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# Sabbath Recorder,

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XXXVIII.-NO. 33.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 17, 1882.

WHOLE NO. 1958.

# The Sabbath Recorder.

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

> For the Sabbath Recorder. ACROSTIC.

BY ANNIE L. HOLBERTON,

To day we gratefully record How surely Heaven's sweet reward Each passing year has brought.

Since first our Sabbath-keeping band, Armed with God's slighted fourth command, By these fair columns sought Bestowal of his truth to bear Afar and near, its light to share Throughout our favored land. Hence while by grace, in faith we pray,

Right above might shall win the day, Encouraged still we stand. Come, let us pledge our hearts anew. Our strength revived, to yet pursue Religion's earnest need. Drawn from the depth of spirits stirred, Enlightened by the sacred Word, Recorder, still God speed!

RESTING ABROAD.

BY THE CRAM CLUB.

## Edinburgh

Edinburgh is the Athens of Scotland. It is situated on three hills, resembling thus the | had many angry colloquies with John Knox, ancient Grecian Capital. Nature did everything for the place before man or art came near it. Volcanic fires from the depths of earth's hot heart crowded the cracking crust skyward, through the waters of the oceans, which, receding, carved channels and caverns among the hills, in wild beauty, as if to her kings, until the Royal vault was despoiled make a play-ground for the Titans. Modern Edinburgh has been lavish in rare plans, stored, but the bones are scattered and unand rich adornings, whereby art and achitecture have given to Scotland's weeping skies, a thousand things well-patterned after models to which sunny isles gave birth.

The "Old Town" occupies the hill known as Castle Rock. It was a fortified spot by the aboriginal people, before the Roman conquest, too far back to allow any definite date. The Saxon, Edwin, king of Northumbria, rebuilt the fortress and gave his name to the town; then, and long after, it was little more than a village of huts made of mud and sticks. In 854 A.D., it had become a town of considerable importance. About 1450, James II., of Scotland, empowered the authorities to build a city wall, since the place had become a sort of permanent capital of the kingdom. In 1532, the "College of Justice" was established, and from that date the building of the town was pushed forward with increasing vigor. The "New Town" was begun about 1767, and much extended from that time until the building of Regent Bridge, in 1815, since which time the extending and beautifying of the city have been rapidly carried for-196,500 inhabitants. This letter must be content with making a brief catalogue of a few of the more prominent objects of historic interest.

THE CASTLE. "There, watching high the least alarms, Thy rough, rude fortress gleams afar: Like some bold vet'ran, gray in arms, And marked with many a scamy scar; The pond'rous wall and massy bar, Grim-rising o'er the rugged rock; Have oft withstood assailing war, And oft repelled the invader's shock."

The castle has always been a fortified post, and now has its complement of English soldiers. The portions for their use are modern restorations and additions. On the highest point within the walls, stands the chapel of Queen Margaret, wife of Malcolm Canmore, who worshiped in it until her death in 1093. It is small, about 10x16 feet. It is well preserved. We stood in the recess where the pious Queen worshiped alone, eight hundred years ago. The portion of the eastle built as a palace for the beautiful but unfortunate Queen Mary, in 1565, remains unchanged. We walked through her royal apartments, and crowded the little bed-room where James VI. was born, looked out of the little window down, down, down, the face of the cliff where he was lowered in a basket when taken to Sterling for safety; and listened to the stories of dungeons in the solid rock underneath us. In the same part of the castle is the "crown room," where are the "Scottish Regalia" of the olden time, a crown, a state sword, a scepter, a silver rod of office, and the old oaken chest, in which they lay hid- by the guard. den for a long time after the union of the

crown, at least, was worn by Robert Bruce. to James the IV. Several of the early reprevious to execution, is a stone passage way over the second port-cullis gate, which was the third barrier across the main entrance.

Closely connected with the castle, historically, is Holyrood Palace. It is on the plain below, in connection with the old Abbey-now in ruins-founded by David I. The modern portion of the palace is now used by Queen Victoria, when in Edinburgh. The northwest tower, which was erected by James V., contains the rooms of Mary and her husband, Lord Darnley. These rooms contain many relics. The Queen's bed-room with bed and furniture, well moth-eaten, are shown as the original. The little "supper room" where her favorite Rizzio was stabbed in her presence, her husband holding her by force while the assassins did their bloody work, contains, among other things, the marble block on which she knelt, in the Abbey below, at her marriage with Darnley. Here Mary who boldly rebuked the giddy Queen, and gave her warnings, which, had they been heeded, might have made brighter chapters to her sad life. The Abbey is associated with very many representative scenes in Scottish by a mob in 1688. The vault has been re-

"West Bow," the oldest street of the Old | men of five hundred years ago. Town, until the improvements in 1827, remained the crooked path by which men and beasts labored from Grass Market, on the plain, up Castle hill. It was the old Royal entrance, and for a long time the fashionable thoroughfare. In Grass Market stood the gibbet whereon criminals and martyrs suffered death; a circle in the pavement now marks the spot. This and many other scenes will be recalled by those familiar with the

writings of Sir Walter Scott.

SAINT GILES CHURCH. No land mark of old Edinburgh figures more in history than "St. Giles." The date of the first building is unknown. Maitland assigns it to 854 A. D. David II. gave it a charter in 1359. Successive restorations have made the present structure a modern affair. Its connection with the scenes of the Reformation give it a double importance to Scotchmen. The ancient cemetery on the south holds the dust of John Knox; the spot is now marked by a lettered stone in the pavement. On the northwest corner of ward. In 1871, the city proper contained | St. Giles is a stone heart in the pavement, showing the site of the old Tolbooth prison or "Heart of Mid-Lothian." The house of John Knox is in High street, not far away where he died, Nov. 24, 1572, in the 67th year of his age. The entire section is full of historic names and places, which space forbids to note.

> In the southern part of the "Old Town' is "Greyfriars Church," dating from 1612, is surrounded by endless items of interest, for only one of which can this letter find room. This is the

"MARTYRS' MONUMENT."

In one corner of the cemetery, all executed criminals were ignominiously buried together, martyrs and murderers in common company. A slab with the following inscription now marks the spot:

"From May 27, 1661, that the most noble Marquis' of Argyle was beheaded, to the 17th of February, 1688, that Mr. James Renwick suffered, were one way or other murdered and destroyed for the same cause, about eighteen thousand; of whom were executed at Edinburguh about one hundred of noblemen, gentlemen, ministers, and others, noble martyrs for Jesus Christ. The most of them lie here." At the bottom of the slab is the quotation, "Rev. 6: 9, 10, 11."

Several hundred covenaters, prisoners from "Bothwell Bridge," were confined in the southwest corner of this church-yard for five months, without shelter, and only four ounces of bread and a mouthful of water, daily, as their only food. If one rose from the ground at night he was instantly shot

stay in this grand and beautiful city is geon used for punishing refractory monks. Woman's Indignation Meeting held at the It also rested on the fair brow of Mary, her crowded. The "New Town," with its Their hands were placed in a hole, in the wall Corcoran Building last night. There were son James VI., and her grandson Charles I. statues, monuments, gardens, and public and wedged in in such a way that they could probably one hundred in attendance, from The sword was a gift from Pope Julius II. | buildings; its glorious views of the distant | neither stand nor lie down, but had to re- | the young, fresh-looking girl to the aged, sea, its atmosphere of sentiment and solidily main continually upon their knees. Parson care-worn matron whose hair had grown formers were burned on the esplanade of the combined, must remain undescribed. The exhibited much interest in this, and was gray with trouble and toil. Many prominent castle. The old "State prison" where the scythe of Time will grow very dull before it heard to murmur something about "church ladies who had expressed themselves in sym-Marquis of Argyle and others were confined | sweeps-picturesque and stalwart Edinburgh | discipline," and "needed at the present day," out of history. Parson.

### Melrose.

us to Melrose at 5.30. After dinner at the "George & Abbotsford Hotel," we wandered out to see the far-famed Abbey, the finest example of Gothic architecture in Scotland. Founded by David I. in 1136, destroyed in in 1322 by Edward II., rebuilt by King Robert Bruce, it suffered variously in the troubles between England and Scotland until it was left in ruin by the over-zealous Reformers in 1569. Since then it has furnished stone for various edifices in the town, until all but a portion of the chapel is gone, but enough remains to show the wonderful beauty of its elaborate carving, involving an extraordinary amount of painstaking labor. its great east window, Sir Walter Scott, in 'The Lay of the Last Minstrel," says:

'Thou wouldst have thought some fairy's hand Twixt poplars straight the osier wand In many a freakish knot had twined; Then framed a spell when the work was done, And changed the willow wreaths to stone."

Under its high altar lies the heart of Robert the Bruce, which the Douglas failed to carry to Palestine. Near by is the grave of history. It contained the ashes of several of Michael Scott, the wizard. We sat us down on a broken column where Sir Walter loved | to sit, and in imagination lived again its scenes of bustling life, and saw its aisles again trodden by the fair women and brave

"They entered now the chancel tall; The darkened roof rose high aloof On pillars lofty, light, and small."

Prex and Parson returned in the evening to view the ruins by moonlight, but fair Luna came not at their behest, and they were fain at a late hour to seek their hotel and rest. Bright and early the next morning, the

carriage was at the door and the club started on a five mile ride to see Dryburgh Abbey. Over fine, hard, macadamized roads, like all we have seen in this country, bordered on each side by high hawthorn hedges, all abloom with wild roses, and beneath long rows of old beeches and ash trees, in the bracing air of a cool June morning, this ride is long to be remembered. From the top of a hill we had an extended view of the valley of the Tweed, with its beautiful farms and busy manufacturing villages. On the right rose the Eildon hills in three sharp peaks, which tradition says were originally one, but were divided by the familiar spirits who answered the potent spell of Michael Scott. Compelled to keep them ever busy, this was one of the jobs he set them at, but they readily accomplished it in one night. He finally set them to making ropes of sand, and they ever after had enough to do. These hills were occupied by the Romans who called them Trimontium, and we saw at Abbotsford a number of their camp kettles which had been dug up there. In the extreme distance was seen a monument in commemoration of Waterloo, which also marks the boundary of Scotland; and to the right the Cheviot hills, the continuation of that boundary.

The soil here is like the familiar soil of New Jersey, red, and Prex says it is the same geological formation, the new red sandstone. We are on the "little farm" of the Duke of Buccleuch, which our driver said was about seventy miles long, and nearly as broad! The farmers who work it pay £2 10s. per acre income. The land is said to be worth from \$250 to \$2,500 per acre, according to locality.

Passing through the village of St. Bosworths, we drive along the banks of the Tweed, and soon come to a suspension bridge a pleasant path along the banks, we soon are interest, has attractions for us as the burial place of Sir Walter Scott, whose remains lie | have recently been appointed, all of whom here beside those of his wife, both under one massive slab of Peterhead granitc. Here also lie the Erskine family, who now own the | to be opposed to their appointment, giving Abbey, and of whom Ralph and Ebenezer as a reason that they are not as efficient as Thus we give the reader a few of the in- were the fathers of the Secession Church. the males, and that their presence in the by caustic and but one fatal case has been regovernments under England. A part of the cidents and scenes with which even a brief Among the places shown us is a cell or dun. Departments is corrupting. There was a ported thus far.

but just what he was thinking of, and what | come and help engineer the movement, failed The 4.30 train from Edinburgh brought ing what personal application might possibly Smith as chairman, announced the object of

sat in Sir Walter's chair in his study, in the room, which occupies the spot where Sir Walter died; handled the gun of Rhoderick Dhu, and various other relics, and we all came away richly repaid for the visit. Prex wanted to move the whole thing to Alfred, which wish he afterwards enlarged to include the British Museum in London, and the Louvre in Paris.

At 11.30 we take the "Flying Scotsman" on the Midland Railway, for London, and the way we were hurried out of Scotland, and England, past great manufacturing centers, without stopping for breath, justifies the name given to the train. The permanent way of their railway lines here is better than at home, or they could never run such cars at such speed. Their compartment cars have some advantages, particularly for day travel, but are far inferior to our drawingroom cars, while the fare for first-class is about the same as it is with us in Pullman

At Leicester, Prex leaves us for a trip to Rugby and the great Universities of Cambridge and Oxford, while we continue on to London, reaching there at 8.40 P. M., in good condition, to enjoy our rest at the Royal Hotel, Blackfriars.

# WASHINGTON LETTER.

(From our Regular Correspondent.)

