 pounds, but for what he is and has been to the American people. The word *Theodora* signifies "gift of God," and surely Mr. Cuyler has been one of God's best gifts to our nation and to all English speaking people. He looks like Schuyler Colfax, only more spare and a more plain physiognomy. Mr. Colfax gave his lecture on "Our Martyred Presidents," which is really his old lecture on "Abraham Lincoln," with a few words thrown in about ex-President Garfield. It was good when I first heard it, in the Seventh-day Baptist church at Milton Junction, but with his indistinct and labored utterance, coming after several more interesting lectures, it seemed tame and inferior among the better things at Lake Monona.

Prof. W. C. Richards, Ph. D., of Chicago, a man whose attainments justly entitle him to this affix, gave two interesting lectures, one on "Franklin's Kite, or the Forces and Phenomena of Electricity," and another to the children on "The Fairy Land of Nature," both brilliantly illustrated.

Perhaps the *School of Philosophy* will prove the most interesting and valuable department of the Assembly's course of instruction. This year, President Bascom gave two lectures, one on the distinction between mind and matter, and the other on the relation of God to the physical forces of the universe. These were excellent, but no more so than President Galusha Anderson's extemporaneous remarks on "Science and Prayer."

I have before me fifty-two questions given at the examination of the Normal Class, which was held on the last day; those who answered thirty-six of them became graduates of the class, alumni of the Assembly. Only twenty-nine entered the examination; nineteen were graduated; the three best received valuable prizes. All did not go to Monona to confine themselves to study in every department; some went for rest, more for rest and profit. Altogether, it was a grand affair, as much ahead of camping at Lake Geneva, as a course of collegiate instruction is ahead of playing truant and going a fishing *Monona* Lake Assembly or "My-own" S. S. Assembly is the offspring of Chautauqua, one of her many lovely children, and Chautauqua is the conception and growth of Rev. Dr. Vincent. When the details of the present age come to be written up, and her few great men come to be selected from the mass, prominent among them all will be the name of Rev. Dr. Vincent. His friends will not claim for him great profundity, or the highest scholarship, though he is by no means notably deficient in either. He is versatile, apt, original, brilliant, an unexcelled organizer. Usefulness, broad, catholic, has been his aim, and he is a grand success, the grandest S. S. worker and educator of the common people of the nineteenth century. E. M. D.

ON TIME.—Notwithstanding the forebodings incident to a surfeit of typographical pastry, the RECORDER is happy in being able to appear promptly before its friends and readers, for which there is reason to thank the employees for their faithfulness in time of need.

"THE Lilac that Grew by the Gate," is the title of a new song received from Saalfeld's Half-Price Music Store, 12 Bible House, New York, by Mrs. Anna Bagg Halliday. Copies mailed by the publisher on receipt of twenty-five cents.

Communications.

LETTER TO THE CRAM CLUB.

Gentlemen of the Cram Club, come home. In the language of Virgil, "Du cum, tri tu cum." Have you not been long enough in the lands you longed to see? You have, according to your letters, created a great atmosphere of admiration wherever you have been, but do not attribute it to your personal appearances, for do you not know how the world always smiles upon the traveler with plenty of means?

But there is a reason why I send to you a cry for help. A few days since, I met a Reverend gentleman who had never heard of a Seventh-day Baptist! He asked me what they were, with an expression on his face which would lead one to believe he expected me to say, "A wild animal," or a "New patent implement of war," but I said with great modesty, "Why, I am one," when he put the tips of his fingers and thumbs together under his chin, and said, "Please ex-

plain your belief and authority for it." If you want to understand a thing, try to explain it to some one else, says Stoddard. You see I am only a girl and I couldn't argue to any advantage, so I told him I was not a very creditable production, and that all the best specimens of our denomination were off on a jamboree abroad. I did not tell him about your pretending to go to see the antiquities at the Giant's ring near Belfast, and its being only two ladies racing horses. (Permit me to say in parenthesis that some credit is due you, for not every gentleman cares to see antiquities of this kind, but prefer more youthful specimens.) Now what ought I to have told this Reverend, when he asked me to prove my religion to be right? I might have told him all my ancestors were of the same faith, but I've yet to know that the fact, that your ancestors did a thing, is any proof you can do it logically. After he badgered me with many quotations, and told me all about the new dispensation, I got angry, and told him I was not a church member, but I would never observe any day but the seventh, for my Sabbath, for all the ministers on earth, "and he wouldn't if he knew anything about his Bible." Anger is a luxury which I've not income enough to indulge in, so the Reverend looked at me over his glasses, drew in his cheeks, glared his eyes, and I suppose is now thinking "My ideas are most too large a fit for this world." I am thus a martyr, but do I not know that the world is full of bad leaguers against the good? Can you leave one of your people in such perplexity, and not come to their assistance?

Instead of sending the inanimate fossils of Kildare to Alfred, please return the animate dittos recently in that vicinity, to meet and avenge this man who knows not what is a Seventh-day Baptist. Or no, you need not come home; stay and find what you can to enjoy, for I believe into every life there comes sometimes a longing to rove, an impatience of home, and it reflects to one's credit to elevate the sphere of one's life, to obtain wisdom and beauty of character where we find it, and to those of us who can not grasp these pleasures, those whose needed help at home, or limited means prevent these wanderings, may we not believe with Curtis, that "Nature makes kindly provision for us who stay at home, for our imaginations could not, perhaps, escape disappointment, if we had ample opportunities to experience of the lands we would see. For those whom nature means to keep at home she provides entertainment. One man goes many thousand miles to see Italy, and by his shortsightedness does not see it; another stays in his own room, and sees much more than Italy." So, Messieurs of the Cram Club, we make due allowance for your absence, and hope to see you in the future, and may you not treat us as did the Eagle in the old fable, who, after his many flights, came home and berated the Fox that he did not mount into air and soar into the clouds with him; and Mr. Prex, and Mr. Pundit, and Rev. Parson, I do not know you, but I will meet you and all good Seventh-day Baptists at Ashaway, in the Autumn, and I shall surely know the Pundit by his "smooth lip all innocent and bland," and then does he not wear fine gloves—at the Belfast race he did, at least.

EXILE.

A BIT OF SUNSHINE.

A General Secretary of the Young Men's Christian Association had been thinking how few the people, who interest themselves in the meetings held at the Association rooms. He felt weak and discouraged, for to him it had been a dark day, and like Jonah he wanted to run away from duty. Chancing to glance across the room, and seeing, as he thought, a bit of paper on the carpet, he started to pick it up, that the room might be in perfect order. How great was his surprise to find it a little spot of sunshine. He stopped and reflected. His mind had been so filled with the dark side of the scene, that he had lost sight for the moment, of the fact that God's light shineth in darkness. John 1:5. It was a good lesson, and leaves an impression on more than one mind.

