

# The 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. 34.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 24, 1882.

WHOLE NO. 1959.

## The Sabbath Recorder.

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

### THE POWER THAT CONQUERS.

The sermon preached by Rev. T. L. Gardiner, of Shiloh, N. J., at the North-Western Association, held in West Hallock, Ill., June, 1882.

Matt. 5: 44, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you."

Grandeur than the march of armies, mightier than sway of empire, infinitely more noble than the avenging chivalry of the world, is that disposition of soul that enables a man to comply with these counsels. To have them in active exercise, bespeaks for the possessor greater victories than warriors know, and a sphere of manhood that approaches the divine. By virtue of such characteristics, and the kindred elements with which they harmonize, the man Christ Jesus became the center of power in the moral universe. In this wonderful "Sermon on the Mount," the "Prince of Peace" sets forth the fundamental principles by which men are to become heirs of the heavenly kingdom. And here it is, that the blessed spirit, in which the divine love-message was sent to lost men, is revealed in such a manner as to transcend everything of which mankind had any knowledge. And here again, the spirit and manner that must characterize the fellowship, and dealings of man with man, before he can be truly blessed, or hope for an abundant entrance into the heavenly kingdom, is most clearly set forth. The false mantles which Jewish Phariseism had thrown around God's truth, are quickly removed, when the Son of man fixes his searching gaze upon them; and the winnowing "fan" of the "Mightier than John," makes thorough work in purging away the false rendering they had given the law. And then in applying the truth to their hearts, how wonderfully does that "Refiner and purifier," whom the prophet saw, "purify the sons of Levi, and purge away their dross, that they may offer unto the Lord an offering in righteousness." Taking the sum of the "law and the prophets," which he came not to destroy, he strips them of all that traditionists have added, until the naked truth stands out in all its primitive purity. Therefore, we are not to suppose that Jesus is here unfolding an entirely new doctrine, but is simply acting the part of an incomparable interpreter of the law, which was in force "in the beginning."

The command to "love thy neighbor," was well understood, but they had failed to apprehend the true meaning of "neighbor," and gave it the most selfish and narrow construction possible to be given. And false teachers, in accordance with the law of opposites, had added, "and hate thine enemy;" just as though a command to love a friend, presupposed the opposite, to hate a foe! The word here rendered "love," denotes "moral" love as distinguished from the other word sometimes found, which expresses personal affection. It is a higher grade of love than the mere natural ties of regard growing out of kinship, or even the mutual and responsive affection of lovers. This same word is used almost invariably in expressing the disposition of God toward men, in the gift of his only begotten Son; and wherever divine regard for his children is revealed, concerning any phase of the great plan of redemption, and pressed as a reason why men should love each other, there you find the *agapa* of the Greek writers, which is here rendered "love;" and is also rendered "charity," in the apostle Paul's inimitable *epistle* of the essential element in religion, as found in the thirteenth of 1st Corinthians. It bespeaks the truly divine characteristic of soul, that loves without recompense; that self-conquering disposition that loves even where there is no prospect of love in return; or, to say the least, one that regards compassionately, tenderly, beneficently, where nothing has been received, save injuries, insults, and mockery. The same word is frequently met where the apostles describe their willingness to "spend and be spent," yea, to die, if need be, for their persecutors, rather than do them an injury. This love is noted by the same writers as the first "fruit of the Spirit," and that, too, as a fruit which begets in the Christian that heavenly disposition of soul that "worketh no ill," "thinketh no evil,"

"suffereth long, and is kind," "is not easily provoked," and "beareth all things, endureth all things." This, then, is the love that is primary in the divine nature, and when in active exercise with God's children, is indeed, "the fulfilling of the law."