Washington, D. C., August 12, 1882. Washington is now a deserted village. The President, Congress, most of the Cabinet, all of fashion, and the lobby have departed. Many chiefs of Bureau and a large number of clerks are away on Summer vacations. The absence is conspicuous on the streets, in the parks, in the hotels, and 'in the air. The Summer vacation will be much briefer than usual. Congress will assemble months, and butterfly Washington will be back from sea-side and mountain, in less than half that time It will be remembered that Congress

granted the use of the Rotunda of the Capitol for a Fair and Exposition, to raise funds for a statue to the memory of Garfield. The enterprise is in the hands of the army of the Cumberland. A Garfield Monument Committee has been formed. The Fair is to be a National, Industrial, and Art Exposirent per annum (\$12). Think of that ye | tion, and medals and prizes will be awarded Western farmers who buy better land for less | by special committees according to the rules money, and figure, if you can, the Duke's adopted by the Centennial Exposition of 1876. The Fair will commence on the 25th of November and continue until the third of December. It is expected that the attendance will be very large, and that a large addition will be made to the Garfield Monument Fund. for foot passengers only. Over this, and by | The art exhibits, from all that can be learned, will be numerous and of a character such as at the Abbey, which, besides its antiquarian has not often been collected in this country.

Several hundred new government clerks are males. The applications of females have been ignored, and Secretary Teller is known

pathy with the idea and had promised to he meant, we forbore to ask him, not know to put in an appearance. Mrs. Charlotte the meeting which was to take practical We returned to the hotel in time for a late | cognizance of the exclusion of women from breakfast, and then took the carriage again the Departments. She stated on the aufor a drive to Abbotsford, the former resi- thority of members of Congress whom she dence of Sir Walter Scott. The building sits | named, that Secretary Teller objected to the in a gorge entirely hidden from the road. It appointment of women on the grounds that is a quaint Gothic structure, which grew up | they corrupted the departments and were inwithout architectural plan, piece by piece, efficient as compared with men. She said as the author took a fancy, or had need of that she had never asked a favor from the room. Its walls are set with curious old Government herself and therefore was persculptured stones gathered from the ruins of feetly disinterested in the matter. As a Scotland, and internally it is enriched with matter of principle, however, she thought it abundant oak carvings copied from old build- incumbent upon every woman to protest ings of historic value. It would take quite against the exclusion of women from the too long a letter to describe all its beauties Government service on the sole ground of sex. and curiosities. Suffice it to say that Parson | As to the other charges, she thought a woman alone without the assistance of men could richly-carved, boxwood chair presented by not do much corrupting. Addresses were Pope Pius VII., on the lounge in the dining also delivered by Mrs. Green and Mrs. Roberts. Many affecting instances were related by ladies who had waited in Washington for months expecting appointments. and not dreaming that the announcement would be made at the last hour that no woman need apply. WASHINGTON, D. O., Aug. 12, 1882.

The Congress having adjourned as anticipated in my last letter, it will perhaps be interesting to know how the people's money has been disposed of during the session just down through the rich farming country of closed. Well, here it is in brief: The net increase of appropriations for the current fiscal year over those for 1882, is \$77,532,621. Of this sum \$47,714,694 is chargeable to the increased demand upon the pension fund, and an additional sum of \$1,750,000 had to be appropriated for additional clerical force in the Pension bureau, to enable it to keep up with the increase of its work. The total appropriations for pensions this year, including the allowance for extra clerical force. amount to \$101,750,000, and recently Mr. Platt, acting chairman of the Senate committee on pensions, stated, by way of information to the Senate, that a deficiency appropriation of \$30,000,000 would be necessary for the current year, in order to meet the payment of pensions. This will increase the total for the year for pensions to \$131.-750,000. The river and harbor bill this year exceeds that of last year by \$7,196,075, of which nearly \$5,000,000 was for the Mississippi river Nearly \$4,000,000 more are appropriated for the post office department this year; \$2,360,000 more for the legislative, executive and judicial departments; \$2,500,-000 more in the sundry civil; upwards of a million more for the army, and as much more for the navy. The miscellaneous appropriations exceed the same of last year by \$23,066,938, and for deficiencies, 1883 gets \$4,565,904 over 1882. An analysis of the voting upon the appropriations shows that both political parties are about equally responsible for this extraordinary extravagance for a short sharp session in less than four of the people's money, and that no great amount of political capital can be made on either side upon striking the balance of re-

> A FATAL CATTLE DISEASE has broken out in Berks county. Pennsylvania. The cattle drop dead in the field and in the stable after a sickness of only a few hours. No animal has been known to recover when once attacked. The blood of the affected cows turns completely black, and they drop dead without a struggle. The horns of the sick animals are bored by the veterinary surgeons. who are kept very busy. These doctors become quite sick at the foul stench. They say that death results from apoplexy of the spleen. In some instances cows drop dead fifteen minutes after the spleen is attacked. The carcasses swell up and emit a fearful odor. - Pigs are also attacked, and farmers lance them by plunging a knife into the backs of their necks. The disease kills far more quickly than rhinderpest or pleuropneumonia, and is contagious. Cattle are being quarantined and farmers are keeping their herds in the stables to protect them. As yet it is not known where the disease originated. Some say it was brought there by imported cattle. The action of the poison on Those who the human system is terrible. were affected by it experienced great pain. They were unable to eat. Their arms and legs became greatly swollen and black patches broke out on the skin. These sores are burned

# 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 through the country. A tent 40 feet in diameter and 20 feet high is a very promipole 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 right, but I do not think so. Religiously, 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 as presented from day to day. Yet, there are some very interesting features connected with all this, and we have the conin vain. Yesterday two young men, Mentruth than by tent work, in the warm seathe manner of life, has been quite trying to revolution will take place, I think, soon. 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-

the day of the First-day Baptist Church. I am still keeping up an appointment at the Superintendent and teachers, their faces 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 orderly, everything passed off finely, and all 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 reaalready to be accommodated in our present place of worship. Quite a number have seats of their big wagons. 2d. The First- | Sunday, is the holy Sabbath."—Times. day people that are coming in here are talkextent; and if we do not, and they move first, accommodate us all; but I do not think this | writes: 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 read ily 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 con tribute 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 nent advertisement. As soon as the center | 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 Mr. Joseph Cook, of Boston, Mass. The the time has not come. It may be they are I think we are improving. Interest in all the work of the society is growing. Pray for | vited by a local committee to come. The 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 wearing to preach every night and answer | indefinitely. I have had some difficulty of all inquiries and meet every phase of thought | 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 constant assurance that labor in the Lord is not | sequently fallen behind with my plans, but I conclude I am under some obligation to nonites from Southern Russia, called and the Stone Fort brethren. I have arranged dwelt for an hour and a half. spent an hour or more with us. They live to begin a meeting of days at Cave Spring, in the Russian Mennonite settlement, about | here in my own field the third Sunday in ten miles west of this place. They are mem- | September. There are several in the neighbers of their church, have attended our even- borhood who seem to be on the eve of going the time it took Cæsar to drive his chariot ing services part of the time, and are un- into our Church. I think it will not be a doubtedly earnest Christians. They are in- great while before there will be a final deterested in our work, and carried away a cision on the part of some of them. I look | Western learning into the East; Western good supply of Sabbath tracts. We have with much interest to the work of the comalready given out 1,987 pages of these tracts. | ing Fall. I shall be in a constant protracted Nor have we held a service without bringing | work, from this time until cold weather shall the Sabbath to the attention of the people interfere. As before stated, I expect to go in some way or other. I can not understand | to see our people in upper Kentucky, over how we can do better to make ourselves two hundred miles from here. I shall aim known as a people, and impress Sabbath | to hold a series of meetings among them, and make the best effort I can for an inson of the year, and then follow up the work | crease of our numbers up there, and for the at other seasons by private family visiting advancement of our holy religion. I find and neighborhood meetings. This will en- the spirit of inquiry on the Sabbath quesable us to reach both town and country. The | tion is growing, prejudice appears to be givhot weather, change of food and water, and | ing way more or less all the time; a strong Pray for us.

> 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

children were promptly on hand with their The church members of the United States, 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 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 Fri day, under the auspices of the Seventh-day people. This sect concurs with the Jews in iolding that Saturday is the true Sabbath.'

"The pupils of the [Sabbath] South mission-school enjoyed a picnic at South Park on Friday. This school enjoys the distinceons: 1st. Our congregations are too large | tion 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 to leave the regular service because they can not get seats or room to put in the spring ed by the belief, and following the practice dict: t-

Dr. Hunting, of Villa Ridge, sent two ing about building a church, and inasmuch | boxes of nice apples which the children as we have already moved in the matter, if | greatly enjoyed. Rev. M. S. Wardner sent we go on with it, they will help us to some | two boxes of peaches, which, however, did not reach Chicago in time for the picnic they will want us to help them. I think if | Bro. Moore, the faithful and efficient Superwe would unite with the First-day people in | intendent, has the hearty co-operation of building, and let them own a part of the Bro. Ordway, and an interested though small house, that we could build one that would corps of teachers. Bro. O. U. Whitford

> "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. 1. 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 community is indebted to the Christian courtesy of Mr. Cook for this visit, as he came here at some inconvenience, being infirst 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

more foreign lands, no more hermit nations. We can now travel around the globe in about around the walls of Rome. The rapid intercommunication among nations has brought 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 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. introduction of materialistic literature; thank nature. Lady Macbeth walks in her sleep to indicate a living faith and interest. God the Chinese do not know English.

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-day 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. Straus 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 crouded. 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 full report of that meeting. On Sunday night Mr. Cook delivered a very able and 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 destruction of the harp is not the destruction | cause alarm. of the harper. We expect to go hence. We give pain, because it is not the right way. right way by the harmony and frictionlessus on this plan. It was once said that it was and plan of his being, It is crime to secede. ary posts. Sin and vice is violating the constitution; 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; We can not get away from ourselves, from and rubs her hands by the hour, but there is | We do not, though we differ from Presi-

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:

1829. 1839. 2,885,839 1849. 5,078,922 1869...... 13,074,129

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 treasuries. Look at the extensive work among the Freedmen, consider the wonderful increase of our questions. I have not been able to secure a 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 rathinteresting sermon; Amos 3: 3, and Job 3: er an indication of increase of interest and 7. Theme, "Certainties in religion." He | 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 misfact; if you please, a certainty. The city sions, the people generally never had so inof Shanghai is to be very likely a city with telliger ta view of the whole subject; never railroads and telegraphs, and many modern | were more thoroughly convinced of their obimprovements, but this city is not to be your ligation to the heathen; never were more dwelling place much longer. It is a trite ready to pour out their treasures for the sendsaying, All men must die; but it is not trite ing of the gospel to them; never produced to say you John, you Mary, must die. But so many able and devoted missionaries as at it is a religious certainty that we must each the present time. If there were a falling off die. Standing on this elevation, from which of interest, there would quickly follow a deas from a landscape we view our destiny, I crease of contributions; if there were a lack see another fact: that we do desire to go of faith in foreign missions, that lack would hence with peace; and when we go hence, show itself most unmistakably. The state of we are going somewhere. I do not believe | belief on this question is indicated by this that death ends all. We can not account for remarkable fact, that whereas secular jourmatter without accounting for something. | nals and reviews were continually writing of Life is the cause of organization, and not or- the failure of results in India, China, and ganization the cause of life. The weaver may elsewhere, it is only semi-occasionally now exist when the web has been destroyed. The that such views are expressed and they never

We do not have, except from Central Afall desire to go hence in peace. On this sec- rica, such romantic stories of missionary adond elevation, I stand and I behold another venture as we used to. Everybody knows a certainty. We can not go hence in peace great deal about all missionary peoples, and unless we are in harmony with our environ- news from the field does not consequently ment. There are three things with which appear as novel as it used to. It would, we must be in harmony: ourselves, our God, therefore, follow, unless there was a better and our record. We are in harmony with understanding of the nature and results of ourselves when every part acts smoothly with missions, a more adequate sense of obligation every other part, and I hold the same is true on the part of the churches, that the interof the spiritual as with the physical part. I est and the contributions would rapidly fail. can not enjoy life and live contrary to the On the contrary, there is a spirit of deterplan of life. Two can not walk together if mination, of enterprise, of self-sacrifice evi-He said God be thanked there are now no they do not agree. There are cans and can dent in the attitude of the churches, which nots in religion. Study the cans and the means that, though missionary adventures can nots of the holy Scriptures. Here is my and discoveries and successes may have lost hand; it can not open to the front and close | the freshness they once had, when missionary to the back; it is not on that plan; to close | literature was meager, there is no thought of it in any other way than to the front, would | slackening in effort. In the last ten years denomination after denomination (some very Just so with all the parts and all the facul- small and obscure) has organized its foreign ties of the soul. They are made to act in a mission board and sent out its missionaries, right way, and we may know what is the feeling that it must take part in the great work of converting the world. Not only are ness of the action. I hold that God has made | American churches rejoicing over increased receipts, but English societies, almost withunconstitutional not to abide by the consti- out exception, report, this year, a consideratution. I transfer the reasoning to a higher | ble gain in incomes. The Free Church of sphere, and say that it is unconstitutional for | Scotland never had such a full treasury and one not to live according to the constitution | it never had so many candidates for mission-