How apt are we to look down, see the faults of others, feel gloomy and discouraged, and thus not realize there is sunshine for us if we would only take the pains to look with faith to Him who said "My grace is sufficient for thee." If we would only humble ourselves, and look to God, asking in faith, that his love may shine in, and fill our hearts full, that there may be no room for darkness and doubt, thus keeping our hearts and consciences clean, as we would a room, what blessings we might enjoy. "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.

Whoever has received Master must render an or neglect. Matt. 25:1 take these promises, given, could we not have strength to encourage light so shine before men your good works, and which is in heaven. day brings stronger evidence this example being put in

Home

We closed our tent the evening of the 9th of a slight annoyance gathering about the tent wise disturbing the hear among the most pleasant where held. Like Ab strange country among went before us to prepar us. The best location us free of charge, and tain a boarding place an we determined to board such things as we could stores. But at the close the ravens began to app choice edibles, such as bles, fruits, bread, cake sides many invitations. One aged gentleman, offered us the freedom of night, but we chose on. The children daily kept the organ decorated with often bring in their Bib reading and service of so. One very noticeable attendance of Catholics, interested until the prie not willing to be as sub they would sit outside bring chairs. They h favors, and some decla truth and done them m have received such lig they would never ente again.

The truth has taken hearts of many, and the canvas that they we thanked us for such pl words respecting the pure Christianity, so m dark times, and confes troubled in mind in reg ought to pursue. May ty in obeying the truth a decided stand, and co ance of God's seventh last meeting was very young gathered about bid us good-bye, besee again, and especially to for them. O what p truth, accompanied b Christ, to melt the he the apostasy of God's p Christianity.

As arrangements hav Wolcott, Wayne county annual Free Methodist we have concluded to time with a short serie in Geneva. As we w about ten days, our co dress us at Wolcott.

Geneva is a lake tow. What the Lord has in know not, but know effective wherever pro. We are greatly trou our goods on the New. They do about as they ty of time for it.

We have had very lately. The thermom as 95° in the shade, cr rain, and we feared Summer's drought, but fallen at last.

The interesting le Club" make the RECO than ever to Adams Ce. We look out for each the staunch and intrep anticipation. We are to have a Sabbath-school picnic. Three more have be by baptism. Thus numbers of the faith tions. "We will con. Things appear to

belief and authority for it." If to understand a thing, try to ex-

Whoever has received a talent from the Master must render an account for its use or neglect. Matt. 25: 14-31.

Home News.

New York. TENT WORK. GENEVA, Aug. 10, 1882.

We closed our tent-meeting in Auburn on the evening of the 9th. With the exception of a slight annoyance from boys and girls gathering about the tent, talking and otherwise disturbing the hearers, this has been among the most pleasant series we have anywhere held.

here. Business is good. Haying and harvesting are nearly over. The people turn out well Sabbath days to attend church, and our able pastor always gives us a stimulating and thoughtful sermon.

MAINE SETTLEMENT. The Maine Settlement Sabbath-school meets each week directly after the preaching service; most of the congregation remain, and Mr. B. A. Barber, the Superintendent, works faithfully and well, in seeking in his review of the lessons to bring out the principle points so as to make them clear, and at the same time fasten them on the minds of the scholars.

New Jersey. SHILOH. The farmers are at last made glad by the abundant rain, that breaks the prolonged drought, and insures a good harvest.

West Virginia. LOST CREEK. We are getting ready for the County S. S. Convention which is to be held at our church Third and Fourth-days, September 5th and 6th.

Nebraska. ORLEANS. As a church we are pursuing about the usual tenor of our way. Widely scattered, our assemblies are small. The agricultural outlook this season is very favorable.

Washington Territory. MONTESANO. Our SABBATH RECORDER comes to us every week. The wrapper is soon removed, and the paper is turned and read over and over, in search for letters from those with whom we have walked and talked, sung and worshiped, in the groves and churches among the hills of West Virginia.

Pennsylvania. UNION DALE. Farmers talk as if crops were generally good in this vicinity. It has been very warm for a few days. Last Sunday the thermometer stood at ninety-two in the shade.

Sabbath while Elder Huffman was laboring here, about two years ago. We were all made glad.

We generally have a very good Bible-school, but just now it is feeling quite severely the absence of our excellent superintendent, and one of our most active and efficient teachers. We hope they will soon be on hand again.

BELL'S RUN. The Bell's Run Sabbath-school holds regular sessions with an average attendance of about twenty. There is a good degree of interest in the school.

Forest fires are raging around Shasta, Cal. On the night of Aug. 10th, nearly all the citizens were out fighting to keep the flames from the village.

The Sultan has declared Arabi Pasha a rebel for having a second time transgressed the law by taking authority which does not belong to him, and having presumed to menace vessels belonging to an old and tried friend and ally of Turkey.

There were twenty-five new cases of yellow fever, and one death at Brownsville, Tex., Aug. 12th and twenty-two new cases and one death on the 13th.

Fifteen tons of powder exploded in the Hardy powder works near Valley, Cal., Aug. 11th, demolishing the mixing, glazing, and drying houses, and killing two persons and injuring two others.

Many houses were swept away, and several persons injured by a land slide, near Lenair, N. C., Aug. 11th, supposed to have been caused by a waterspout.

The testimony in the Star Route cases is all in, and the attorneys have commenced arguing. How long they will keep it up remains to be seen.

Eastern Bulgaria, as far as the river Yanta, has been proclaimed in a state of siege, in consequence of the prevalence of brigandage.

The printing of \$160,000,000 in gold certificates in different denominations has been authorized.

Special Notices. The next Quarterly Meeting of the Southern Wisconsin Churches will convene at Walworth, on the evening of August 25th, at 7:30 o'clock.

The Yearly Meeting of the Seventh-day Baptist Churches in Iowa will be held, Providence permitting, with the Church at Welton, commencing Sixth-day, Sept. 1, 1882, at 2 o'clock P. M.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 o'clock.

LETTERS. William Hall, J. E. Mosher, Mrs. E. P. Williams, P. B. Carpenter, A. J. Brooks, Ezra Bowen, A. J. Titsworth, B. D. Townsend, Isaac Clawson, H. P. Hamilton, S. H. Willey, J. J. Berry, H. D. Clarke, R. S. Geer, L. N. Stevens, L. R. Swinney, H. C. Tallman, T. L. Gardiner, J. K. Steele, Mrs. Sally Green, E. H. Butts, C. H. Yatman, M. M. Hevener, J. L. Barber, C. V. Hubbard, J. T. Hamilton, S. E. Bett, H. N. Davis, P. S. Van Horn, S. R. Wheeler, C. L. Seasholes, B. Tolsch, A. J. Brill, Kate Davis, F. P. Johnson, M. M. Jones, Emma E. Lane, Estes, C. P. Davis, M. B. Kelly, H. E. Babcock, O. W. Babcock, Emily Babcock, J. N. Liscomb, James Coon, F. T. Gilpen, A. A. Whitford, Miss Mary E. Houser, J. P. Hunting, Ailing & Cory, C. Casten, S. W. Coon, R. H. Brauer, Mrs. L. G. Witter, G. W. Keller, C. N. Harford, G. M. Cottrell.