Now, do we need any further commentary upon the meaning of this text, than these comparisons of apostolic writings, before we may apply the truth understandingly, and know of a surety what the Lord means to teach thereby? Then let us turn to the example of the Son of man himself, and hold up this passage in the clearer light that beams from that matchless life, and thus, add to apostolic testimony, the indisputable argument which the every-day life of the perfect Pattern gives, to this precept that fell so graciously from his lips. Every turn in the earth-life of Christ was but an exemplification of the teaching in this text. Having taught the precept of true love, and Christ-like tenderness, that shall reach the enemy as well as the friend; when the hour of trial comes, you find him ever true to his theory; and the spirit which he taught his people to possess, in order to be heirs to his kingdom, is everywhere manifested by himself; and that, too, in such a manner as to leave no doubt regarding what he requires in his followers. When surrounded by the fierce mob, thirsting for his blood, instead of wreaking vengeance upon them, you find him compassionately caring for the hurt of a wounded foe. And even when pressed to the last, he is overpowered, and nailed to the disgraceful cross, what mighty emphasis does he give to the teaching of this text, by the prayer of his last expiring breath, for the Father's forgiveness and blessing to follow his murderers. Yea, my friends, there can be no mistaking the meaning of this text, when viewed in the light that comes from the example of him who took upon himself our nature, and came into our condition, revealing God's own ideal of true manhood, and teaching us how to live. The world's highest ideals of character have never approached in beauty and loveliness this God-given pattern of man in the divine image. And it is only by the cultivation of these same characteristics, and by the possession of this same spirit of love and tenderness, that men can become true subjects in his kingdom, or enter the pearly gates of the New Jerusalem. For, "if any man have not the spirit of Christ, he is none of his."

Therefore, in accordance with those precepts that were most prominent in his teachings, interpreted by the best, yea, the *uniform* fruitage of his life, we can not avoid the conclusion, that the disposition of character portrayed in the text, is a *fundamental element of the Christian religion*. It is just this element in the spirit and doctrines of the Great Teacher, that places him pre-eminently above all other teachers, and makes him the Son of God; and it is this and only this element that makes the Christian religion a divine religion, and places it high above all others, in power and in beauty. Hence, it is upon this ground, that I press home to human hearts to day, the absolute necessity of that spirit of love, portrayed in the Christ-life, and enjoined in the precept of this text. And, furthermore, the actual possession of such a spirit determines the thoroughness of the work of grace within, and the *degree* of its possession, gives the true measure of your perfection in the Christ-character. The disciples who knew Jesus, and saw how he lived, realized the force of these thoughts. They understood the need of exemplifying this Christ-principle, in order to become his children; and, in searching the records they have left, you can not fail to see how thoroughly they were imbued with "the same mind that was also in Christ Jesus." They seemed almost like second editions of the man of Nazareth, reproducing his life and character at almost every turn. Indeed, so essential did they deem the possession of this spirit, that they discarded every other pretension to a Christian life, as of no more account than "sounding brass and tinkling cymbal," where this was wanting. Yea, more; this estimate seemed too great, even for such a one, and the whole matter was ended by declaring themselves to be "nothing," if this essential element of love was wanting. So, in perfect harmony with these teachings, the apos-

les were willing to be counted "fools for Christ's sake," until we read in their letters of "stripes," "imprisonments," "mockings," and crucifixions, meekly borne. "Being reviled," says the Apostle, "we bless;" "being persecuted, we suffer it;" "being defamed, we entreat;" yet bearing about a daily burden of soul for the welfare of their opposers. Was it not the possession of this very spirit that ensured to these men the wonderful manifestations of God's favor, and the bright glimpses of future glory, which they enjoyed pre-eminently above their fellows? Did not the opening portals of heaven reveal the glory of God, and the "Son of man standing on the right hand," to the stone-pelted martyr, because he possessed that spirit which enabled him to quietly kneel amid the mob, and pray for them, to the end that the Lord would lay not the sin of his murder to their charge? Oh, my friends, I would rather have the crowning glory of such a triumph than all the gaudy pearls of victory that deck the crowns of conquering heroes, who wade through the deadly carnage of carnal warfare. Possibly Stephen and his fellows might have fought their way out, and lost their own souls; and also the mighty conquering power of that hour's work for God would have been lost to all the ages. Nay, we must meet the issue. If the apostles were "nothing" without the "first fruit of the Spirit," this crown of the graces, then we are also "nothing," under the same law. If there could be in them no real Christian growth without that spirit of patient endurance and Christly benevolence, which was urged upon them, neither can we expect a true Christian development without the same virtues. If this love-principle is the power that is to conquer the world, and overcome the evil; if they could advance the Redeemer's kingdom in the hearts of men, only by a "faith which worketh by love," then is there no hope of our hastening the millennium except we possess these same qualities. In short, this is the only attitude for Christians to assume, and I am persuaded that it is the only power that can effectually unite men or nations; and that by this, and this only, can difficulties be effectually settled with men of the world, or discipline properly administered in the Church of Christ.