As to the larger proportion of legacies, we that is the condemnation of it. How are we think that this is a proof of increased interto find out the plan of our soul? How do we est and faith in missions. President Washfind out the plan of nature? By studying burn speaks of it as representing the feeling of China? No. In India the number of her law. So are we to study the law of our- of a generation ago. This, it seems to us, selves. We shall find we are made on a plan | could hardly be. Men will not leave their to enjoy religion. But if we are not at peace | money to objects in which the general sentiment around them has lost faith and interest. Alegacy 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 so is it with us when we depart this world. for the institution at Constantinople, when he made his will; but that which he felt just God, or from our record. Shakespeare was | before he died, and we presume that of his India and Japan are being poisoned by the supposed to know something about human children. These large donations seem to us

school and preaching every Sabbath, except the fourth Sabbath in the month, which is the day was all that could be desired. The

Education

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

SUCCESS-

. BY J. G Success or failure much upon the favor we are placed, as upo of rising above the di counter. Ability is c success; but we may make miserable fail who have good abilit complished anything failures can not be ch friends or the force. the want of confiden the Waterloo of their empires and caused cause he possessed th his own ability. energy, purpose, ent pursue the rugged pa nity; while for the sunk into the channe lack of self-confidence soul with apathy, tha lose their sweetness, with foliage and ech of dancing rivulets, t ains of the inner li and duties, can no things the colors and beautiful. A man never be said to belor he dared to assert he trivial circumstance futility of the deteri was to have proved th self. He is turned t and having pledged h may, if the hundred which may come, wil quire confidence, and poised man should be culture the mind can in its mental powers. any given subject, se ples, its relations, ar claims they have upo Again, many fail in fession for the lack o of what is attainable they do not study t the special calling in gage, but, dazzled by different ones, are lia the one for which th tude, to a calling for and in which they c Others fail because t men and women. 1 same plastic condition hands of the potter, what the same way t his earthenware; the at as so many beauti lastic handiwork. I ing work and "men nected with a definit ing your life history to help the age in wh aim be single, thoug 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 all appear so; but when we find it sometimes physical growth we from one condition develop until we re man or woman. T to the soil does not into the perfect frui slow and progressive desirable end. Thi growth is manifest, improvement, to br the beauties of a no As individuals posse

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e of interest and faith in foreign misopie generally never had so inta view of the whole subject; never nore thoroughly convinced of their obn to the heathen; never were more o pour out their treasures for the sendt the gospel to them; never produced iny able and devoted missionaries as at resent time. If there were a falling off erest, there would quickly follow a deof contributions; if there were a lack him foreign missions, that lack would itself most unmistakably. The state of on this question is indicated by this kable fact, that whereas secular journd reviews were continually writing of filure of results in India, China, and ere, it is only semi-occasionally now ech views are expressed and they never

do not have, except from Central Afuch romantic stories of missionary adre as we used to. Everybody knows a feal about all missionary peoples, and rom the field does not consequently as nevel as it used to. It would, re, follow, unless there was a better standing of the nature and results of is, a more adequate sense of obligation part of the churches, that the interthe contributions would rapidly fail. contrary, there is a spirit of detern, of enterprise, of self-sacrifice evithe attitude of the churches, which that, though missionary adventures coveries and successes may have lost iness they once had, when missionary re was meager, there is no thought of ing in effort. In the last ten years nation after denomination (some very id obscure) has organized its foreign board and sent out its missionaries, that it must take part in the great converting the world. Not only are in churches rejoicing over increased but English societies, almost witheption, report, this year, a considerain incomes. The Free Church of d never had such a full treasury and had so many candidates for mission-

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not, though we differ from Presishburn, wish to intimate that there uch in his article which may be porth profit. It contains cautions which be heeded.—Independent.

Education Department

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

"LET THERE BE LIGHT."

SUCCESS—HOW ATTAINED. BY J. G. BURDICK.

Success or failure in life depends not a much upon the favorable positions in which we are placed, as upon the ability we posses of rising above the difficulties we have to en counter. Ability is one essential element of success; but we may possess this, and yet make miserable failures. We know men who have good abilities, yet have never ac complished anything in the world. Their failures can not be charged to the neglect of friends or the force of circumstances; but the want of confidence in themselves, was the Waterloo of their lives. Napoleon shook empires and caused them to crumble, be cause he possessed the utmost confidence in his own ability. Such confidence begets energy, purpose, enthusiasm, and will to pursue the rugged path of duty or opportunity; while for the want of it many have sunk into the channel of mediocrity. The lack of self-confidence will so surround the soul with apathy, that the song of birds will lose their sweetness, the mountains fringed with foliage and echoing with the laughter of dancing rivulets, their music. The fountains of the inner life, congealed by cares and duties, can not perceive in all these things the colors and form of that which is beautiful. A man without confidence can never be said to belong to himself, since, if he dared to assert he did, the force of some trivial circumstance would soon exhibit the futility of the determination by which he was to have proved the independence of himself. He is turned to whatever seizes him, and having pledged himself to accomplish it, may, if the hundred diversities of feelings which may come, will let him. How to acquire confidence, and develop into a selfpoised man should be our study. By proper culture the mind can be trained to confide in its mental powers, and concentrate upon

any given subject, searching out its princi-

ples, its relations, and influences, and the

claims they have upon us.

Again, many fail in the choice of a profession for the lack of a distinct conception of what is attainable. Many fail because they do not study their own aptitude for the special calling in which they would engage, but, dazzled by the glitter of so many different ones, are liable to be drawn from the one for which they have a special aptitude, to a calling for which they have none, and in which they can not achieve success. Others fail because they are machine-made men and women. They enter school in the same plastic condition that clay enters the hands of the potter, and are finished in somewhat the same way that the potter turns out his earthenware; then are set up to be gazed at as so many beautiful specimens of scholastic handiwork. It is only through enduring work and "mental concentration," connected with a definiteness of purpose, marking your life history, that you will be able to help the age in which you live. If your aim be single, though your ability be not of race those who have tried to do so much, or have been unable to choose which, and trythe path of life is always smooth. It may appear so; but when we come to travel it, we find it sometimes rough and thorny. In physical growth we do not suddenly change from one condition to another, but gradually develop until we reach the perfect physical man or woman. The tiny seed we drop into the soil does not spring forth suddenly, into the perfect fruit-bearing plant; but by slow and progressive stages it reaches the desirable end. This same principle in our growth is manifest, by constant culture and improvement, to bring forth for its fruitage the beauties of a noble and perfect character. As individuals possessing a human soul with faculties capable of an almost unlimited development, we must not sleep amid all of these priviliges and opportunities, for once thrown away they are forever lost. Therefore, go steadily forward; and should integrity of purpose lead you up that tortuous mountain path, when the storms and the frowns of an unsympathizing world meet you at every step, still press on, ever having in view the highest excellence of your spiritworthiness, and you shall be permitted, after years of ceaseless toil, to reach the summit, and stand in the glorious sunlight of suc-

play and sound the harmonies of its various powers which lie concealed in that "harp of a thousand strings." We can improve day is spent by the multitude in business. these powers until we become skilled in the processes of the soul, or let them remain dormant only to find ourselves at the end of life with a value less than zero. How many occupy places in the world who are of no shows that the followers of the false prophet value to it, having no aims, no ambitions, no purposes. They float on life's current, with less obfuscation of mental acumen. positive of nothing, negative in everything. than many Christians, "to the manor Put two of them together, and they would born," who so guilelessly speak of us as the not make a positive quantity. Do not let | people "who keep Saturday for Sunday." the world have reason to charge you with We don't do any such thing. being but half a man; do not be content | (seventh-day) is no more Sunday (first-day) with being but half a woman, unless it be with us, than Friday (sixth-day) is Sunday the better half, but rather develop the powers given you to their fullest extent, so that | remember—we keep the "Saturday" the when life's work is finished, and you stand | seventh-day of the week, for Sabbath, i. e. on the mountain top in the evening twilight | day of rest and divine service, and not for of your days, you can look back and feel | Sunday, i. e., day of the Sun, the "wild so satisfied that your labors have not been in | lar holiday of all pagan antiquity," the jolly nies, you turn from the land this side the Europe. grave to enter into the eternal sunshine of a new born day, welcomed by the heavenly chorus, you mingle your voice with theirs in the strains of new-found joy and culture, which you shall find there, because you sought to do well the work given to you here.

Sabbath Reform.

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

# END OF THE SABBATH.

Ne'er deem we Sabbath hours too long; But, loth to lose their parting ray, We'll sing another thankful song,
And bless the God who gave the Day.

Father of lights! the precious gift From heaven to us thy creatures came; And to thy glorious throne we lift Our eyes, to thank thy holy name.

To Thee, Almighty Power, to Thee, Whate'er we are, or have, is due; The heart, the hand, the tongue, the knee, Thy service shall gladly pursue.

Thus, in our last declining days, When faint these pow'rs, when fails our breatl Grant us in peace, and love, and praise,

# SUNDAY IN SWEDEN.

We are indebted to the Sabbath Memorial for the following lively presentation of the genius of the continental Sunday. How

Ou Chaillu's "Land of the Midnight Sun," will probably be interesting to your readers: and suspending business, and during churchtime no places of refreshment are open, but, continent of Europe, it is a day of recreation, when the toiler rests. After the mornclasses, who have no other day for rest or intellectual improvement. The parks are crowded with the families of artisans and tradesmen—fathers and mothers taking part in the gambols of their children, and enjoying the Summer days. These people are mostly of the working class, or shop-keepers, who have no country seats in which to spend their leisure hours, no watering places to go the highest order, you may outstrip in the to, nor money for luxuries, and are glad when Sunday afternoon comes. After church, in the morning, they go with their wives and children to breathe the pure and ing all, have ignominiously failed. Do not bracing air, which gives them new life bebe discouraged, if in life all things do not fore they return to the close factory rooms, pass off smoothly. It seldom happens that | where they are employed for six days of the week. The refining influence of parks, in every city, has not, I think, been sufficiently appreciated. They do a great deal of good. Many a man, instead of idling away the hours in drinking, would gladly go with his family to enjoy such innocent pleasure. It is the height of selfishness for men who live in the country, or enjoy the comforts of life in the cities, or can absent themselves when they please, for a holiday, to find fault with the working population because they go out on Sunday, to strengthen their bodies or improve their minds." The Lord's day of Christians is no more identical with the Sabbath of the Jews than Sunday is the same day as Saturday. In the discussion of the expediency of the opening of libraries and museums on Sundays, this fact is left too much out of sight. The question, assuredly, is not how a Jewish Sabbath should be kept, but how to make Sunday as great a boon as possible to our toiling multitudesmore, and not less, a day of physical recreation, more, and not less, a day of religious, moral, and intellectual improvement.—Jas.

> A TELEGRAM to the Daily News, dated Cairo, Friday night, 14th instant, in regard to a court martial in the case of recent plots in Egypt, says, "In any case, it has probably not sat yet, this being the Mo-

Copner, Vicar of Elston, in Daily News.

"The Mohammedan Sunday" sounds queer! The Arabs call our Sunday yom el-This success can only be reached by had or First-day. They do not know it by

using all the faculties of the mind, the many- | the name of "Sunday." Friday is not known | market day, the peasants attacked the shops meaning Assembly Day-when about two egojulavo, twenty-five versts from Ananjeff." hours in the middle of the day are observed in the Mosques in prayer—the rest of the Observe that the Mohammedans never call Friday "Sabbath," nor "rest day," nor do they treat it as such.

The above from the Sabbath Memorial, have a better notion of the fitness of things, (first-day) with the Mohammedan. Please vain. Then, drawn by the heavenly harmo- carousal day, and market day of Continental

### VICTOR HUGO ON THE JEWISH QUESTION.

The following from the Jewish Record of July 14th, shows that the fire of freedom still burns in the heart of the great French scholar and patriot:

The persecution of the Russian Jews has brought forth a trenchant appeal from Victor Hugo, from which we make the following extracts:

"The moment is decisive. Dying religions have recourse to extreme measures. What we see rearing up before us is not a crime, it is a monstrosity. A nation is becoming monstrous. It is a horrible phenomenon. A curtain seems to be torn open, and see. Two solutions are before you. On the its treasury, are used directly to maintain one hand man is advancing, slowly and surely, towards the brightest horizon, leading childhood by the hand. The man's head is full of light, the child's full of hope, and labor accomplishes its great task. Science ings of our criminal courts, in executions at looks for God, and thought finds him the the gallows, in the shameful crowding of God of truth, justice, conscience and love. Man takes up the things of the earth—liber ty, equality, fraternity. God looked for is philosophy; God found is religion, nothing | houses, and that growing cloud of paupermore. No fables, no dreams, no dogmas; ism which threatens to overshadow our prosman perceives that the earth has not been enjoyed; wars growing less and less frequent, have but one motive and one object—civilization. Every beat of the human heart the appeals of the reformer. Their shoul-

going backwards. The horizon grows blackmuch of the ideal of true Sabbath sanctity is | er and blacker, the multitude is feeling its way in the dark, and old religions, weighed down by their 2,000 years, have nothing left In reference to the question of the Sunday | but their fables which deceive man when a jected by knowledge, leaving only to the "Sunday in Stockholm," says that famous | faithful whose eyes and ears are closed the traveler. "is observed by closing the stores | horrible refuge 'Credo quia absurdum.' Errors devour each other; Christianity martyrizes Judaism. Thirty towns are a prey as among other Protestant nations on the to pillage and extermination. What is now going on in Russia produces a feeling of horror. An immense crime is being committed ing service in the churches, the libraries and there, or rather a frightful act is being done, museums are thronged by the industrial for these people have no longer any conscience of crime, their religion has reduced them to bestiality. They possess the frightful innocence of tigers. The past refuses to give up its hold on humanity. The spectre holds the thread of life between its fingers. On the one hand the people and light; on the other the mob and darkness."