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CONDENSED NEWS. INDIAN DEPREDACTIONS.—A Tucson dispatch of Aug. 10th, says: "Advices to the 8th, report that the Apache depredations in the vicinity of Ures are fearful. Over 200 warriors are in the Mazatan mountains, and make daily raids on the valleys in small bodies, burning crops and houses and murdering inhabitants. During the past twelve days, forty-five persons have been murdered within a radius of twenty-five miles of Ures. Two prominent government officials are among the murdered. Last week Indians attacked a ranche at Viejo. A fight resulted which lasted four hours. Four ranchers were killed and the remainder were wounded. Nine Apaches were left on the field. The approach of Mexican troops caused them to retreat. The Apaches are from the San Carlos agency. All are armed with the Winchester rifles, and use cartridges stamped U. S. The Mexicans are poorly armed with muzzle loaders. The country is terrorized, business is paralyzed and settlers are fleeing from their ranches to Ures. All the available Mexican troops are being concentrated against them."

Matters in Egypt remain very much the same as last week, nothing final having resulted from negotiations, and no important movements having been made. Arabi is constructing earthworks near Rameleh, and the British continue to send troops. It is probable that something may be done in the course of the next week which will bring about decisive action. A holy war is being preached throughout Morocco against the Christians.

John Conner, Maurice Costello, Richard Savage, and Timothy Rorke have been indicted for perpetrating outrages in county Kerry, Ireland. The attorney-general read a number of extraordinary documents found on the prisoners, proving the existence of a planned organization. The prisoners were convicted. Sentence was deferred.

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Table with 2 columns: Name, Amount. Includes Mrs. C. L. Babcock, Brookfield, 2 00 38 52; S. D. Whitford, " 2 00 38 52; Mrs. C. P. Maxson, " 50 38 52; P. B. Carpenter, Stephentown, 2 00 38 52; Miss S. M. Sisson, Almond, 2 00 39 15; Mrs. C. A. Maxson, Hornellsville, 2 00 38 52; M. M. Hevener, Roanoke, W. Va., 1 00 38 52; Mrs. A. E. Bond, " 1 00 38 52; S. D. Bond, " 1 00 38 52; Mrs. S. E. Jett, Berea, " 1 00 38 52; J. T. Hamilton, Whitewater, Wis., 1 00 38 52; Mrs. L. Brooks, Hop Bottom, Pa., 2 00 38 52; Z. C. Witter, Blossburg, " 1 00 39 26; H. N. Davis, New Liberty, Colo., 1 85 38 52; A. J. Titsworth, Chelsea, Mass., 2 00 38 52; P. S. Van Horn, Garwin, Iowa, 2 00 38 52; Mrs. S. Green, Rockford, " 1 00 39 6; H. P. Grace, New Madrid, Mo., 2 00 39 26; N. M. Burdick, Dodge Centre, Minn., 1 00 38 52; Miss Lois Townsend, " 3 00 40 37; John Ellis, " 2 50 38 52; A. A. Whitford, " 3 25 38 52; J. P. Coon, Clayton, " 1 00 38 52; W. C. Panner, Farina, Ill., 2 00 38 52; Belle Satterlee, " 5 00 39 13; Geo. Wells, " 2 00 39 2; F. F. Johnson, Stone Fort, " 2 00 38 52; M. Bracewell, " 2 00 38 52; William Stringer, Pulaski, " 2 00 38 52; J. P. Hunting, Villa Ridge, " 2 00 38 52; F. C. Davis, Oysterville, Wash., 3 50 38 52; Mrs. H. P. Lawton, Orleans, Neb., 2 00 38 52; H. E. Babcock, " 2 00 39 26; S. W. Coon, Red Cloud, " 2 00 38 52; R. J. Maxson, Pardee, Kan., 2 00 38 52; Mrs. R. Stiles, Nortonville, " 1 00 38 52; C. Williams, " 2 00 38 52; M. S. Babcock, " 1 00 39 5.

LESSON LEAVES. Mrs. S. C. Hunting, Villa Ridge, Ill., 36c.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending August 13th, 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 33,581 packages; exports, 128 packages. The market for fancy fresh selections is quick and sharp, and receipts readily taken upon arrival. Middling qualities are very dull, and New York State butter is being held in the country at very strong figures. Some dairies have been sold through the State at 25 cents up to November 1st, some lines of dairy firkins at the same price, and a few dairies at 25 cents to September 1st, and 29 cents for Fall make; also some lines of fine Delaware creamery firkins make to August 15th sold at 27 cents. Western creamery butter is selling here at 25 @ 26 cents, very good lard packed Western at 18 @ 19 cents, and dairy Western at 15 @ 20 cents, as in quality, with finest Western dairy selling close up to New York State. The oleomargarine mills are in full blast, and dairymen don't want to hold their butter back long enough and strong enough to give oleo a clean sweep of the market, and then finally come in last in the race. On change there were sales of extra Minnesota creamery butter at 26 1/2 cents; Western factory firsts were offered at 19 cents, seconds from 10 1/2 cents down to 15 1/2 cents; 100 packages or any part thereof warranted to inspect as firsts were offered at 17 cents. We quote:

Table with 3 columns: Name, Price, Price. Includes Creamery, sour cream, 26@27 25@- 21@23; " sweet, 28@24 18@20 18@20; Cream creamery, 24@25 21@23 20@-; Imitation, 19@23 19@23; Factory, 18@- 16@17 14@15; Dairy make, 25@- 23@24 16@20.

CHEESE.—Receipts for the week were 92,745 boxes; exports, 77,529 boxes. Fine full cream mealy cheese have advanced the fractions over 11 cents, while middling qualities of less cream stock have barely held their own. White cheese have had the preference, and are a 1/4 cent dearer than colored. Skim cheese are dull and hard sale. We quote:

Table with 3 columns: Name, Price, Price. Includes Factory, 11 1/2 @ 11 1/4 10 @ 10 1/4 6 @ 9; Skimmed, 8 @ 10 4 @ 7 2 @ 4.

EGGS.—Receipts for the week were 6,397 bbis. and 3,665 boxes. The market seems to be at as much price as can be sustained. Extra States were offered at 25 cents and 24 cents bid; extra Westerns at 24 cents and 23 1/2 cents bid; firsts were offered at 23 1/2 cents in barrels and down to 22 1/2 cents in cases. We quote:

Table with 3 columns: Name, Price, Price. Includes Near-by extras, 21 @ 22; Western and Canada firsts, 21 @ 22; BEESWAX sold on arrival at 27@28 cents; BEANS.—We quote: Marrows, per bushel, 62 lbs., 3 50 @ 3 70; Mediums, 3 00 @ 3 25; DRIED FRUITS.—We quote:

Table with 3 columns: Name, Price, Price. Includes Evaporated apples, ring cut, choice, 14 @ 15; " fair to good, 11 @ 12; State and Western, quarter apples, 5 @ 6; Apples, North Carolina, sliced, 5 @ 7 1/2; Peeled peaches, sun dried, 10 @ 13; Unpeeled peaches, halves and quarters, 4 @ 5; Raspberries, dried, 26 @ 27; Blackberries, 6 @ 7; Cherries, 18 @ 19; Plums, 16 @ 17.