Now, let us, for a few moments, proceed to apply these principles to the work we have before us in life, and see if they do not commend themselves to our judgment, and gain our approval. We are not to suppose for a moment, that by their adoption, we shall become feeble, and yielding before prevailing evils. This did not follow in the case of Jesus, and need not with us. The Christian is expected to be firm and unflinching before every form of sin; and there is prospect of a long and fierce contest, before some of the fortified strongholds of Satan shall yield to the gentle rule of the Prince of Peace. But while this is true, there is still left to God's soldiers a choice in weapons. Let the fearful thrusts of revengeful hatred be yielded for the loving "sword of the Spirit," and revolution is already begun. Oh, how strange that it should be necessary, in this noonday sun of the Christian era, with its rays beaming fully upon the most favored part of Christendom, for men to stop and apply these principles in order to make them clear! Passing strange indeed, that men should stand in doubt concerning this truth, almost regarding it as something impossible to obey, and claim for it some general, softening, or metaphorical rendering, in order to make it available! The first great commandment is thus neglected, and misunderstood, when it has been recorded in our rule of life, for ages, that the power of God in this world is to be revealed through the development of love in the soul.

Now, I wish to declare first, in this application, that he who would arouse and enthrone men with noble desires for the best good, must first learn the use of this most wonderful power. Men may build cathedrals till they gild the very heavens with gold; erect altars, and spring the arches till they outstrip the rainbow in gracefulness and beauty; may try by the drapery and glitter of consecrated priest, and oratory of word-renowned divines, to grow in grace, and help the world up to God, and yet may never enter themselves, nor help others on, until they possess this one key to the golden

gate. After the lapse of so many centuries, in which all things have conspired to teach this lesson, and after the example of the world-Redeemer has been held up to teach men what love means, and what it will do for men, how little do they know of it! They have a faint conception of that shallow thing called love, that is born of the animal, and gives only where it is to receive again. But when will they learn of that love that is willing to be nothing in the world, suffering all things, enduring all things for the bettering of men, and the glory of God? The world is made desolate in these years, by the wars of Christian nations, by the quarrels of Churches, and feuds of communities. Scandals, born of hatred, and bred and cherished in the hearts of those representing the gospel of peace, have betimes almost overturned the car of salvation, even in the most enlightened of the nations. Jealousies predominate. Many a house is divided against itself. Men are fallen among thieves, and the priest and the Levite, in unloving sanctimoniousness, pass by on the other side. Where can you point me to the Christian society to-day, that is filled with the Christ-spirit of the text? Men say they are in the Church, when their nature is just as selfish as ever it was, just as greedy for this world's goods, just as stubborn and self-willed as when they made no pretensions. Men talk about love, and charity, and yet are just as proud and sensitive over any infringements upon their rights, as anybody; just as ready to crush an opponent, and just as uncharitable in spirit, as though they were not professed followers of the Prince of Peace. "Fight your enemy" is the watchword of Christendom to-day! Oh, how slow men are to learn the first principles of the kingdom of God!