> THE Review and Herald of March 14th gives us the following little gem of inconsistency from an Iowa Church:

> "Men who profess to believe the Bible, and yet reject its plainest teachings, often appear to the world but little more than ab-

surdity personified. "A Methodist minister of this place-Granville, Iowa-while reviewing us on the Sabbath question, undertook to tell what God meant when he said, 'Remember the Sabbath day to keep it holy,' &c. He said, All God can possibly require by that commandment, is, that we keep holy one-seventh part of time. "Let every man be fully persuaded in his own mind "which day he will keep.' That very week, one of his own | for a stipulated price, permits the manufacmembers was 'fully persuaded' to keep the seventh day, and, consequently, did so, supposing he was following the directions of last Sunday's sermon; but, alas! the rule | ually but whose special virulence is every-wouldn't work! Very soon the class-leader | where recognized as inciting to deeds of viocame round, and told him that he must | either stop working on Sunday or stand 'a church trial.

"He requested a letter which was promptly refused. In vain he urged that he had carefully followed the instructions of his minister, with reference to keeping the seventh part of time, and also that he had been fully persuaded' which seventh part to They told him he had violated the discipline. 'Very well,' said he, 'then the minister did as bad by preaching against the discipline.' But all was in vain; it wouldn't work. The letter was refused, and he withdrew from the church. And 'so they wrapt it up.'—Mic. 7: 8."

A TELEGRAM from St. Petersburg says, "On Sunday, the 2d instant, which was

keyed instrument upon which these must among them by that name, but by joomah, and houses belonging to the Jews. at Wal-Daily News.

> Sunday is market day in Russia and Eastern Europe, and the peasants find it most convenient to persecute the defenseless Jews on that day. People in those countries make much the same use of the day other to cause him to commit, is a fitting as was made of it by the heathen from whom they inherited it as the day of the sun, A. D. 321.

### NECESSITY FOR PROHIBITION.

An Essay presented before a Convention of the Wo man's Christian Temperance Union at Wellsville

BY MRS. M. E. C. SHEPPARD.

One of the most discouraging aspects of society, as related to reform, is its blind and unreasoning adherence to whatever has once become established. However monstrous in itself an evil may be, however deleterious in its effects upon communities, however baleful to individual souls and bodies, if it have the sanction of long continuance, its right to be let alone is held to be assured. All the environments of law are thrown around it by the state, all the sophistries of State, is the only remedy for which we religious cant and hypocrisy are woven about it by the church, and it is sustained and ment must be allowed in any line of the work. handed down from one generation to another, against the consciences of men and the commands of God.

the land, exempt from some form of curse which alcohol has entailed, either through that angels might covet: the power to banish the taint of heredity, some blight of misery a wrong, the power to inaugurate a new day and disgrace, or else a fearful looking for these things to come upon tho e they love; and yet, a large proportion of the machinery | may await the coming of husbands without a voice is heard saying Humanity, look and of our government, and of the resources of dread, when the poor drunkard weak in his and perpetuate this evil, while in fatal sequence to it, is that dreadful array of guilt once more to be free. and woe which finds its exponent in the doour state prisons, amid the horrors of insane asylums, the degrading occupancy of almsall people are brothers; frontiers disappear; perity. Back of all this, stand the people, careless, apathetic, blind to the evil, unreasoning as to the means of abating it, deaf to means progress. On the other hand man is ders are used to the burden and they bear it on. From the toil and sweat of their labors, hungry. It does not mitigate the sorrows they offer up the hard earned tax money of life, nor subdue the passions of the heart. wherewith they uphold and maintain the horrible crime of intemperance. Fathers opening of museums, the following from child, but which are disdained by manhood; and mothers rear up the children of their accepted long ago by ignorance but now re- love, fondle and nurse them through childhood, lavish money and care and affection upon their youth, and the moment these leave their presence, the temptation to enter upon the path of the drunkard is liable to assail them. Intoxicating liquors are sold everywhere. The license laws of our State are a fraud on the common sense of communities. They appeal to no man's conscience that he should regard them. So far from being a hindrance to the sale of liquor, they are rather an incentive to the exercise of ingenuity to evade their restrictions. Government exists for the protection of persons and property. When for a price, it undertakes to license a class of men to furnish the means. of inevitable ruin to their fellow-citizens, it is guilty of a conspiracy against the well-being and lives of its subjects, and is so arraigned before the consciences of all good men and the bar of God.

> An individual who knowingly assists in the perpetration of a crime, or receives pay for its permission, is adjudged as a participator in its guilt-a "particeps criminis," and is sentenced and punished accordingly. Yet in this day of public enlightenment, in this land, the intelligence of whose people is its boast and pride, where every man is held a sovereign, we support a government, which, ture and sale of a poison, a poison not only hostile to the life of whoever uses it habitually but whose special virulence is everylence and blood. There is no virtue in that pretense at discrimination which the law relating to the sale of drinks affects, for the bounds are not easy to define between moderate drinking and absolute drunkenness, nor are rumsellers of a class disposed to fine distinctions or conscientious discriminations. But the Government proceeds with the tragedy, and whenever under the influence of the liquor, which, for a consideration, it has permitted its subjects to obtain, a murder is committed, it enacts the monstrous absurdity of arraigning the victim of its own venality, of going through the forms of justice to the extent of its scope, of hanging him by the neck till he is dead.

There is some logic in the barbarities of the Russian knout or even in the late terrible outrages against the Jews because they are the sequence of events which had preceded them, but the horrid inconsequence, the fatal illogic of a law which hangs a man for a crime which it has licensed anobject for the grimmest laughter of demons.

Our Government, in the person of every

man who helps to legislate in favor of the sale of intoxicating liquors, of every officer who grants a license for such sale, yes, of every man who willfully refuses to vote for the abolition of our license laws as they exist, is guilty of every murder, of every heartbreak of wife and mother, of every one in the long list of crimes which drunkenness brings forth. How much longer must this complicity in crime continue? How much longer must men and women indulge their sinful apathy? How much longer must the stupendous wrong of licensing a wholesale and retail traffic in degradation and ruin and death, defile the statute books of our State? Prohibition is now the only watchword of reform. An amendment to the constitution, the fundamental law of the should struggle. To reach this, no abate-The advocates of temperance must still lecture and appeal and plead with people to awake from the lethargy that binds them. There is hardly a man, woman or child in | Men must be instructed that they hold in their hands at the ballot box, a prerogative for society, when mothers may cease to tremble for the safety of their sons, when wives chains, shall have at least a chance to strive, unhindered by allurements at every hand,

# PROFANITY.

Profanity is, as all know, one of the cryng sins of the land. But it is remarkably strange how any class of people, living in a professedly Christian land, possessing the common feelings of humanity and selfrespect, can indulge in the practice of proiane swearing

It does not better the personal condition of a single individual. It does not give riches to the poor, nor health to the sick, nor clothing to the destitute, nor bread to the

It has a pernicious influence upon morals. This fact can not be doubted. Observation alone attests the truth of this assertion. In communities where swearing is the universal practice, we are sure to see a demoralized people, lost, not only to themselves and the world, but to every sense of Christian re-

It destroys reputation. The profane man is looked upon in an unfavorable light. The virtuous and religious are loath to form associations with him. His habits are repulsive. He loses his reputation, at least in the minds of the wise and good, and also the blessings of their company and friendship. Especially is this so in communities where the name of God is revered.

It is inexcusable. Some vices are excusable by calling them constitutional; but there is less temptation to this vice than to any other. No man is born with a swearing constitution. The utterance of a plain truth is more forcible than if confirmed by a rash and doubtful saying. Well may the man who swears be suspected. Being false to God, how can he be true to man?

It is irrational. To use words without meaning, is a proof of stupid ignorance. To call on God, in language too shocking to repeat, to do this or that thing, manifests a lack of consideration. Could such irrational requests be granted, dreadful indeed would be the unhappy condition of the person uttering them.

It is vulgar. It can never be deemed the mark of a gentleman to swear; for it is a vice common to the lowest ranks of society. It is no credit even to men in high authority. It does not make a man brave, polite, wise. It does not qualify one for any station high or low. "It is," says Washington, "a vice so mean and low, without any temptation, that every man of sense and character detests and despises it." Why, then, will you swear, when there is in it no profit, no honor, no comfort, no use?

It is a most horrid violation of God's law. 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Let no corrupt communication proceed out of your mouth." "Bless and curse not." These precepts forbid all cursing and swearing, where the name of God is used. They also forbid all light and irreverent mention of God or any of his attributes. Every prayer and ejaculation, not accompanied with deep reverence and the genuine spirit of piety, is condemned.—S. H. Barrett, in Morning Star.

COWARDICE asks, Is it safe? Expediency asks, Is it politic? Vanity asks, Is it popular? But conscience asks, Is it right?

# The Sabbath Becorden.

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

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

### OUR ANNIVERSARIES.

The opening of our Anniversaries is se 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 Arniversaries 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 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 vigorous action. In the sessions of the Misbroad and opening fields for missionary and to approve and adopt measures for ocanything we have yet done or known. The of larger endowments for this important dethis 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, gratuituous or otherwise, besides the employment of agencies formerly used for the pro motion 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 gath-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 inspiriting in even drowsy looking person in the whole gramme, and recall the several excellent the idea, that, under the leadership of the house, but all awake and listening. No lookgreat Captain, we are battling for truth and | ing out of the window, or around at one an- | that were furnished us. 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

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 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 iningatherings and in others we shall hear of crease 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 true interpretation of the Bible as it was this condition of things will be found food | foot, and leaning on a rude crutch with his for reflection, and occasion for prompt and | back to the wind. My heart was moved in pity for him, when he startled me by asking sionary Society we shall be called to view which road he should take to get to the poorhouse. I told him the one I had just come, operations, at home and in foreign lands, and that it was not far. At this, his face brightened up, and he tried to move on, but cupying and developing them that will tax his crutch sunk so deep I was afraid he would our resources for men and means beyond | fall at every step. I stood there in the snow looking at the poor cripple struggling to get Education Society will tell us of a good to the poor house, and forgot that I was tired. strong class of young men who are seeking and forgot the storm, and could only thank admittance to the Theological Department | God that I had two feet and a good home; of our University, and will, no doubt, re- and when I started on, somehow it was a joy mind us, in some practical way, of the need to walk in the snow and to face the sleet, and I soon found myself at the church door, partment of our work. All this will come thinking how easy it was to go to meeting, in addition to the usual stirring reports of 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 chandalier. 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 the hands of its friends, than at those of its 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 feel as fresh as before we packed up to go. It to every word. There was not one sleepy or is pleasant and profitable to look over the proother, but they obeyed the Scripture, and kept their eyes straight before them. Indeed, Theodore Cuyler, D. D., was there, and

real joy to preach to them.

Son of God was "made perfect," completed | many of the brethren will be there, the prehis work "through suffering," so, many cious memory of that meeting at Almond are qualified through painful ordeals to do | 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

### NECESSARY BELIEFS.

Dr. Parks, in his recent excellent volumn 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 selfevident that no proof can increase the conviction of their certainty, and no denial di-

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 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 interpreta tions, 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 as 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.

# CAMP LIFE-AT HOME AGAIN.

Here we are at home again. A week's rest after the fatigue of the journey, and we shall things of a literary and religious character,

I did not mention in my last that Rev. I think I can safely say I never saw so atten- made a brief speech, altogether too brief, tive a congregation in my life, and it was a some seven or ten minutes, by way of introducing his old friend, Chaplain McCabe, Many years have passed, and I have often | prior to his lecture already referred to. I and hear Theodore Cuyler, even for seven | plain your belief and authority for it." If after several more interesting lectures, it things at Lake Monona.

Prof. W. C. Richards, Ph. D., of Chicago, to this affix, gave two interesting lectures, 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. 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."