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.

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Selected Miscellany.

ADVICE TO YOUNG MEN.

BY JULIA H. JACKSON.

Stand nobly up and face life's work, With brave and honest soul, Let no mistaken foolish pride...

Be sure you keep your morals pure, With care improve your mind, Stand ever on the side of right, And live as God designed;

Ashamed of labor! No, not you, Since that was God's decree, For honest and industrious toil Brings glad prosperity;

Spurn indolence, whose weakening grasp, Blights manliness and worth, Be something to yourself and friends, Be useful to the earth;

TOM'S COPY.

It was writing hour in the home school-room of the Dalton children. The governess had been called out, and they were left on honor.

Jack Dalton had not written a stroke since the summons came, and by the time his teacher was beyond the door, had drawn from his pockets treasures in the shape of marbles, alleys, fish-lines, and a knife.

"Tom," he called to his cousin, and added emphasis with a well-aimed paper ball, "what'll you give in cash for this stock?"

"Don't want it at any price," answered Tom, without looking up.

"But I'm hard up, and will sell at a sacrifice," continued Jack; "besides I want to get something else."

Jack looked over at his cousin curiously, but he was intent upon his copy. He had been laboring steadily at the letters, and was half way down the page when the thought dawned in his mind that they might mean something.

This was the copy: "Industry need not wish."

"Ah! what did Tom wish? That very morning he had been wishing to buy a story paper and some fruit for his invalid sister. Then he had heard his mother wish their little garden could be cultivated, and he felt sure he could do it if he had only the tools to work with.

And when he came to his own wants, they were really without number, and here right before his eyes, if there were truth in this copy, was a remedy.

"Jack," he said, "listen and tell me what you think of this—Industry need not wish."

"Oh, bother!" returned Jack, "I think nothing of it. It's good practice on the lettering, but as for sentiment it means no more than if it said 'Jack and Gill went up the hill!'"

"But Benjamin Franklin said it," argued Tom. "It must mean something."

"Oh, it don't follow," returned his cousin. "He gained a great reputation, and after that everything he said was accounted wise. My own private opinion is that he said a great many stupid things."

"But if this should be true, Jack, just think of all the things we could have without wishing."

"I thought something was up," replied Jack, impatiently. "You've been sitting like a deacon ever since Miss Ray went out. Your copy-book has struck in, I suppose. For my own part I'm not so stupid as to pin my faith on old proverbs."

But to Tom, who was poor, and being educated by his uncle, it seemed worth trying.

"I will begin this very afternoon," he thought. "I wish most for the papers for Amy, and will see if I can earn them."

His enthusiasm almost overcame his appetite, and, his hastily eaten dinner over, he set off in quest of work.

Right near his own home, and on one of the main thoroughfares of the town, was the quaint old residence of Eben Underhill. He was so old an inhabitant that everybody called him uncle. For sixty years he had lived in the same substantial farm-house. Modern improvements had branched out around him, and stately store-houses reared their French roofs far above the lowly dwelling; but they only seemed to make a protection, shutting out the busy world, while the quiet, old-time life within kept its monotonous course.

The place always had a charm for Tom, and many rides had he enjoyed in Uncle Eben's spring-cart as he took his daily journey to the distant pasture and wood-lot.

To-day he paused at the gate, wondering if he might not find work there; but how he hated to ask when it came to the point.

Uncle Eben was coming from the barn with a basket of corn-cobs. In another minute he would be in the house, and Tom was sure he would never have courage enough to knock at the door and make known his wish to the women of the house. His resolution carried him forward, and he reached the porch as Uncle Eben had his hand on the doorknob.

"Have you any work for a boy to do?" he inquired eagerly.

"Well, I don't know," the old man re-

plied. "If the right boy happened along I might give him a job."

"Would I do?" asked Tom. "Your clothes don't look much like it," said Uncle Eben doubtfully. "It's sorting potatoes."

"I can do that," said Tom, "if you'll just start me."

"I've a mind to try you, and will pay thirty cents for the rest of the afternoon, but you'll have to put on my overalls, and kiver up your fine clothes."

Uncle Eben was stout and tall, and little of Tom was visible when encased in them. They were turned up six inches at the bottom, and when they reached his arm-pits, Uncle Eben tied them with a piece of clothes-line, while the remaining length fell over in a ruffle. When new, they had been brown in color, but frequent washings had turned them a light yellow, and they were ornamented with patches of lime and plaster.

"Now," said Uncle Eben, "with something to save your coat-sleeves you'll be ready for work." And he brought out a pair of blue and white butcher's sleeves.

When these were drawn on, Tom would have laughed, had the gift been given him to see himself as others saw him, but, happily, he was thinking about the work, and to Uncle Eben the outward appearance was nothing.

The cellar was large and quite light, and being floored with brick, was quite comfortable. In one corner was an old-fashioned, wide-mouthed oven, where the weekly baking of the family was done. Near it was the long hanging-shelf, with a cloth covering it and reaching over the sides, and Tom imagined the bumps in the cloth represented the cakes, puddings, and pies underneath.

"Here's the potatoes," said Uncle Eben, as they came to a part of the cellar devoted to vegetables.

"The little and specked ones put in the basket and carry to the feed-bin in the barn; the good-sized and fair ones put in the barrels."

Then he fell to sorting with great energy; and Tom, watching his movements a few minutes, was able to take up the work.

All went well until he was returning from the barn for the third time, when he heard a derisive shout from the store on the opposite side of the street. Looking up, he saw his Cousin Jack coming as fast as paroxysms of laughter would allow.

This was unexpected, and Tom felt suddenly ashamed and frightened. His first thought was to drop the basket, take to his heels, and find a hiding-place in the barn. But it was too late. Jack was in the yard, and so overcome with the ludicrous appearance of his cousin that he sat down on the chopping-log in the wood-pile, and laughed so long and loud that it brought Uncle Eben half way up the cellar steps to see what was happening.

"Oh, my eyes!" exclaimed Jack. "What a figure! I knew your old yellow copy-book took root in this noon, but to think you should bloom out in it so soon is a little too much for me!" and fresh laughter shook him until he rolled off the block and down the slanting wood-pile.

"Charity!" called Uncle Eben to his wife, "get ready a kettle of water, and have it reasonably hot. Here's a boy in a fit!"

Jack picked himself up at this, and walked off a little distance.

"Industry need not wish," he quoted, "and certainly it need not," he continued, "if it rigs its followers in that style. Good-day, my sun-flower!" and with a taunting bow he left the yard.

Tom turned back to the cellar. The work was left, but the pleasure he had felt in it was all gone. For the first time he was comprehending what a joke may be from the victim's stand-point.

"Has he been so long?" inquired the old man.

"Been? been how?" asked Tom, not understanding.

"Why, foolish-like—lacking in sense."