But to return to the thought in regard to winning men. There will be no success for that one who fails to carry this spirit in his search for the lost and wandering. Sharp argument, and cutting sarcastic retort, never yet won a single soul from skepticism to the Christian faith. If you approach one in that spirit, it only puts him on his defense. You cut, and he will parry, only to be driven further from you. While argument and formal criticism are needed to confirm a view already apprehended, they have never yet been known to win an opposing soul. No good to call a man a skeptic, or an infidel, even though that be true of him; and then go at him, as though you felt yourself to be a God-appointed piece of perfection, to show him up, and scourge him in. No good, either, to start for those who wander from the fold, with a rod of vengeance, assuming that they are all wrong, and you entirely right, and with a formal, legalistic stiffness, set about to scourge them into their places. You will find that wherever either of these classes are won, it is always through the charm of some genial soul, who possesses the Christ-spirit, that enabled him to see some good, even in the worst of men; and, filled with love for their souls, was willing to take a place beside them, and admit that goodness, and lovingly lead higher. If men think they can win a sinner by ridiculing his ways, or by cutting denunciations, and unfriendly thrusts, they deceive themselves; might just as well hope to soothe an angry man by striking him. Sneers, scorn, hard denunciations, and scolding have driven many a poor soul beyond all hope of reclamation, but you scarce ever saw a soul so sunken in sin that he could not be reached by Christian kindness. Let a man see that you pity him, in his embarrassing condition, that you sympathize with him in his slavery to habit, and bondage to passion; yea, let him feel that you love him as a fellow-man, even in his degradation, and that your very soul yearns to do him good by the uplifting power of the Christ-spirit, and you have cast a ray of hope into that man's soul that will be like unto the arm of God, to steady him in his crooked wanderings, and, perchance, to lead him along the way of life to the celestial city. Men are dying around our Churches for the want of a better manifestation of this spirit of love. Oh, that we might have more of it in our families, in our Churches, and in our social and business circles. You can never drive men into the kingdom. Christ himself did not attempt this. He moved among men as a lover of humanity, and beauty sprang up wherever

he smiled. Then, from this time onward, let us remember, that the chilling sleet of a March north-easter will bring out more roses than fretfulness and scolding criticism can of Christian graces.

Once again, I want to proclaim the mighty power of this principle in the settlement of all difficulties between men or nations. You can scarcely be an active man in this world, without meeting with much to ruffle your feelings, and disturb your peace. The inconsistencies of your fellows, the want of moral backbone where it is most needed, and the consequent victories of wicked men, are sure to irritate, and vex. If you are zealous in reforms, your motives are impugned, and not infrequently is your character assailed, your religious or political principles bombarded and ridiculed. In short, you are set upon, and assaulted by angry or jealous opponents, until you feel indignant because of the insults offered. Scarcely a man living but sees such times, but has such foes. Now, the great question is, how are we to act on such occasions, and by what power shall we overcome them? The world at large answers, By brute force. The natural impulse is to strike back, give and take, parry and thrust; outwit him, by catching him in the same trap he has set for you! taunt for taunt, sarcasm for sarcasm, an eye for an eye, a tooth for a tooth! But Christ teaches men a better way to act under such trying circumstances. "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." Oh, there is a moral dignity and Christlike beauty in being calm in the midst of angry tumults, and patient under provocation, that is sure to make a man master of the situation, however embarrassing. Conquering heroes may unfurl flags of victory over many a captured fortress, and yet possess far less conquering power than he who bears within his soul the spirit of love and tenderness amid such insulting foes. You have a dispute with your neighbor. Each trying to injure the other! He talks mean about you, and so you let no opportunity pass to tell your friends how mean he is. Each gives the other a regular setting out at almost every turn. So the contest rages year after year! He injures your stock; you deface his property. Both strive to beat. Both act in an unchristian manner. You will never conquer him, and he can never conquer you. But, now stop a moment and think. Suppose you become possessed with the spirit described in the text. Going to his home, you make a clean breast of your own wrongs to him, and without even impugning his motives, or condemning his acts, you ask his pardon for your bad doings, and, offering him the hand of Christian friendship, you improve every opportunity to do him a kindness instead of an injury, and you have gained the day! You have conquered by love, a nature that never would have yielded to force; and you need never again to fear an injury from him, so long as you possess that spirit. And more than all that, you have found thereby a higher plain yourself, upon which you may stand in the perpetual sunshine of a clear conscience. I know, that, at first thought, we are apt to feel that slander and reproaches against our characters should be shown up, and put down. But men are sometimes prone to forget that he who stoys at every corner to takes care of his character, is most sure to lose it. To say the least it is futile to attempt by vehement language and hard talk, to enlist men in a good cause, or dissuade them from a bad one; and utterly impossible, by such a course, and in such a spirit, to defend or strengthen an assaulted reputation. Slander, sarcasm, bitter thrusts, can be lived down, or easily quieted by a loving spirit, but can be fought down, never, never. If you search human history, you will find that wherever differences have been most successfully and permanently settled, it has come by this spirit, and that wherever true reform has set its progressive march, the spirit of Christian kindness has planned the work and led the men. Under the withering blight of hatred and revenge, men's lives are blasted, and the peace of communities is broken. Then there follows a long dreary winter of rigid isolation, until the church reaches the chilling temperature of an ecclesiastical ice-house, and society a perfect bedlam of discord; and so for generations. Now, let the warmth and light of a true