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; enjoy, for I believe into every life there nineteen were graduated; the three best received valuable prizes. All did not go to tience of home, and it reflects to one's credit Monona to confine themselves to study in | to elevate the sphere of one's life, to obtain every department; some went for rest, more | wisdom and beauty of character where we for rest and profit. Altogether, it was a | find it, and to those of us who can not grasp grand affair, as much ahead of camping at | these pleasures, those whose needed help at Lake Geneva, as a course of collegiate in- home, or limited means prevent these wanstruction is ahead of playing truant and go- derings, may we not believe with Curtis, ing a fishing Monona Lake Assembly or | that "Nature makes kindly provision for "My-own" S. S. Assembly is the offspring us who stay at home, for our imaginations of Chautauqua, one of her many lovely children, and Chautauqua is the conception | if we had ample opportunities to experience and growth of Rev. Dr. Vincent. When the of the lands we would see. For those whom 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 un excelled organizer. Usefulness, broad, catholic, has been his aim, and he is a grand success, the grandest St S. worker and educator of the common people of the nineteenth century. E. M. D.

ON TIME.—Notwithstanding the forebod ings 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 Saalfield'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.

In the language of Virgil, "Du cum, tri tu cum." Have you not been long enough in he had lost sight for the moment, of the fact the lands you longed to see? You have, according to your letters, created a great at- 1:5. It was a good lesson, and leaves an mosphere of admiration wherever you have impression on more than one mind. been, but do not attribute it to your personal world always smiles upon the traveler with plenty of means?

cry for help. A few days days since, I met that of the "Man of sorrows." And as the I wonder, as sometimes we will, whether the remark makes me remember it. To see er under his chin, and said, "Please ex- 21: 22.

minutes, is worth a trip to Madison, not for | you want to understand a thing, try to exwhat he said in his stentorian voice; not for plain it to some one else, says Stoddard. what he appears, about five feet seven inches | You see I am only a girl and I couldn't high, and weighing 140 pounds, but for argue to any advantage, so I told him I was what he is and has been to the American not a very creditable production, and that people. The word Theodore signifies "gift | all the best specimens of our denomination of God," and surely Mr. Cuyler has been one were off on a jamboree abroad. I did not of God's best gifts to our nation, and to all | tell him about your pretending to go to see English speaking people. He looks like the antiquities at the Giant's ring near Bel-Schuyler Colfax, only more spare and a more | fast, and its being only two ladies racing plain physiognomy. Mr. Colfax gave his horses. (Permit me to say en parenthesis lecture on "Our Martyred Presidents," which | that some credit is due you, for not every is really his old lecture on "Abraham Lin- gentleman cares to see antiquities of this coln," with a few words thrown in about | kind, but prefer more youthful specimens.) ex-President Garfield. It was good when I Now what ought I to have told this Reverfirst heard it, in the Seventh-day Baptist end, when he asked me to prove my religion church at Milton Junction, but with his to be right? I might have told him all my indistinct and labored utterance, coming ancestors were of the same faith, but I've yet to know that the fact, that your ancesseemed tame and inferior among the better | tors 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 a man whose attainments justly entitle him | dispensation, I got angry, and told him I was not a church member, but I would never one on "Franklin's Kite, or the Forces and observe any day but the seventh, for my Phenomena of Electricity," and another to 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 Reverened looked at me over his glasses, drew in his cheeks, glared his eyes, and I This year, President Bascom gave two suppose is now thinking "My ideas are most lectures, one on the distinction between mind | too large a fit for this world." I am thus a martyr, but do I not know that the world is full of bad leagued against the good? Can

you leave one of your people in such perplex-

ity, and not come to their assistance? Instead of sending the inanimate fossils I have before me fifty-two questions given 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 comes sometimes a longing to rove, an impacould not, perhaps, escape disappointment, 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, Messeurs 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.

# 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 Gentlemen of the Cram Club, come home. stopped and reflected. His mind had been so filled with the dark side of the scene, that that God's light shineth in darkness. John

How apt are we to look down, see appearances, for do you not know how the the faults of others, feel gloomy and discouraged, and thus not realize there is sunshine for us if we would only take the pains But there is a reason why I send to you a to look with faith to Him who said "My grace is sufficient for thee." If we would a Reverend gentleman who had never heard only humble ourselves, and look to God, would naturally choose to labor for God, but been called to "face the pelting storm," in never think of Theodore Cuyler without re- they were, with an expression on his face and fill our hearts full, that there may be no of a Seventh-day Baptist! He asked me what asking in faith, that his love may shine in, going to meeting, but when I get tired I calling a remark made by a good member of which would lead one to believe he expected room for darkness and doubt, thus keeping for his sake;" and acceptance of one's lot in think of that poor cripple on his way to the my church with reference to him, to wit, me to say, "A wild animal," or a "New our hearts and consciences clean, as we would a cheerful Christian spirit, when in God's poor-house, and thank God that I have that his newspaper utterances came nearer patent implement of war," but I said with a room, what blessings we might enjoy. providence called to suffer, is suffering for health and strength, and the privilege of go- to inspiration than any uninspired words he great modesty, "Why, I am one," when he "And all things whatsoever ye shall ask in Christ's sake. The spirit of such a life is ing to church through the storm. And when ever read. It is even so, and the aptness of put the tips of his fingers and thumbs togeth- prayer, believing, ye shall receive." Matt.

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 me your good works, and which is in heaven." day brings stronger evidi this example being put i

Dome &

New Ye

TENT W

We closed our tent-m the evening of the 9th. of a slight annoyance gathering about the ten wise disturbing the her among the most pleasan where held. Like Ab strange country among went before us to prepa us. The best location us free of charge, and tain a boarding place an we determined to boar such things as we could stores. But at the clo the ravens began to ap choice edibles, such as bles, fruits, bread, cake sides many invitations One aged gentleman, fered us the freedom night, but we chose or The children daily kept the organ decorated wit often bring in their Bil reading and service of so

One very noticeable attendance of Catholics interested until the pric 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 ligh they would never ente again.

The truth has taken hearts of many, and the canvas that they we thanked us for such pla 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 seventl last meeting was very young gathered about bid us good-bye, beseec again, and especially to for them. O what ip truth, accompanied b Christ, to melt the he the apostasy of God's T Christianity.

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What the Lord has i know not, but know t effective wherever proc We are greatly troub our goods on the New They do about as they

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

ty of time for it.

The interesting le Club" make the RECO than ever to Adams Co We look out for each the staunch and intrep ing anticipation.

We are to have a Sabbath-school pienic Three more have be by baptism. Thus numbers of the faithf tions. 🤲 We will com Things appear to

is belief and authority for it." If to understand a thing, try to exto some one else, says Stoddard. I am only a girl and I couldn't any advantage, so I told him I was ry creditable production, and that est specimens of our denomination on a jamboree abroad. I did not about your pretending to go to see quities at the Giant's ring near Belits being only two ladies racing Permit me to say en parenthesis ie credit is due you, for not every an cares to see antiquities of this t prefer more youthful specimens.) at ought I to have told this Reveren he asked me to prove my religion ht? I might have told him all my s were of the same faith, but I've now that the fact, that your ancesa thing, is any proof you can do it After he badgered me with many ns, and told me all about the new tion, I got angry, and told him I s church member, but I would never inveday but the seventh, for my for all the ministers on earth. wouldn't if he knew anything about Anger is a luxury which I've me enough to indulge in, so the ed looked at me over his glasses. his cheeks, glared his eyes, and I is now thinking "My ideas are most a fit for this world." I am thus a but do I not know that the world is ad leagued against the good? 'Can e one of your people in such perplexnot come to their assistance? d of sending the inanimate fossils

are to Alfred, please return the anitos recently in that vicinity, to meet nge this man who knows not what is ch-day Baptist. Or no, you need not me; stay and find what you can to or I believe into every life there pmetimes a longing to rove, an impahome, and it reflects to one's credit te the sphere of one's life, to obtain and beauty of character where we and to those of us who can not grasp easures, those whose needed help at r limited means prevent these wanmay we not believe with Curtis. Nature makes kindly provision for stay at home, for our imaginations et, perhaps, escape disappointment, id ample opportunities to experience ands we would see. For those whom means to keep at home she provides inment. One man goes many thoules to see Italy, and by his shortness does not see it; another stays in room, and sees much more than So, Messeurs of the Cram Club. we ue allowance for your absence, and see you in the future, and may you t us as did the Eagle in the old fable, er his many flights, came home and the Fox that he did not mount into soar into the clouds with him; and x, and Mr. Pundit, and Rev. Parson, know you, but I will meet you and Seventh-day Baptists at Ashaway, utumn, and I shall surely know the y his "smooth lip all innocent and and then does he not wear fine gloves Belfast race he did, at least.

# A BIT OF SUNSHINE.

neral Secretary of the Young Men's Association had been thinking how people, who interest themselves in ngs held at the Association rooms. weak and discouraged, for to him it n a dark day, and like Jonah he orun away from duty. Chancing across the room, and seeing, as he a bit of paper on the carpet, he pick it up, that the room might be order. How great was his surind it a little spot of sunshine. He and reflected. His mind had been ith the dark side of the scene, that at sight for the moment, of the fact a light shineth in darkness. John was a good lesson, and leaves an on more than one mind.

pt are we to look down, see of others, feel gloomy and disand thus not realize there is sunus if we would only take the pains ith faith to Him who said "My ufficient for thee." If we would ble ourselves, and look to God, faith, that his love may shine in, hearts full, that there may be no iarkness and doubt, thus keeping and consciences clean, as we would what blessings we might enjoy. things whatsoever ve shall ask in Cheving, ye shall receive." Matt.

given, could we not have more patience and and thoughtful sermon. strength to encourage others! "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. Each day brings stronger evidence of the need of

this example being put into practical use. KATE DAVIS.

# Home Mews.

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. Like Abraham going into a strange country among strangers, the Lord went before us to prepare the way and bless 118. The best location in the city was given us free of charge, and when we failed to obtain a boarding place anywhere near the tent, we determined to board ourselves, getting such things as we could from bakery and fruit stores. But at the close of our first week, the ravens began to appear with baskets of choice edibles, such as meats, cooked vegetables, fruits, bread, cake, pies, milk, etc., besides many invitations out to dine or sup. One aged gentleman, quite well to do, offered us the freedom of his house, day or night, but we chose our tent and cot beds. The children daily kept our rustic pulpit and the organ decorated with flowers, and would often bring in their Bibles for a little Biblereading and service of song during the day.

One very noticeable feature has been the attendance of Catholics, who seemed greatly interested until the priest forbade them, but not willing to be as submissive as heretofore, they would sit outside under the trees, or bring chairs. They have shown us many favors, and some declared we had told the truth and done them much good, while a few have received such light as to declare that they would never enter a Catholic church

The truth has taken a deep hold upon the hearts of many, and they testified under our canvas that they were fully convinced; thanked us for such plain, searching, testing words respecting the Bible Sabbath and a pure Christianity, so much needed in these troubled in mind in regard to the course they ought to pursue. May God give them liberty in obeying the truth. A few have taken a decided stand, and commenced the observance of God's seventh-day Sabbath. Our last meeting was very affecting, as old and young gathered about us, some weeping, to bid us good-bye, beseeching us to come back again, and especially to never cease praying for them. O what power has this great truth, accompanied by the gospel of Jesus Christ, to melt the hearts, and show them the apostasy of God's people from primitive Christianity.

As arrangements have been made to go to Wolcott, Wayne county, at the close of the annual Free Methodist camp meeting there, we have concluded to fill in the intervening time with a short series of tent services here in Geneva. As we will remain here only about ten days, our correspondents may address us at Wolcott.

Geneva is a lake town of less than 10,000. What the Lord has in store for us here we know not, but know that his Word will be effective wherever proclaimed.

We are greatly troubled in the shipping of our goods on the New York Central Railroad. They do about as they please, and take plen-H. D. CLARKE. ty of time for it.

ADAMS CENTRE. We have had very warm weather here as 95° in the shade, crops have suffered for Finney, of Dundaff. rain, and we feared a repetition of last Summer's drought, but copious showers have one of which has been captured, with a full

The interesting letters of the "Cram Club" make the RECORDER more attractive | been offered for horse and thief. than ever to Adams Centre readers.

We look out for each successive number of the staunch and intrepid Outlook with growng anticipation.

Sabbath-school picnic shortly.

by baptism. Thus slowly but surely the Sabbath-school teachers, and a devoted numbers of the faithful are receiving addi- Christian. The other has been connected

tions. "We will conquer by-and-by."

Whoever has received a talent from the here. Business is good. Haying and haror neglect. Matt. 25: 14-31. Were we to out well Sabbath days to attend church, and take these promises, as they are plainly our able pastor always gives us a stimulating Aug. 8, 1882.

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.

They have an Excel Band here that is do ing a good work for the young people. A.

New Jersey.

SHILOH.