"It was not that," answered Tom, unwilling to accept the doubtful comfort of leaving a false impression about Jack. "He was laughing at my looks. He is very smart."

"A poor way of showing it then, is all I can say; but I'd rather be on your side the joke than his."

"But I never thought it hurt so to be on the wrong side," said Tom.

"Not the wrong side at all, my boy," said Uncle Eben, "and you'll find, as you go along through life, you'll have to take many a hurt and carry many a sore spot if you hold to the right. Why I'm way past eighty, and the other evening I went down to the meeting of the Common Council—all those city fellows, you know, who are ruining the place with their extravagance. I tried to remonstrate with them as a Christian and a citizen, and what do you think they did but laugh and hiss and ask for a pattern of my hat."

"Yes," said Tom, "I read about it in the paper, and Uncle Dalton said you were right, and the people would see it some day."

"Well, I hope so; and my advice is, never be ashamed when you know you are right."

"But what if you can't help it?" asked Tom, who was in just this trying position, and had experienced shame, anger, and many conflicting emotions, in which he knew the evil outweighed the good.

"Of course," continued Uncle Eben, "bad thoughts will spring up powerful fast when you're in a tight place, but don't let 'em keep you from doing the square thing. Just hold on, I say, and let the scorners laugh, and after a while the joke turns over of itself, and it comes your turn to laugh."

Under the sting of Jack's ridicule, Tom had concluded never to be found in such a job again, but he changed his mind as he talked with Uncle Eben, and resolved to test

the truth of his copy, though rationally he might at every step of the way.

This resolution was so strengthened when he received payment for his work that he promised to come every afternoon that week.

When he reached home, the remnant of wounded pride sank out of sight at Amy's pleasure over the papers and dainties half his earnings had brought her. The remaining half was laid away as a foundation toward the garden tools.

All this was many years ago. Tom is a wealthy man now, and the owner of a far-western ranch, but he dates the beginning of his business life from that afternoon's work, and attributes his success to the truth of the copy, "Industry need not wish."—Margaret Finley, in Golden Days.

ON SYSTEMATIC HOUSEKEEPING.

There would be more orderly homes if all housekeepers would have a regular plan for each day's work; for "there is nothing like method and regularity to lighten labor."

If I could speak with our young housekeepers, I would say to them, "Secure a few moments every evening to think over and arrange the necessary labor of the morrow. Bring before your mind just what ought to be done, and fix the mode and time for doing it distinctly. While dressing next morning, review your plan, that all through the day it may be like a map spread out before your eyes. Of course many things may occur that no foresight could provide for—sickness, unexpected company, or interruptions beyond your control—but nothing that can wholly derange a well-digested plan for every day's duties."

On getting up in the morning, the bed-clothes should be thrown back so the beds can air thoroughly. As soon as dressed, the housewife should carry all the slops from the bed-rooms, and open doors and windows even in winter. By the time breakfast is over, the rooms and bedding will be aired. Now make the beds, and sweep; while the dust settles, wash bowls, pitchers, soap-dish, and tooth-brush holder. Next, fill the pitchers, and see that plenty of clean towels are at hand. After all is ready, dust and arrange all things to your liking. By doing these things always in the same way, they will be more easily and quickly done. One should have a moderately light broom (to be kept for the carpets), a dust-pan with a long, upright handle, a large feather duster brush (the gray ones are best), and a chamois skin for rubbing the piano or nice furniture. A small feather duster will be useful for dusting ornaments or pictures. Their price will soon be saved in time and labor, for it is slow and tiresome work to wipe the dust from such articles with a cloth. A chamois skin is also nice for polishing windows. It can be washed when soiled.

Once a month all Brussels carpets in daily use should be treated to corn-meal and salt. Mix a small handful of salt to every quart of corn-meal; dampen it very slightly, sprinkle over the carpets, and sweep thoroughly. It will remove dust and coal smut, and brighten the colors wonderfully. When the Spring and Fall cleaning is done, have the carpets well swept, then sprinkle with corn-meal and salt, and rub one width at a time with clean cloths, which should be changed when soiled. The ingrain and three-ply carpets should be well shaken, the spots washed in a pail of clean, warm soap and water, then rinsed and dried. When they are tacked down, wipe them all over with a flannel cloth wrung from hot water.

I think Brussels carpets are almost, if not quite, as cheap in the end as ingrain or three-ply, for they last much longer, look better, and do not need to be taken up more than once in two or three years, while the ingrain and three-plys ought to be shaken as often as every three or six months, if used constantly. The dust and dirt sweep off of Brussels, and it sits into the other carpets. Velvet carpets last a long time, but are very hard to sweep.

After the monthly cleaning, when the dust is well settled, wipe the furniture over with a flannel cloth dipped in kerosene. This is the best method I know of for the purpose. It dries quickly, does not injure the furniture in the least, and the odor soon passes away.

Silver and plated ware can be cleaned beautifully and expeditiously by rubbing them with a piece of flannel dipped first in kerosene, then in whiting. It should then be polished with a piece of chamois skin. (Kerosene should be kept away from the fire.)

To all young housekeepers who are striving to make a home which shall be worthy of the name, one which her dear ones will "leave with regret and come back to in after-life as pilgrims to a holy shrine," I would say, "The first requisite is to make it so attractive that none of its inmates shall care to linger long outside its limits. All legitimate means should be employed to this end, and no effort spared that can contribute to the purpose. Many houses, called homes, kept with exquisite neatness by painstaking, anxious women, are so oppressive in their nicety as to exclude all home feeling from their spotless precincts. The very name of home is synonymous with personal freedom and relaxation from care. But neither of these can be felt where such a mania for external cleanliness pervades the household as to render everything subservient thereto. Many housewives, if they see a speck on floor or wall, or even a scrap of paper or a bit of thread on the floor, rush at it as if it were the seed of pestilence, which must be removed on the instant. Their temper depends on the maintenance of perfect purity and order. They do not see that cheerfulness is more needful at home than all the

spotlessness that ever shone. Their disposition to wage war on maculateness of any sort increases, until they become slaves of the broom and dust pan.

Home is not a name, nor a form, nor a routine. It is a spirit, a presence, a principle. Material and method will not and can not make it. It must get its light and sweetness from the sympathetic natures which, in their exercise of sympathy, can lay aside the tyranny of the broom, and the awful duty of endless scrubbing."—The Household.

THE NATION'S CURSE.