[Continued on the last page.]

Daytona, Florida.  
DAVID D. ROGERS, CIVIL ENGINEER.  
U. S. Deputy Surveyor for the Dist. of Fla.  
DAYTONA, Volusia Co., Fla.

Westerly, R. I.  
MAXSON & CO., BUILDERS.  
DEALERS IN LUMBER.  
Successors to C. MAXSON & CO.

T. CLAWSON, TAILOR.  
CLOTHES, CLOAKINGS, AND TRIMMING.  
Samples sent by mail.

L. BARBOUR & CO.,  
DRUGGISTS AND PHARMACISTS.  
No. 1, Bridge Block.

B. CLARKE,  
DEALER IN FURNITURE OF ALL KINDS.  
Orders by mail promptly filled.

F. STILLMAN & SON,  
MANUFACTURERS OF FINE CARRIAGES.  
Orders for Shipment Solicited.

N. DENISON & CO., JEWELERS.  
RELIABLE GOODS AT FAIR PRICES.  
Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.  
GEORGE GREENMAN, President, Mystic Bridge, Ct.  
A. PLATT, Recording Secretary, Westerly, R. I.  
E. MAIN, Corresponding Secretary, Ashaway.  
C. B. UTTER, Treasurer, Westerly.  
All contributions for missions, and communications relating to financial affairs, should be sent to Treasurer. Reports of labor, and other communications intended for the Board of Managers, or for publication in the Missionary Department of the RECORDER, should be sent to the Corresponding Secretary.

Ashaway, R. I.  
THOS. A. BARBER,  
DRUGGIST AND PHARMACIST, AND DEALER IN  
Dry Goods, Boots and Shoes.

LANGWORTHY & CO., GENERAL STORE  
Books, Hardware, and Glassware, a Specialty.  
Send for Catalogue of Garden Seeds.

I. WELLS,  
Maker of Fine Carriages and Wagons.  
New Milton, W. Va.

UTHER F. RANDOLPH, Dealer in General  
Country Store Merchandise and Produce.  
Successor to L. F. RANDOLPH & BRO.  
Chicago, Ill.

RDWAY & CO.,  
MERCHANT TAILORS.  
205 West Madison St.

STILLMAN BAILEY, M. D.  
3034 Michigan Avenue.

FREDERICK D. ROGERS, M. D.,  
D. R. U. G. I. S. T.  
2406 Cottage Grove Avenue.  
Office and Residence, Hyde Park.

B. COTTRELL & CO. CYLINDERS PRINTING  
PRESSES, for Hand and Steam Power.  
Factory at Westerly, R. I. 112 Monroe St.

Walworth, Wis.  
A. WALTERS,  
PATENT HAY ELEVATORS AND CARRIERS.  
Best in use. Agents wanted.