The farmers are at last made glad by the abundant rain, that breaks the prolonged drought, and insures a good harvest. It is very unusual to have two and a half months of parching dry weather in South Jersey, so early in the season. Some of the earlier fields of corn will never fully recover, and the to mato crop will be delayed, but the promise is good for a full yield of the later fruits, and corn. This is a "garden land;" and it is interesting to see the quantities of fruit that go to market from here. Such loads of it! From the strawberry harvest, through tomatoes, and peaches, all hands are busy; and some of the time the roads alive with the teams loaded with peaches, tomatoes, and melons for market. The farmers here have a splendid market for all kinds of produce, and usually obtain first prices for every thing they can sell.

This is the month for thunder tempests, and some of them are simply frightful. People from the North can scarcely appreciate one of these, till they have encountered one in the lowlands around the Delaware Bay. The lightning plays some marvelous pranks, and has recently given several of our people some very close calls. On Aug. 7th, as a party from Shiloh were returning from Sea Breeze, a small "watering place" on the Bay at the mouth of the Delaware, they were overtaken by a "thunder gust," nearly done. that came near costing some of them their lives. Most of them found shelter; but Mr. Robert Avars and Rev. T. L. Gardiner were delayed a little in starting, and were driving in company, each with a single horse. One carriage contained Mr. Ayars and wife, and son, and Miss Sallie Robinson. In the other was Mr. Gardiner and wife, and their two children, and Mrs. Adelia Robinson. dark times, and confessed they were greatly | When about five miles out, the storm burst upon them with frightful fury, bolt after bolt coming nearer and nearer, when Mr Gardiner passing the other, took the lead. This had scarcely happened, when a bolt of lightning shocked, and for a little time paralvzed, all in both carriages, and both horses fell to the ground as if dead, and as quickly as if shot with a rifle. After recov ering from the shock, Mr. Gardiner succeeded in getting his horse up, and it soon recovered; but Mr. Ayars' horse was instantly killed, blood gushing from its nose and mouth. We know not what shielded the persons, from suffering the same fate as the horses, except it be the close, tight fitting curtains that surrounded the carriages. The day following, the house of Albino Davis, of Shiloh, was struck, the lightning doing some very strange things, hitting in three places at once, and severely shocking all in the house. Mr. Davis has not recovered his hearing at this writing.

# 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. Plenty of rain with heavy thunder. Lightning set fire to two large barns, Monday night and destroyed them, with about seventy five lately. The thermometer has risen as high tons of hav. They belonged to Thomas

Two fine horses have been stolen lately set of burglar's tools. The other has not been heard of, though a reward of \$500 has

Last Sabbath was our communion season and a very interesting occasion. Two were received to membership by the right hand of fellowship. One of them was brought up in We are to have a church festival and a Sabbath observance, but for sometime past has been connected with the Baptist Church Three more have been added to the church at Clifford Corners. She is one of our best Things appear to be moving on nicely est Christian woman. She embraced the centrated against them."

Sabbath while Elder Huffman was laboring Master must render an account for its use vesting are nearly over. The people turn here, about two years ago. We were all

> 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.

Aug. 7, 1882.

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. Nearly all who keep planned organization. The prisoners were the Sabbath attend the school and the convicted. Sentence was deferred. preaching service that follows. I have preached here five Sabbaths, and I think On the night of Aug. 10th, nearly all the there has not been less than twenty present but once. Their interest is manifest in their good attendance.

### 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. Already a good work has been done in this county, in increasing the efficiency of the Bible-schools, and we hope much more may be done at this coming Convention.

Many of our people in West Virginia and perhaps elsewhere, are puzzled to know who the "Cram Club" are, who write from Europe articles so full of wit and wisdom.

> Nebraska. ORLEANS.

As a church we are pursuing about the isual tenor of our way. Widely scattered, our assemblies are small. The agricultural outlook this season is very favorable. Wheat is very good. Rye the best I have ever known, some of it reported as yielding over fifty bushels per acre, one field of ninety acres yielding 56 bushels, 12 pounds, per acre. Oats and barley good; corn very good so far, &c. The community is; taking on a more cheerful look, and farmers hard at work securing the abundant harvest which is H. E. BABCOCK.

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. Greenbrier, Middle Island, and New Salem churches are the homes of our childhood. It is with much pleasure we read even the names of those we love. We are well pleased with our new home in the West. The inconveniences of a new country are soon to be things of the past. As the population increases, all branches of business are pushed forward with a life and vigor seldom seen in the East. There are some disadvantages here in the way of roads, schools, and churches. There is a splendid steamer, plying between here and Peterson's Point, making round trips Tuesdays and Fridays, carrying the mail and passengers. Mr. Whitcomb, the master, is very kind and obliging to all who come and go on his boat. This is a great convenience to the people, as the only

Condensed News.

way was by Indian canoes before the steamer

W. J. & LEONORA LYONS.

INDIAN DEPREDATIONS.—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 Viejoe. 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 Mrs. Ezra Babcock, Scott, from the San Carlos agency. All are armed with the Winchester rifles, and use cartridges stamped U.S. The Mexicans are poorly G. W. Maxson, armed with muzzle loaders. The country is Mrs. E. G. Potter, terrorized, business is paralyzed and settlers R. P. Babcock, are fleeing from their ranches to Ures. All with the Free Will Baptists, and is an earn- the available Mexican troops are being cor- C. F. Cobb,

Matters in Egypt remain very much the Mrs. C. L. Babcock, Brookfield, same as last week, nothing final having resulted from negotiations, and no important P. B. Carpenter, Stephentown, movements having been made. Arabi is Miss S. M. Sisson, Almond, constructing earthworks near Ramleh, and Mrs. C. A. Maxson. Hornellsville, the British continue to send troops. It is M. M. Hevener, Roanoke, W. Va., probable that something may be done in the course of the next week which will bring Mrs. S. E. Jett, Berea, about decisive action. A holy war is being | J. T. Hamilton, Whitewater, Wis., preached throughout Morocco against the Mrs. L. Brooks, Hop Bottom, Pa., Christians.

John Conner, Maurice Costello, Richard Savage, and Timothy Rorke have been in- P. S. Van Horn, Garwin, Iowa, dicted for perpetrating outrages in county Mrs. S. Green, Rockford, Kerry, Ireland. The attorney-general read a number of extraordinary documents found | Miss Lois Townsend, on the prisoners, proving the existence of a John Ellis

Forest fires are raging around Shasta, Cal. citizens were out fighting to keep the flames F. F. Johnson, Stone Fort, from the village. Communication between M. Bracewell, " Shasta and Redding is cut off. Several residences on the outskirts and a number of fine orchards and vineyards have been de-

The Sultan has declared Arabi Pasha a rebel for having a second time transgressed the law by taking authority which does not C. Williams, pelong to him, and having presumed to men- M. S. Babcock, ace 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 | Review of the New York market for butter, cheese and one death on the 13th. At Matamoras there were twenty-three new cases and eight deaths on the 12th.

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 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 iege, in consequence of the prevalence of The printing of \$160,000,000 in gold cer-

tificates in different denominations has been York, Send for their catalogue and full particulars.

ing for E. G. Rideout & Co., 10 Barclay street, New \$1,500 per year can be easily made at home work-

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. Firstday morning, at 9.30, a Sabbath School Institute will be held, and at 2 P. M., the Ministerial Conference O. U. WHITFORD. will hold its session.

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. Hope as many will attend as can, in the State or out. Arrangements have been made with the Chicago & Northwestern Railroad to return persons attending the meeting for one third fare, from De Witt, a station on that road seven miles away. Persons arriving at De Witt from the east at 3.07 P. M., or from the west at 12.05 P. M., will find a train on the Chicago, Milwaukee & St. Paul Railroad at 4 52 P. M. to Welton. Persons desiring to reach De Witt on other trains will notify me, so that they can be met with teams. A freight, carrying passengers, leaves De Witt for Welton at 11 A. M.

H. B. Lewis.

CHICAGO MISSION.—Mission Bible-school a the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

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. Berray, 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, B. L. Barber, C. V. Hibbard, J. T. Hamilton, S. E Jett, H. N. Davis, P. S. Van Horn, S. R. Wheeler 2, C. L. Seasholes, B. Tolsch, A. J. Brill, Kate Davis, F. F. Johnson, M. M. Jones, Emma E. Lanphear, Perie F. Randolph, Geo. B. Utter, M. J. 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, Alling & Cory 2 C. Casten, S. W. Coon, R. H. Brauer, Mrs. L. G. Witter, G. W. Keller, C. N. Harford, G. M. Cottrell.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

Pays to Vol. No. \$1 00 38 52 B. E. Fisk, Alfred Centre, A. P. Saunders. Mrs. S. Ormsby, Alfred, J. C. Burdick. 2 00 Mrs. H. G. Pope. 1 00 J. C. Crandall, DeRuyter. 4 00 2 00 Amy Crandall. 2 00 2 00 L. S. Hazard. 2 00 39 Mrs. E. P. Williams, Buffalo,

2 00 2 00 38 2 00 39 15 2 00 38 52 1 00 1 00 38 1 00 38 1 00 Z. C. Witter. Blossburgh. H. N.Davis, New Liberty, Colo. 1 85 38 2 00 38 1 00 H. P. Grace, New Madrid. Mo.. N. M. Burdick, Dodge Centre, Minn. 1 00 38 P. Coon, Clayton, A. C. Rogers, Farina, Ill., Belle Satterlee, William Stringer, Pulaski. J. P. Hunting, Villa Ridge, F. C. Davis, Oysterville, Wash. 3 50 38 2.00H. E. Babcock 2 00 R. J. Maxson, Pardee, Kan., Mrs. R. Stiles, Nortonville, 1 00

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

WHOLESALE PRODUCE MARKET.

etc., for the week ending August 12th, reported for the RECORDER, by David W. Lewis & Co.. Pro duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished

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 ladle 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 26½ cents; Western factory firsts were offered at 18 cents, seconds from 164 cents down to 15% cents; 100 packages or any part thereof warranted to inspect as firsts were offered at 17 cents.

Fancy. Fine. Faulty. Creamery, sour cream... 26@27 Cream creamery..... 24@25 Factory..... 18@— 14@15 Dairy make.....

CHEESE.—Receipts for the week were 92,745 boxes: exports, 77,529 boxes. Fine full cream meaty 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 an 1 to a 1 cent dearer than colored. Skim cheese are dull and hard sale. We

Fine. Faulty. Fancy. Factory......111@111 Eggs.—Receipts for the week were 6,397 bbls. 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 23½ cents bid; firsts were offered at 23½ cents in barrels and down to 22½ cents in cases. We

BEESWAX sold on arrival at 27@28 cents. BEANS.—We quote:

Marrows, per bushel, 62 lbs......\$3 50 @\$3 70 DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice......14 @15 fair to good......11 @124 State and Western, quarter apples...... 5 @ 6
Apples, North Carolina, sliced....... 5 @ 71 Raspberries, dried......26 @27 Blackberries..... 6 @ 7 

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime

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

LIFE, SOUL, DEATH, AND THE RESUR-RECTION.—A Dissertation of 107 pages, by Rev. N. Wardner, D. D., neatly bound in limp cloth, containing the cream of a series of sermons, and discussion with J. H. Kellogg, M. D., and Rev Uriah Smith, of Battle Creek, Mich. Sent by mail, price 50 cents. Address, N. WARDNER, D. D., Milton

DRAWING OF JURORS.

STATE OF NEW YORK, ALLEGANY COUNTY. CLERK'S OFFICE,

Notice is hereby given that a panel of Grand and Trial Jurors will be drawn at the Clerk's Office, on Thursday, the 17th day of August, at 10 A. M., to serve at a County Court and Court of Sessions, to be held at Angelica, commencing on Monday, the 4th day of September, 1882.

GEU. H. BLACKMAN, Olerk.

# 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 Your manly heart control; Stand firm, be upright, be thyself, A worker and a man; Be something useful in this world: Obey your Maker's plan.

Be sure you keep your morals pure, With care improve your mind, Stand ever on the side of right, And live as God designed; Then, sure, you'll need not bend the knee, To banks, or stocks, or gold, For there is wealth of higher worth Than figures ever told.

Ashamed of labor! No, not you, Since that was God's decree, For honest and industrious toil Brings glad prosperity; It frames and brings up all the good A nation's life can know, Silence and art, and fame, and wealth For work and effort grow.

Spurn indolence, whose weakening grasp, Blights maniliness and worth, Be something to yourself and friends, Be useful to the earth; Make labor tn noble itself By being nobly done,

And make fair Nature's heart rejoice To own you as her son. -Rescue.

## TOM'S COPY.

It was writing hour in the home schoolroom of the Dalton children. The governess

Jack Dalton had not written a stroke since from his pockets treasures in the shape of rels." 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?"

Tom, without looking up. "But I'm hard up, and will sell at a sacri-

fice," 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? paper and some fruit for his invalid sister. Then he had heard his mother wish their 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

"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.

ing; but they only seemed to make a protec- and hiss and ask for a pattern of my hat." tion, shutting out the busy world, while the quiet, old-time life within kept its monoto- paper, and Uncle Dalton said you were right,

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

Uncle Eben was coming from the barn with him forward, and he reached the porch as self, and it comes your turn to laugh." Uncle Eben had his hand on the doorlatch.

he inquired eagerly.