The most carefully prepared statistics show that there are not less than three hundred thousand drunkards in these United States of America; and this statement is probably much below the truth. Of these, thirty thousand die annually; one hundred thousand men and women are remanded every year to prison; two hundred thousand children are annually sent to the poor-house; five hundred murders are caused by drink every twelve-month, and four hundred suicides—four deaths to one, as proved both in England and the United States—is the awful proportion compared to the non-drinking population. Magistrates, chaplains, and prison-keepers come forward with their statistics and prove that not less than four-fifths of all the crimes have their origin in strong drink. On the same authority it is proved that dealing in the deadly draughts causes seven-eighths of all the pauperism that exists. It costs the United States \$60,000,000 a year to support pauperism and crime. At least two hundred and fifty million gallons of fermented and brewed liquors are made every year in the United States; of distilled liquors, eighty-five million gallons, and twenty million gallons are imported. Here we have the fearful sum total of three hundred and fifty-five millions of gallons consumed in our country, and at what direct cost? At a direct cost of \$700,000,000. This on the debit side, and on the credit side what does our government receive? A paltry sum of \$50,420,815 in exact figures. What, then, is the direct loss to the nation? Not less than ten dollars to every dollar received as revenue. By this waste the national debt could be paid in less than three years. But this is not all. Put \$700,000,000 on the debit side—this is direct—then you have only begun to reckon the real damages. Who can compute the loss from sickness, from squandered time and paralyzed energies, from property destroyed and taxes increased? Bring in the bill for indirect damages and put it on the losing side, and you have the sum total, the appalling aggregate of not less than \$2,000,000,000 a year loss to this nation by this iniquity, licensed by government and tolerated by public sentiment.

We read that "righteousness exalteth a nation, but sin is a reproach to any people," and we ask how long shall our government continue to license a business which poisons the body and destroys the soul? How long shall a government, claiming to be Christian, protect a business which lights the fire brands over property, that brandishes the blade of the assassin, that fills our institutions with pauperism and our prisons with crime, which handicaps the entire society of our land in its race toward prosperity and liberty.—Rev. A. McElroy Wylie.

MARRY A GENTLEMAN.

It was excellent advice I saw lately given to young ladies, urging them to marry only gentlemen, or not to marry at all. The word was used in its broadest, truest sense. It did not have reference to those who had fine raiment and white hands, and the veneering of society polish, merely to entitle them to the distinction, but to those possessed of true, manly, and noble qualities, however hard their hands and sun-browned their faces. A true gentleman is generous and unselfish. He regards another's happiness and welfare as well as his own. You will see the trait running through all his actions. A man who is a bear at home among his sisters, and discourteous to his mother, is just the man to avoid when you come to the great question which is to be answered yes or no. A man may be ever so rustic in his early surroundings, if he be a true gentleman he will not bring a blush to your cheek in any society by his absurd behavior. There is an instinctive politeness inherent in such a character, which everywhere commands respect, and makes its owner pass for what he is—one of nature's noblemen. Do not despair, girls; there are such men still in the world. You need not all die old maids. But wait till the prince passes by. No harm in a delay. You will not be apt to find him in the ball room, and I know he will never be seen walking up from the liquor saloon. Nor is he a champion billiard player. He has not had time to become a "champion," for he has had too much honest, earnest work to do in the world. I have always observed that these "champions" were seldom good for much else. Be very wary in choosing, girls, when so much is at stake. Do not mistake a passing fancy for undying love. Marrying in haste rarely ends well. Do not resent too much the "interference" of parents. You will travel long and far in this world before you will find any one who has your true interest at heart more than your father and mother, and age and experience has given them an insight into character which is much beyond your own. It is very unsafe to marry a man against whom so wise a friend has warned you. I never yet knew of a runaway match that was not followed by deep trouble in one way or another, and matches made "in spite" are pretty sure to end in life-long repentance.—Woman at Work.

A bright youth, undergoing examination a few days since for admission to one of the departments at Washington, found himself confronted with the question, "What is the distance from the earth to the sun?" Not having the exact number of miles with him, he wrote in reply, "I am unable to state accurately, but don't believe the sun is near enough to interfere with a proper performance of my duties if I get this clerkship." He got it.

THERE is no more absurd cant than the culture of the mind favors the culture of the heart. What do operas and theaters for the moral elevation of society? Does a sentimental novel prompt to duty? Education seldom keeps people from folly when the will is not influenced by virtue.—John Lork.

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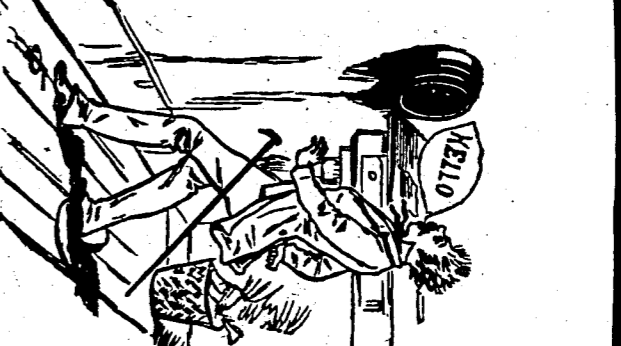
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Popular

AMONG the interesting times is the presence of a new tissue of life which are known by the name of cystidia. These cystidia are from twenty-five to fifty in number, all, however, neck and filled with fluid granulated form. So resemble champagne bottles long drawn out in a globe have suddenly formed olive-oil bottles; and broad bases and narrow decanters. They are gills of the mushroom plates on the under surface popularly called. When the apex opens by a small are ejected in great numbers. G. Smith, who they close attention, but represent in function of plants. The opinion of botanists that the low sexual reproduction, as mode of cell division.

OLEOMARGARINE.—T says: "The great oleomargarine now before the American people are being sentatives of the dairy ed States, to suppress which beef-suet butter made direct from cream place a tax of five-pence oleomargarine, and also facturer of spurious but pounds of oleomargarine in New York every year developing at such a rate a few years to equal the of genuine butter in the amounted to 111,000,000 protection run mad. T doubted right to insist oleomargarine shall be and not as butter; but tificially to enhance the ty which is wholesome because it is produced genuine butter? The d United States exceed yield of either the whea but a business in which vested need not fear cause inventors have dis a cheap and popular sub of beef suet."

A REVIEWER of Dr. G on fishes calls attention points regarding the mo in some forms, and of others. There is, indeed, to be found in fishes genus Anableps, known "four eyes," have the ed by an opaque band, pearence which almost and these fishes frequ head half out of the wa that the upper and lower are adapted for the media in which they live. The "star-gazers" (Ura have eyes that can be will; but the most remobility in these organ certain gobies of the ge and its ally, Bolocophin be called "oglers," as t of thrusting their eye-socket and turning the meleon rolls his. These markable for another fe these versatile eyes mu little. At low water the dy flats and hunt for the small crustaceans and of making rapid leaps, by and tails, which are str eyes are retracted they membraneous lid. "A indeed, not so uncomm comfortable a creature imply. The so-called E East Indies has long t why it should take the is not so clear. There is from rivers of tropical the Atlantic (the Dora Gunther writes: "These fishes have their habit of traveling from a piece of water abo of a pond of greater caeys are occasionally of the fish spends whole in the bands of scaly travel large that the Indians them all many basket placed in their hands that the fish carry a su them, but they have no only do so by closing the retaining a little water their bodies, as Hancock naturalist adds that the in which they cover up and defend them, male this parental duty until The nest is constructed the rainy season, of leav placed in a hole scooped Independent.