D. READ,  
DRUGS, GROCERIES, DRY GOODS, &c.  
Milton, Wis.

PROF. N. WARDNER WILLIAMS, MUSICAL  
DEPARTMENT, MILTON COLLEGE. Piano, Voice  
and Harmony, &c. Send for circular.

V. H. CORY,  
DEALER IN  
Dry Goods, Groceries, Boots & Shoes, Crockery, etc.

W. CLARKE, DEALER IN BOOKS,  
Stationery, Jewelry, Musical Instruments,  
FANCY AND HOLIDAY GOODS. Milton, Wis.

DAVIS BROS., MANUFACTURERS OF  
HAND AND POWER PRESS AND SHEARS.  
SHEARERS AND AXEL-SETTERS. Circulars.

V. P. CLARKE,  
REGISTERED PHARMACIST,  
Office Building, Milton, Wis.

Minnesota.  
WILLIS AYRES, PHOTOGRAPHIC ARTIST.  
COPYING IN INDIAN INK, OIL, CHAYOR, &c.  
Dodge Centre, Minn.

Kansas.  
GRIFFIN & SON,  
DEALERS IN DRUGS AND GROCERIES,  
Nortonville, Kansas.

The Sabbath Recorder.  
PUBLISHED WEEKLY,  
BY THE  
AMERICAN SABBATH TRACT SOCIETY,  
— AT —  
ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.  
Year, in advance, \$2 00  
Orders to foreign countries will be charged 50 cents  
additional, on account of postage.  
If payment is delayed beyond six months, 50  
cents additional will be charged.  
No paper discontinued until arrearages are paid.  
Orders to be sent to the publisher.

ADVERTISING DEPARTMENT.  
Transient advertisements will be inserted for 50  
cents an inch for the first insertion, and 25 cents an  
inch for each subsequent insertion. Special con-  
ditions made with parties advertising extensively, or  
for long terms.  
Legal advertisements inserted at legal rates.  
Special advertisers may have their advertisements  
changed quarterly without extra charge.  
Advertisements of objectionable character will  
not be admitted.

JOB PRINTING.  
This office is furnished with a supply of jobbing  
material, and more will be added as the business may  
require, so that all work in that line can be executed  
with neatness and dispatch.

ADDRESS.  
Communications, whether on business or for  
miscellaneous purposes, should be addressed to "THE SABBATH  
RECORDER, Alfred Centre, Allegany Co., N. Y."



Missions.

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

FIFTY-TWO children were in attendance at the Chicago Mission school last Sabbath, (Aug. 5th).

We are glad to be able to announce that Pres. W. C. Whitford, of Milton, Wis., has accepted an invitation to preach the Annual Sermon before our Society, at its next Anniversary.

A LETTER from Harvard, Neb., says: "Quite a severe hail-storm has been through this vicinity, doing considerable damage to crops. . . . We feel more and more the need of some one to help us occasionally, and hope and trust that in the near future our number may be increased, and we become self-supporting." Our brethren there hope to have a visit from Bro. John T. Davis, of Long Branch, in September, when they can use the school-house which is now being repaired.

We acknowledge with thanks, the receipt from Bro. D. H. Davis, of calendars, sheet tracts, illustrated leaflets, and a Sabbath tract in Chinese, and of the Report of the Fourth Annual Meeting of the Chinese Religious Tract Society, held in Shanghai, May, 1882. We will send a copy of one of the Chinese publications to any pastor, superintendent, or missionary, one for each Church or school, upon application, in the order of the requests, and as long as the publications hold out.

It is said that Mohammedans are exhibiting, in an unusual degree, the spirit of earnest and comprehensive propagandism; and that they have abandoned the sword of former years, and purpose to spread their faith by means of schools and missionaries. And Bishop Ramendi, of Hong Kong, China, says that the Catholic mission there took four hundred thousand Chinese children last year, and is bringing them up in the Roman Catholic faith. What powerful motives these facts suggest for pushing forward with redoubled zeal the work of Protestant missions.