"Would I do?" asked Tom. "Your clothes don't look much like it," 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 the garden tools. 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 clothesline, 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, had been called, out, and they were left on as they came to a part of the cellar devoted

"The little and specked ones put in the the summons came, and by the time his basket and carry to the feed-bin in the barn; teacher was beyond the door, had drawn the good-sized and fair ones put in the bar-

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 "Don't want it at any price," answered | 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 appearsoon be saved in time and labor, for it is slow gate of not less than \$2,000,000,000 a year loss But it was too late. Jack was in the yard, ance of his cousin that he sat down on the and tiresome work to wipe the dust from to this nation by this iniquity, licensed by That very so long and loud that it brought Uncle Eben is also nice for polishing windows. It can be ment. morning he had been wishing to buy a story half way up the cellar steps to see what was

"Oh, my eyes!" exclaimed Jack. "What little garden could be cultivated, and he felt a figure! I knew your old yellow copy-book took root 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!"

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

derstanding. "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 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 the main thoroughfares of the town, was the a hurt and carry many a sore spot if you hold quaint old residence of Eben Underhill. He to the right. Why I'm way past eighty, and was so old an inhabitant that everybody the other evening I went down to the meetcalled him uncle. For sixty years he had ing of the Common Council-all those city lived in the same substantial farm-house. | fellows, you know, who are ruining the place Modern improvements had branched out with their extravagance. I tried to remonaround him, and stately store-houses reared strate with them as a Christian and a citizen, their French roofs far above the lowly dwell- and what do you think they did but laugh

and the people would see it some day."

"Well, I hope so; and my advice is, never "But what if you can't help it?" asked Tom, who was in just this trying position,

he received payment for his work that he the broom and dust pan. said Uncle Eben doubtingly. "It's sorting | promised to come every afternoon that week. When he reached home, the remnant of

his earnings had brought her. The remain-All this was many years ago. Tom is a

wealthy man now, and the owner of a farwestern 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. 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 popula-Bring before your mind just what ought to tion. Magistrates, chaplains, and prisonbe done, and fix the mode and time for doing keepers come forward with their statistics it distinctly. While dressing next morning, and prove that not less than four-fifths of all review your plan, that all through the day it the crimes have their origin in strong drink. may be like a map spread out before your eyes. Of course many things may occur that in the deadly draughts causes seven-eighths of no foresight could provide for—sickness, un- all the pauperism that exists. It costs the

can air thoroughly. As soon as dressed, the lons are imported. Here we have the fearful housewife should carry all the slops from the sum total of three hundred and fifty five bed-rooms, and open doors and windows even | millions of gallons consumed in our country, in Winter. By the time breakfast is over, and at what direct cost? At a direct cost of the rooms and bedding will be aired. Now \$700,000,000. This on the debit side, and on make the beds, and sweep; while the dust the credit side what does our government resettles, wash bowls, pitchers, soap-dish, and ceive? A paltry sum of \$50,420,815 in exact tooth-brush holder. Next, fill the pitchers, figures. and see that plenty of clean towels are at | nation? Not less than ten dollars to every hand. After all is ready, dust and arrange dollar received as revenue. By this waste all things to your liking. By doing these the national debt could be paid in less than things always in the same way, they will be three years. But this is not all. Put \$700,more easily and quickly done. One should 000,000 on the debit side—this is direct have a moderately light broom (to be kept then you have only begun to reckon the real for the carpets), a dust-pan with a long, up-right handle, a large feather dusting brush sickness, from squandered time and paralyzed (the gray ones are best), and a chamois skin energies, from property destroyed and taxes for rubbing the piano or nice furniture. A increased? Bring in the bill for indirect small feather duster will be useful for dust- damages and put it, on the losing side, and

Once a month all Brussels carpets in daily use should be treated to corn-meal and salt. salt, and rub one width at a time with clean cloths, which should be changed when soiled. Jack picked himself up at this, and walked | 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 fiannel cloth wrung from hot water.

I think Brussels carpets are almost, if not | to young ladies, urging them to marry only quite, as cheap in the end as ingrain or threeply, 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 "Been? been how?" asked Tom, not un- it sifts into the other carpets. Velvet carpets last a long time, but are very hard to

is well settled, wipe the furniture over with running through all his actions. A man who An ornament to any parlor. Transmits conversation a flannel cloth dipped in kerosene. This is is a bear at home among his sisters, and disthe best method I know of for the purpose. It dries quickly, does not injure the furnican say; but I'd rather be on your side the ture in the least, and the odor soon passes

Silver and plated ware can be cleaned beautifully and expeditiously by rubbing | bring a blush to your cheek in any society by ff in quest of work.

Right near his own home, and on one of along through life, you'll have to take many be polished with a piece of chamois skin.

Uncle Eben, "and you'll find, as you go kerosene, then in whiting. It should then be polished with a piece of chamois skin.

ing to make a home which shall be worthy all die old maids. But wait till the prince are opposite the U. S. Patent Office, engaged in patents in of the name, one which her dear ones will passes by. No harm in a delay. You will "leave with regret and come back to in aft- not be apt to find him in the ball room, and "Yes," said Tom, "I read about it in the to linger long outside its limits. All legitimate means should be employed to this end, | much honest, earnest work to do in the world. and no effort spared that can contribute to I have always observed that these "champi
Opposite Patent Office, Washington, D. C. the purpose. Many houses, called homes, ons" were seldom good for much else. Be kept with exquisite neatness by painstaking, very wary in choosing, girls, when so much MILTON COLLEGE. anxious women, are so oppressive in their is at stake. Do not mistake a passing fancy To-day he paused at the gate, wondering and had experienced shame, anger, and their spotless precincts. The very name of ends well. Do not resent too much the "innicety as to exclude all home feeling from for undying love. Marrying in haste rarely if he might not find work there; but how he many conflicting emotions, in which he home is synonymous with personal freedom terference" of parents. You will travel long and relaxation from care. But neither of and far in this world before you will find any "Of course," continued Uncle Eben, "bad | these can be felt where such a mania for one who has your true interest at heart more a basket of corn-cobs. In another minute he would be in the house, and Tom was sure he you're in a tight place, but don't let 'em as to render everything subservient thereto. would never have courage enough to knock at the door and make known his wish to the hold on, I say, and let the scorner laugh, or wall, or even a scrap of paper or a bit of very unsafe to marry a man against whom so thread on the floor, rush at it as if it were wise a friend has warned you. I never yet

plied. "If the right boy happened along the truth of his copy, though raillery met spotlessness that ever shone. Their disponing the truth of his copy, though raillery met spotlessness that ever shone. Their disponing the truth of his copy, though raillery met spotlessness that ever shone. Their disponing the truth of his copy, though raillery met spotlessness that ever shone. Their disponing the truth of his copy, though raillery met spotlessness that ever shone. sition to wage war on maculateness of any This resolution was so strengthened when sort increases, until they become slaves of

> routine. It is a spirit, a presence, a princi- having the exact number of miles with him, wounded pride sank out of sight at Amy's ple. Material and method will not and can not make it. It must get its light and sweetness from the sympathetic natures which, in enough to interfere with a proper perform. ing half was laid away as a foundation toward | their exercise of sympathy, can lay aside the | ance of my duties if I get this clerkship." tyranny of the broom, and the awful duty | He got it. of endless scrubbing."—The Household.

# THE NATION'S CURSE.

The most carefully prepared statistics show that there are not less than three hundred 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 tion compared to the non-drinking populaexpected company, or interruptions beyond your control—but nothing that can wholly derange a well-digested plan for every day's and fifty million gallons of fermented and brewed liquors are made every year in the On getting up in the morning, the bed-clothes should be thrown back so the beds five million gallons, and twenty million gal-What, then, is the direct loss to the

We read that "righteonsness exalteth a nation, but sin is a reproach to any people,' and we ask how long shall our government Mix a small handful of salt to every quart of continue to license a business which poisons corn-meal; dampen it very slightly, sprinkle | the body and destroys the soul? How long to present the same, with the vouchers thereof, to over the carpets, and sweep thoroughly. It shall a government, claiming to be Chriswill remove dust and coal smut, and brighten | tian, protect a business which lights the fire the colors wonderfully. When the Spring brands over property, that brandishes the and Fall cleaning is done, have the carpets | blade of the assassin, that fills our instituwell swept, then sprinkle with corn-meal and tions 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 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. courteous 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 (Kerosene should be kept away from the owner pass for what he is—one of nature's noblemen. Do not despair, girls; there are To all young housekeepers who are striv- such men still in the world. You need not become a "champion," for he has had too In forward, and ne reacned the porch as self, and it comes your turn to laugh.

"Have you any work for a boy to do?"

"Have you any work for a boy to do?"

"Well, I don't know," the old man re"Well, I don't know," the old man re"Well, I don't know," the old man re"Well, I don't know," the old man re"They do not see that cheerfulness is more needful at home than all the work.

"They do not see that cheerfulness is more needful at home than all the work.

"Work."

"Meew of a runaway match that was not formative and stand, 1½ mues norm of annex pends on the maintainance of perfect purity and at Reasonable Prices and matches made "in spite" are pretty sure to end in life-long repentance.

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"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 Home is not a name, nor a form, nor a distance from the earth to the sun?" Not

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 thousand drunkards in these United States | seldom keeps people from folly when the will is not influenced by virtue. - John Lord.

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now before the America orous attempts are bein sentatives of the dairy ed States, to suppress t which beef-suet butter made direct from crean place a tax of five-pend oleomargarine, and als facturer of spurious but pounds of oleomargari in New York every year developing at such a rat a few years to equal the of genuine butter in the amounted to 111,000,00 protection run mad. I doubted right to insist oleomargarine shall be s 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 when but a business in which cause inventors have dis a cheap and popular sub of beef suet. A REVIEWER of Dr. G

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their habit of traveling, of from a piece of water abo of a pond of greater caneys are occasionally of the fish spends whole n the bands of scaly trave large that the Indiana them all many basket placed in their hands. that the fish carry a si 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

Independent.

bright youth, undergoing examination days since for admission to one of the rtments at Washington, found himself conted with the question, "What is the nce from the earth to the sun?" Not ng the exact number of miles with him. rote in reply, "I am unable to state rately, but don't believe the sun is near gh to interfere with a proper performof my duties if I get this clerkship."

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# Popular Science.

AMONG the interesting discoveries of modern times is the presence of peculiar structures in the tissue of the mushroom tribe, which are known by the general name of cystidia. These cyste occupy the space of neck and filled with fluid, which finally takes Treas. a granulated form. Some of these cyste resemble champagne bottles, the neck being long drawn out in a gradual manner; others have suddenly formed narrow necks, like olive-oil bottles; and others, again, having broad bases and narrow necks, as in water decanters. They are usually found in the gills of the mushroom, as the long, thin plates on the under surface of the cap are popularly called. When the cysts is mature, the apex opens by a small lid, much as a bottle would be uncorked, and the small granules are ejected in great numbers. Mr. Worthington G. Smith, who has recently given them close attention, believes the granules represent in function of pollen of flowering plants. The opinion gains ground among hotanists that the lowest organisms have a sexual reproduction, as well as the ordinary mode of cell division.

OLEOMARGARINE.—The Pall Mall Gazette says: "The great oleomargarine question is now before the American Congress, and vigorous attempts are being made by the representatives of the dairy interests of the United States, to suppress the competition with which beef-suet butter is threatening butter made direct from cream. It is proposed to place a tax of five-pence on every pound of oleomargarine, and also to tax every manufacturer of spurious butter. Twenty million pounds of oleomargarine are manufactured in New York every year, and the business is déveloping at such a rate that it threatens in a few years to equal the annual production of genuine butter in the State, which in 1875 amounted to 111,000,000 lbs. Surely, this is protection run mad. The State has an undoubted right to insist that every pound of oleomargarine shall be sold as oleomargarine, and not as butter; but what right has it artificially to enhance the price of a commodity which is wholesome and nutritive, merely because it is produced at half the price of genuine butter? The dairy products of the United States exceed in annual value the cause inventors have discovered how to make economical. a cheap and popular substitute for butter out of beef suet."