S. S. Department.

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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 Bartimaeus. Mark 10: 46-52. July 29. The Triumphal Entry. Mark 11: 1-11. Aug. 5. The Fruitless Tree. Mark 11: 12-33. 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: 13-37. 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 IX.—PHARISEES AND SADDUCEES SILENCED.

BY REV. L. R. SWINNEY.

For Sabbath-day, August 26.

SCRIPTURE LESSON—MARK 12: 13-37.

13. And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in his words. 14. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar, or not? 15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him. 18. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren; and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed; and the third likewise; and the seven had her, and left no seed: last of all the woman died also. 23. In the resurrection therefore, when they rise, whose wife shall she be of them? for the seven had her to wife. 24. And Jesus answering said unto them, Do ye therefore err, because ye know not the Scriptures, neither the power of God? 25. For when they shall rise from the dead, they neither marry nor are given in marriage; but are as angels in heaven. 26. And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27. He is not the God of the dead, but the God of the living: ye therefore do greatly err.

CENTRAL THOUGHT.—Christ conquers with the truth.

- DAILY READINGS. 1. Matt. 4: 1-11. 4. Luke 10: 25-37. 2. Matt. 12: 1-13. 5. Luke 11: 14-26. 3. Matt. 15: 1-9. 6. Luke 20: 19-26. 7. Luke 20: 39-47.

GOLDEN TEXT.—"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. 4: 8.

PLACE.—Temple at Jerusalem. RULERS.—Tiberius, Emperor; Pontius Pilate, Governor.

OUTLINE.

- I. Pharisees and Herodians assail Christ. v. 13-17. (a) Their hollow flattery. (b) Their cunning plan. (c) Their ignoble defeat. II. The attack and defeat of the Sadducees. v. 18-27. (a) Appeal to Moses. (b) Plausible example. (c) Total defeat.

NOTES. I. Pharisees and Herodians assail Christ. v. 13-17. They send the Sanhedrin. Certain. Picked men for special duty. Pharisees. Principal Jewish sect tenacious of the law, wealthy, selfish and aristocratic. Herodians. Herod's party and advocates of Roman authority. Catch him. As a fowler snares a bird. They say. Had their piece well learned beforehand. Master. Like the title Professor in College, only more reverential. We know. Knew too well, but only admitted to flatter. Is it lawful? According to Jewish law. Tribute. Roman poll tax—about 15 cents. Give or not give? Wanted yes or no, so they could accuse him. Why tempt ye me? Christ laid bare the motive. Image. Likeness of the Emperor stamped on the coin. Superscription. Lettering around the edge. Caesar's. Whom the Herodians loved and Pharisees hated. Render. Give back in tax the coin from Caesar's mint. The things that are God's. Happy application of spiritual truth. Marvelled greatly. Could not help but wonder since, instead of catching him, they had themselves been caught and held by the marvelous truth he uttered. II. Attack and defeat of the Sadducees. v. 18-27. Sadducees. Second great Jewish party, the natural reaction from excessive Phariseesim, but going to the other extreme by denying the resurrection, angel, and spirit. Moses wrote. Complacent appeal to Scripture. If a man die. A fine spun story, plausible enough and carnal enough to suit skeptical materialists then or now. Christ listens to their sophistries and quietly asks, Do ye not err? Is it because ye know not the Scripture, and do, because ye know

not the power of God. Touching the resurrection. Christ then shows from God's Word the certainty of continued spiritual life. Greatly err. Sums it all up with the solemn words, Ye do greatly err, and they retire before the power of truth, feeling that he is right, that they are wrong, and report to those who sent them. Never man spake like this man.

COMMENTS.

I. The attack and defeat of Pharisees, Herodian, and Sadducee forms one of the most vivid pictures of the New Testament. The attack was so cunningly laid, so carefully followed, so completely foiled, and so overwhelmingly defeated, by the simple truth, that it stands out as a masterpiece of Infinite Wisdom, and affords a blessed example how Christians may always conquer by the same means, the Word of truth. The council, alarmed at the mighty throngs that hung upon the words of Jesus, and feeling that their hold upon the people would be lost unless they could, in some way, break the charm that held them to the Nazarene, determined to make one desperate attempt to catch him in his words, and bring him to judgment and death. They accordingly select picked men from the Pharisees and Herodians, sworn enemies, it is true, but united now against a common rival, and having this advantage, that each will be jealous of the other, and both watchful of the common rival—the Lord. They select the one subject about which all Jews were united and most exasperated, and all Romans the most suspicious, the poll tax, or tribute money exacted alike of every foreigner under the Roman yoke. With a nicely prepared speech, they approach the Savior, and begin their honeyed words of flattery, just as the hunter sets his bait in front of the trap to catch his prey. Having exhausted their praise, they then ask the plain question, whether it is lawful to give tribute to Caesar or not. And to make it more pointed, and necessitate a direct answer, they repeat, Shall we give or not give? The word-snare was adroitly laid, for if he said give, it would be rebellion against the vital belief of the Pharisees; and if he said not give, it would be rebellion against the authority of the Romans, and representatives of both parties stood right before him ready to catch the slightest admission either way. But the blessed Lord, looking just as straight into their hearts as he did into their faces, asked the question that startled every one of them, Why tempt ye me? Then, resuming the subject, he said, Bring me a penny. Reluctantly they hand out the Roman coin which, doubtless, every Pharisee as well as Herodian carried in his pocket. Christ holds up before them the well-known and dearly-loved silver, and asks, Whose is this image and superscription? and they readily reply, Caesar's. Then gathering emphasis in the mighty truth he utters, Jesus says, Render to Caesar the things that are Caesar's, and looking toward heaven, adds, and to God the things that are God's. All stand fixed under the truth he had spoken, and, as the original indicates, remain wondering a long while, and then walk away from the presence of so divine a speaker, and try to escape the truth which he had uttered.

II. The attack and defeat of the Sadducees. Just as wave after wave dashes up against the rocks, and then rolls back into the sea, so wave after wave of human hate and satanic malice rolled up against the Rock, Christ Jesus, only to break into foam, and fly back in the froth of human impotency and the under-tow of human sin. While the Pharisees had tried and failed by selecting their plot from political and religious life, the Sadducees even more cunning still, base theirs in the teachings of Moses and the apparent difficulty of the marriage relation in the future life. They leave off the smooth flattery of the Pharisees, and, like all skeptics, ancient and modern, Ingersoll not excepted, begin directly with the mistakes of Moses. They carefully map out the seven marriages of the seven brothers to the same wife, and then triumphantly ask whose wife shall she be in the resurrection morn, when each shall claim her. The blessed Lord looks straight into those cold, carnal, skeptical hearts, and, in a tone of sadness, which we may wisely follow, asks, Do ye not err, because ye know not the Scriptures, neither the power of God? for in the resurrection they neither marry nor are given in marriage, but are as angels of God. Christ then enlightens those Sadducee scoffers just as Ingersoll and all modern scoffers need enlightening in the fundamental principles of the Bible. Away back at the call of Moses at the burning bush God declared that he was the Lord of Abraham, and Isaac, and Jacob, and therefore not the God of the dead, but of the living. Then turning to those would-be wise men, who, like all skeptics, thought they knew more than any one else about the Bible, Christ added these momentous words, Therefore ye do greatly err, because ye are ignorant of the letter and the spirit of the Word. Awed in the presence of the Divine One, and convinced of the mighty truth he had spoken, they silently depart from him who could conquer by the truth alone.