SOME one has kindly sent us a copy of the Chautauqua Assembly Herald for August 1, 1882, which contains several addresses, presented to the Chautauqua Foreign Mission Institute, on Sabbath-day, July 29th, upon the following subjects: Why do I go back to India? Missionary work of Canadian churches; Baptist missions; Methodist Episcopal missions; Missionary work of the United Brethren in Christ; The field, force and work of the American Board; Presbyterian missions; Evangelical Lutheran missions; Foreign missions of the Southern Baptist Convention; Self-supporting missions; Women's Foreign Missionary Society; and foreign missions of the Reformed (Dutch) Church in America.

Of the success of the mission work of the Reformed Church in America, in India, we have the following instance:

"Rev. Jared W. Scudder, M. D., of Vellore, in the Arcot Mission, last year received a request that one of the best and largest native schools for boys, in Vellore, be taken under the care of the Mission." This was a wonderful step in advance. Soon after this request was followed by another from a number of native gentlemen of Vellore, of the highest castes, asking that the Mission would establish a school for their daughters. It was a great result to receive the popular boys' school, but the request to teach the high caste girls, so carefully and jealously secluded, even from the majority of their own race, was wholly unexpected, and a tribute to the worth of our missionaries, of the highest value. Only a few years ago our brethren in India were despised and hated by these native gentlemen."

And of the opportunities medical dispensaries afford for spreading the gospel, the following:

"A congregation in the morning of three hundred souls in the dispensary-room and on its verandas, is an opportunity often enjoyed and improved. The gospel is preached to all these attendants, and tracts, leaflets and cards, with precious texts, are distributed generously among them. The institutions have a great effect in removing the spirit of suspicion, opposition and hostility, with which the mission was regarded a few years ago, and in securing for the mission the good will of all classes of the people. The patients come often from remote villages, which it is impossible for the missionaries to visit, and carry home with them a knowledge of the vital truth of the Word of God. It is not uncommon to hear that these patients have renounced idolatry and induced others to imitate their example, and with a little company of their neighbors, are wor-

shipping God as well as they can with their limited knowledge."

CORRESPONDENCE.

MILLPORT, Potter Co., Pa., June 7, 1882.

Dear Bro. Main,—I am hanging on here yet. I preach at one of the Hebrons Sabbaths, and much of the rest of the time I am here. Quite a number have professed religion. The congregations are large and generally attentive. The hurrying season of the year, infidelity, spiritualism, no church, no nucleus around which to gather, and most of all, whisky everywhere, and every way, makes civilization an up hill business. Think of the people in Ashaway or Alfred shooting at the mark, Sabbath, while on the way to church, and you can form some opinion of this place. But I see improvements in several directions. It seems that less than half as much more would revolutionize the whole valley. But you know how hard the last fourth of conversion comes. Hebron Church is doing as well as ever. Hebron Centre is doing the best I ever knew it to do. The church and Sabbath-school seemed to lack just what Bro. Hemphill is doing. Yours of the 19th ult. is received; will go on with the work a while yet. Pray for us.

H. P. BURDICK.

THE THIRD CHURCH MONTHLY CONCERTS.

BY EMMA L. BURNETT.

It was too bad. The majority of the Third Church people had the same prejudice against missionary meetings that so many others have. But then there were reasons why this meeting was not very attractive. The sexton, finding that so few attended, had adopted the plan of lighting only the gas burners on one side of the room. Then the young, fresh voices having deserted the ranks, the singing would drag. When the pastor, following the usual plan, asked "some brother to lead in prayer," those who generally took part in this service would, on missionary evening, sit and look at each other, until finally old Mr. Mason, who could not be heard at all, or Mr. Lindell, who "prayed allround" and shot wide of the mark, would rise and volunteer. The only redeeming feature of the meeting was the pastor's remarks, and these sometimes lost their effect by being—too long!