A REVIEWER of Dr. Gunther's recent work on fishes calls attention to some interesting points regarding the modification of the eye in some forms, and of the walking habits of others. There is, indeed, no end to the wonders to be found in fishes' eyes. Those of the genus Anableps, known in Demarara as "four eyes," have the iris horizontally divided by an opaque band, giving them an appearance which almost justifies their name; and these fishes frequently swim with the head half out of the water. It is presumed that the upper and lower portions of the cornea are adapted for the different density of the media in which they are respectively used. The "star-gazers" (Uranoscopus) and others have eyes that can be raised or lowered at will; but the most remarkable instance of mobility in these organs seems to exist in certain gobies of the genus Periophthalmus and its ally, Boleophthalmus, which might be called "oglers," as they have the power of thrusting their eye-balls far out of the socket and turning them as freely as a chameleon rolls his. These fishes are also remarkable for another faculty, toward which these versatile eyes must contribute not a little. At low water they remain on the muddy flats and hunt for their prey, consisting of small crustaceans and other marine animals, making rapid leaps, by the aid of their fins and tails, which are strong, and when their eyes are retracted they are protected by a membraneous lid. "A fish out of water" is, indeed, not so uncommon nor always so uncomfortable a creature as the proverb would imply. The so-called climbing perch of the East Indies has long been known, though why it should take the trouble to climb trees is not so clear. There is a group of Siluroids from rivers of tropical America flowing into the Atlantic (the Doradinæ), of which Dr.

"These fishes have excited attention by their habit of traveling, during the dry season, from a piece of water about to dry up, in quest of a pond of greater capacity. These journeys are occasionally of such a length that the fish spends whole nights on the way, and the bands of scaly travelers are sometimes so large that the Indians who happen to meet them fill many baskets with the prey thus placed in their hands. The Indians suppose that the fish carry a supply of water with them, but they have no special organ and can only do so by closing the gill-openings, or by retaining a little water between the plates of their bodies, as Hancock supposes. The same naturalist adds that they make regular nests, in which they cover up their eggs with care, and defend them, male and female uniting in this parental duty until the eggs are hatched. The nest is constructed at the beginning of the rainy season, of leaves, and is sometimes placed in a hole scooped out in the beach."-

Gunther writes:

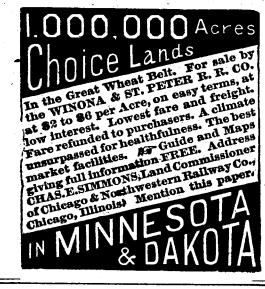
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EASTWARD.								
STATIONS.	No. 8‡	No. 12*	No. 4*	No. 6				
Leave Dunkirk Little Valley		1.05 рм 2.52 ''		7.15 A 8.54				
Salamanca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 '' 9 00 '' 9.25 '' 10.22 ''	3.50 PM 4 06 " 4.33 " 4.58 " 5.50 "		9.11 A 9 25 10.00 10.31 11.25 11.48P 12,00				
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.25 рм	8.47 " 10.53 "		1.50 r 4.30 7.30				
New York	10.00 РМ	7.25 AM	11.25 ам					

5.00 A. M., except Sundays, from Dunkirk, stopping at Sheridan 5.23, Forestville 5.40, Smith's Mills 5.57, Perrysburg 6.30, Dayton 6.55, Cattaraugus 7.53, Little Valley 8.43, Salamanca 9 25, Great Valley 9.56, Carrollton 10.20, Vandalia 10.46, Allegany 11.20, Olean 11.55 A. M., Hinsdale 12,30, Cuba 1.25, Friendship 3.03, Belvidere 3.30, Belmont 3.52, Scio 4.17, Wellsville 5.55, Andover 6.52, Alfred 7.42, Almond 8.10, and arriving at Hornellsville at 8.35 P. M. 5.42 A. M., daily, from Friendship, stopping at Belvidere 6.00, Belmont 6.25, Scio 6.43, and arriving at Wellsville 7.10 A. M.

ADDITIONAL LOCAL TRAINS EASTWARD.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12 20, Olean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at The Society also publishes the following tracts, all stations, arriving at Hornellsville at 12.10 A. M.

•							
	STATIONS.	No. 3*	No. 5	No. 29	No. 1		
	Leave New York Port Jervis	7.00 PM 10.55 "	6.00 рм	7.15 рм	9.00 AM 12.13 PM		
	Hornellsville	8.10 ам	5.10 ам	12.50 рм	8.55 PM		
	Wellsville Cuba Olean Carrollton Great Valley Arrive at Salamanca	9.13 AM 10.01 " 10.29 " 11.09 "		3.30 " 4.07 " 5.02 "	11.15 " 11.39 "		
-	Leave Little Valley Arrive at Dunkirk	11.52 AM			12.20 AM		

ADDITIONAL LOCAL TRAINS WESTWARD.

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

4.15 A. M., except Sundays, from Hornellsville, stopping at Almond 4.40, Alfred 5.00, Andover 5 54, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M. 4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M.
Sunday, Train 1 will run between Salamanca and

Dunkirk; Train 29 will make the stops of Train 9. \*Daily. ‡ Daily, except Monday. BRADFORD BRANCH

WESTWARD.						
STATIONS.					21.	
Leave	А. М.	Р. М.	P. M. 4.10	Р. М.	Р. М.	P. M.
Carrollton Arrive at			1	1		
Bradford Leave	10.03	9.30	4.51	12.35	9.00	1.20
Bradford	10.45		4.55	1.05		
Custer City Arrive at	11.10		5.07	1.20	••••	••••
Buttsville	12.25		5.45		<b></b>	<u> </u>

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M. 11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.81, and arrives at Bradford 11 35 A. M.

EASTWARD.

STATIONS.		20.						
Leave	A. N.		A. M.	P.	M.	P.	M.	
Buttsville	6.30		8 40	100		1	10	
Suster City Arrive at	7.18		9.35	1.	80	8.	14	••••
Bradford	7.35		9.50	1.	45	8.	25	
Leave		A. M.		94.	•	1	1 1	P. M.
Bradford Arrive at			10. <b>9</b> 3					
Carrollton	8.30	6.55	10.45	8.	20	4.	55	7.20

3.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Trains 17, 18, 20 and 21 run daily. Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30

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# INTERNATIONAL LESSONS, 1882.

THIRD QUARTER.

July 1. A Lesson on Home. Mark 10: 1-16. July 8. The Rich Young Man. Mark 10: 17-31. July 15. Suffering and Service. Mark 10: 32-45. July 22. Blind Bartimeus. Mark 10: 46-52.

July 29. The Triumphal Entry. Mark 11: 1-11. Aug. 5. The Fruitless Tree. Mark 11: 12-23. Aug. 12. Prayer and Forgiveness. Mark 11: 24-33. Aug. 19. The Wicked Husbandmen. Mark 12: 1-12.

Sept. 16. Watchfulness Enjoined. Mark 13: 21-37.

Aug. 26. Pharisees and Sadducees Silenced Mark 12: 13-27. Sept. 2. Love to God and Men. Mark 12. 28-44. Sept. 9. Calamities Foretold. Mark 13: 1-20.

LESSON IX.-PHARISEES AND SADDUCEES SILENCED.

BY REV. L. R. SWINNEY.

For Sabbath-day, August 26.

SCRIPTURE LESSON-MARK 12: 13-27. (Old Version.) (New Version.)

And they send unto him certain of the Pharisees

and of the Herodians, that

they might catch him in

come, they say unto him, Master, we know that

thou art true, and carest not for any one; for thou

regardest not the person of men, but of a truth teachest the way of God. Is it lawful to give tribute unto Cæsar, or not? Shall

unto Cæsar, or not? Shall we give, or shall we not 5 give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I 6 may see it. And they brought it. And he saith unto them, Whose is this image and superscription?

image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, Render unto

Cæsar the things that are

Cæsar's, and unto God the

things that are God's. And

they marveled greatly at

And there come unto him Sadducees, which say

that there is no resurrec-

that there is no resurrection, and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother

should take his wife, and

raise up seed unto his brother. There were sev-

en brethren: and the first took a wife, and dying left

no seed; and the second took her, and died, leav-

ing no seed behind him and the third likewise

tion whose wife shall she be of them? for the seven

had her to wife. Jesus said unto them, Is it not for this cause that ye err,

that ye know not the scriptures, nor the power

shall rise from the dead, they neither marry, nor

are given in marriage; but are as angels in heaven.

that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Israe and

and the God of Isaac, and

not the God of the dead but of the living: ye do

27 the God of Jacob? He i

CENTRAL THOUGHT. - Christ conquer

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

RULERS.-Tiberius, Emperor; Pontius Pilate, Governor.

OUTLINE.

I. Pharisees and Herodians assail Christ.

II. The attack and defeat of the Sadducees. v.

NOTES

I. Pharisees and Herodians assail Christ. v

13-17. They send. The Sanhedrin. Certain. Picked men

cious of the law, wealthy, selfish and aristocratic. Herodi-

ans. Herod's party, and advocates of Roman authority.

piece well learned beforehand. Master. Like the title Pro-

fessor in College, only more reverential. We know. Knew

too well, but only admitted to flatter. Is it lawful? Accord-

ing 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 mo-

tive. Image. Likeness of the Emperor stamped on the coin.

Superscription. Lettering around the edge. Casar's. Whom

the Herodians loved and Pharisees hated. Render. Give

back in tax the coin from Cæsar's mint. The things that are

God's. Happy application of spiritual truth. Marveled

greatly. Could not help but wonder since, instead of catch-

ing him, they had themselves been caught and held by the

II. Attack and defeat of the Sadducees. v. 18-

27. Sadducees. Second great Jewish party, the natural re-

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

Catch him. As a fowler snares a bird. They say. Had their

Time -Third-day, Passion week, 30, A. D.

PLACE.—Temple at Jerusalem.

(a) Their hollow flattery.

(c) Their ignoble defeat.

(b) Their cunning plan.

(b) Plausible example.

(c) Total defeat.

marvelous truth he uttered.

4. Luke 10: 25-37 5. Luke 11: 14-26

6 But as touching the dead,

22 and the seven left no seed. Last of all the woman al-23 so died. In the resurrec-

13. And they send unto him | 13 certain of the Pharisees and of the Herodians, to catch 14. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teach-est the way of God in truth: Is it lawful to give tribute to

Sept. 23. Review.

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 tt.

16. And they brought it.

And he saith unto them,
Whose is this image and superscription? And they said

unto him, Cæsar's.
17. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marveled at him.

18. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,
19. Master, Moses wrote
unto us, If a man's brother

die, and leave his wife behind *him*, and leave no children his wife, and raise up seed 20. Now there were seven brethren: and the first took a wife, and dying left no seed.
21. And the second took
her, and died, neither left he

any seed: and the third like-22. And the seven had her, and left no seed : last of all the woman died also.

23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had 24. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, nei-

ther the power of God?

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in house. 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

27. He is not the God of the dead, but the God of the living: ye therefore do greatly

Matt. 4: 1-11.

not the power of God. Touching the resurrection. Christ then shows from God's Word the certainty of continued spiritual life. Greatly  $\epsilon r F$ . 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 Pharisee, Herodian, and Sadducee forms one of the most vivid pen 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 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, Cæsars. Then gathering emphasis in the mighty truth he utters, Jesus says, Render to Cæsar the things that are Cæsar's, and looking to ward 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

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 di rectly 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 the angels of God. Christ then enlightens those Sadducean 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.

escape the truth which he had uttered.

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, for special duty. Pharisees. Principal Jewish sect tena- 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 action from excessive Phariseesim, but going to the other | 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

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'se 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 home-"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 plain question, whether it is lawful to give tribute to go down the steep paths, round the sharp Cæsar or not. And to make it more pointed, and corners, and over all the rough places of this necessitate a direct answer, they repeat, Shall we troublesome, changeful life, never letting go, give or not give? The word-snare was adroitly 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 or-phan, 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.

# MARRIED.

- Westminster Teacher.

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.

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, twentyfive 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.

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.

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THE POWER The sermon preached by Shiloh, N. J., at the 2 held in West Hallock.

Matt. 5: 44, "Love yo curse you, do good to the for them that despitefully Grander than the ier than sway of empir than the avenging c that disposition of so to comply with these c in active exercise, be greater victories than sphere of manhood t vine. By virtue of a the kindred elements monize, the man Ch center of power in th this wonderful "Se the "Prince of Peace

damental principles come heirs of the her here it is, that the bl the divine love messa is revealed in such a everything of which n edge. And here aga ner that must chara and dealings of man can be truly blessed. dant entrance into t is most clearly set for which Jewish Pha around God's truth. when the Son of in gaze upon them; and of the "Mightier than work in purging aw they had given the la ing the truth to their fully does that "Refi

ness." Taking the su prophets," which he strips them of all t added, until the nake all its primitive purit not to suppose that. an entirely new docti ing the part of an in of the law, which wa ginning." The command to was well understood, apprehend the true n and gave it the most struction possible to teachers, in accordan

the prophet saw, "pi

-and purge away thei

offer unto the Lord a

posites, 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 the sive affection of lover used almost invariab position of God tows 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 inimi sential element in rel thirteenth of 1st Cor the truly divine char loves without recomp ing disposition that lo no prospect of love in least, one that regard derly, beneficently, received, save injurie

The same word is fre apostles describe their and be spent," yea, t

their persecutors. ra injury. This love is ers as the first "fruit that, too, as a fruit Unristian that heave that "worketh noill