If any of our Sabbath-schools have failed to receive one of the printed postal cards on which to make the annual report to the Sabbath School Board, please notify us at once, in order that one may be sent. Quite a number of schools have already reported, and we trust that all that have not, will do so during this week. Let it be said this year, that every school reported, and that promptly. Let all things be done decently and in order. From the counsel, "Take no thought beforehand what ye shall speak, neither do ye premeditate," teachers are not to infer that they should not study their lessons to prepare to teach them to their scholars. There is too much of this sort of teaching already. Too many who have classes take no thought, or as good as none, what they shall say, neither do they premeditate. They expect that in some way it will be given them in the hour of their teaching what they shall speak. But this word of Christ encourages no such indolence. Teachers who never look at the lesson all the week, and then expect to have thoughts given to them on Sunday

when they sit before the class, will have precious little to give their scholars. God never encourages laziness, nor does he bless the fruits of laziness. The teacher need not expect a blessing who has not done his very best in preparing for his work.—Westminster Teacher.

"HE LEADETH ME."

The patter of little feet on my office-floor and a glad voice exclaiming: "Papa, I've come to scort you home!" made known to me the presence of my little six-year-old darling, who often came at that hour to "take me home," as she said. Soon we were going hand in hand on the homeward way. "Now, papa, let's play I was a poor blind girl, and you must let me hold your hand tight, and you must lead me along and tell me where to step and how to go." So the merry blue eyes were shut tight, and we began. Now step up, now step down, here we go around the corner, and so on till we were safely arrived at home, and the darling was nestling in my arms, saying, "Wasn't it nice, papa? I never peeped once." "But," said mamma, "didn't you feel afraid you would fall, dear?" With a look of trusting love came the answer: "O, no, mamma! I had tight hold of papa's hand, and I knew he would take me safely over the hard places." O, that we might, with just this loving trust, clasp the heavenly Father's hand, and go down the steep paths, round the sharp corners, and over all the rough places of this troublesome, changeable life, never letting go, and never opening our eyes to wonder or doubt as to his way, knowing that it will at last bring us, when the weary walk is done, to rest in his loving arms forevermore.

THE receiving of a little child in Christ's name is the receiving of Christ himself. The giving of a cup of water to a disciple in Christ's name, and because the disciple belongs to Christ, is sure of a reward. It is not every receiving of a little child that is so acceptable and far-reaching a service, nor is it every giving of a cup of water to another, even to a Christian, that is rewarded. It is only when these things are done in the name of Christ, for his sake, out of love for him, that such blessing follows the doing. It is important to note well this distinction. There is very much talk in these days about kindness to the needy, the poor and the orphan, as if every such kindness were an act pleasing to God and not to be forgotten. It must be kept clearly in mind that that which makes any service of our fellow-men a Christian act is that it is done for Christ's sake.—Westminster Teacher.

MARRIED.

In Independence, N. Y., Aug. 6, 1882, by Eld. J. Kenyon, at his home, Guy C. Forsyth and Miss Chloe A. Wilson, all of Independence.

DIED.

In Almond, N. Y., Aug. 12, 1882, Mr. JOHN CLARE, aged 87 years. In Willing, N. Y., Aug. 7, 1882, of softening of the brain, MARY A., wife of Abner Graves, aged 64 years and 10 months. She has left a husband and eight children. Mr. Graves wishes to express his thanks to his neighbors for their great kindness in sickness and death. In Hartsville, N. Y., Aug. 5, 1882, Mrs. LUCY HEMPHILL, wife of Robert Hemphill, deceased, aged 77 years, 10 months, and 24 days. For a year she had been suffering from paralysis of the throat, which deprived her of the power of speech, and finally ended her life. She died happy in the Lord. B. E. F. In Albion, Wis., June 10, 1882, SOPHIA BURDICK CARPENTER, aged 88 years and 3 months. She was born in the State of Rhode Island in 1794. When quite young, she, with her parents, moved to Berlin, N. Y., thence to Lincklaen, Chenango county. She embraced the Savior in early life, and united with the Seventh-day Baptist Church of Lincklaen. In 1844, she, with her family, came to Albion, and united with this Church, continuing her membership until removed by death. The last thirty-two years of her life were spent in widowhood, twenty-five of which she lived with her oldest daughter, Mrs. D. M. Coon, of Albion, by whom she is greatly missed. The last eight years of life to her seemed almost a burden, yet with patience she quietly awaited the message to depart. S. H. B. In Smith county, Kan., July 20, 1882, of erysipelas, JASPER VAN HORN, son of Abraham and Martha Van Horn, formerly of Harrison county, W. Va., aged 38 years, 7 months, and 12 days. He was severely wounded in the service, from which he ever after suffered. He leaves a wife and two children. H. E. B.

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PUBLISHED BY THE VOL. XXXVII The Sabbath Recorder Entered as second-class office at Alfred Centre, N. Y. THE POWER The sermon preached by Shiloh, N. J., at the held in West Hallow, Matt. 5: 44, "Love ye curse you, do good to the for them that despitefully Greater than the nior than sway of empir that the averaging of that disposition of so to comply with these c in active exercise, bes greater victories than sphere of manhood th vine. By virtue of the kindred elements monize, the man Chi center of power in th this wonderful "Se the "Prince of Peaceo damental principles b come heirs of the bla here it is, that the bl the divine love-messa is revealed in such a everything of which n edge. And here agn ner that must chara and dealings of man can be truly blessed, dant entrance into t is most clearly set fo which Jewish Pha around God's truth, when the Son of m gaze upon them; and of the "Mightier than work in purging aw they had given the la ing the truth to the fully does that "Refi the prophet saw, "p and purge away the offer unto the Lerd a ness." Taking the su prophets," which he strips them of all t added, until the nake all its primitive puri not to suppose that n an entirely new doct ing the part of an m of the law, which was winning." The command to was well understood, apprehend the true m and gave it the most struction possible to teachers, in accorda posited, had added, just as though a com presupposed the oppo word here rendered love as distinguished sometimes found, w affection. It is a hig the mere natural ties of kinship, or even t sive affection of lover used almost invariab position of God towa his only begotton Son regard for his childre ing any phase of the tion, and pressed as a love each other, the of the Greek writers, love; and is also rend apostle Paul's inimit sential element in Cor thirteenth of 1st Cor the truly divine chan loves without recom position that lo no prospect of love in least, one that regard derly; beneficently, received, save injurie The same word is fre apostles describe the and be spent," yea, t their persecutors, r injury. This love is ers as the first "fruit that, too, as a fruit Christian that heve that "worketh no ill