"It is up-hill work!" sighed the weary pastor, who had taken a couple of hours out of his busy day to arrange and think over the materials he had collected, during the month for this meeting, and then gone and poured out his earnest convictions and fervent thoughts to just thirty-five people—the half of them apathetic.

Fortunately Rev. Mr. Colvin had a "foreign missionary" for a wife.

"Don't you think," she said, taking off her bonnet and smoothing out the ties, "that something could be done? Perhaps if some new measures were adopted—" and then she hesitated.

"What new measures?" asked her husband, a trifle sharply. "What more can I do to create an interest in missions? You know I take infinite pains with my lectures."

"Oh, I know that," she replied gravely, nodding her head at the fire.

"I can not get a missionary to come every month, and they do not appear to be very acceptable to the people, anyhow. So, what can be done?"

"Oscar," said his wife, after a short pause, turning her bright, earnest, hazel eyes from the fire to his face, and speaking very emphatically, "if I were you I would try an out-and-out new plan. I would make the monthly concert all over again."

"What would you do?" he asked smiling at her intensity. He knew from the moment she insinuated "new measures" that she had been thinking the matter all over, and had a plan about it. She was a woman of "plans."

"Why, in the first place, I'd come down off that platform, and from behind that clumsy desk, and I'd put the little table and a chair in the middle aisle and sit there. Then I'd make Robert light all the gas. Then I'd give out little bits of hymns—I mean a verse or two at a time. The best way to sing at missionary meetings is to sing little and often. And I'd mix up metres more; that is, I wouldn't give out all of 'Jesus shall reign' to be sung to Park street, and a few minutes after all of 'Great God! whose universal sway,' to be sung to Stonefield. Then I wouldn't do all the reading myself. This evening, for instance, you read extracts from the Foreign Missionary, the Presbyterian, and Professor Christlieb's new book. Of course, you are the best reader there, and all that; but people listen with more interest, somehow, if different ones read. Don't you think it would be a good plan to ask some of the gentlemen to read certain items? And O!" she exclaimed, talking very fast as ideas crowded upon her, "wouldn't it be a good way—something new, you know—not to make all your remarks at one time, but scatter them along just after the readings, just where they fit in? And another thing"—more slowly now, and rubbing her hand up and down his coat-sleeve—"of course, I don't know whether it could be done, but if it could perhaps people would like it. Of course, I am not speaking for myself, it's what other people seem to think, and may be it might be well to try."

"Well, well, what?" said her husband, half impatient, half amused.

"Well, then, don't you think you could put it all in an hour?"

"You mean I talk too long?"

"Well, you know some people never like a meeting, a missionary meeting particularly, to go a minute over the time."

"If I venture on this 'new departure' which you suggest," said the minister, after some meditative stroking of his whiskers, "you must help me."

"O, I will. I'll save papers and magazines for you to look over, and I'll interest our auxiliary ladies. Perhaps some of them would read something. Would it be very un-Presbyterian? If you like, I'll speak to the organist, and get him to have a choir of young people there to lead the singing."

So she went into the matter, heart, soul, and brain, as she always did, and being one of those "popular" minister's wives, her suggestions were never viewed as interference, but were gladly received. The organist thought the plan of going into the Sunday-school for a choir a good one.

"How many shall I get?" he asked. "A double quartette?"

"O, half a dozen quartettes, if you can get them. The more who are willing to come and sing, the more there will be at the meeting."

"O!" he said, in a tone of enlightenment. She carried the same plan into action in another direction.

"Don't you think it would be a good idea," she asked her husband, "to have the Scripture reading in detachments? That is, you read a short passage, and then have a verse or two read by one gentleman, a verse or two by another, and so on."

Mr. Colvin had a way of reading selections; not just a solid chapter.

"They would not know when to read unless I would call on them by name, or had a previous arrangement."

"Have a previous arrangement. You pick out the passages you want read, and get Harry Gleason to hand them to some of the gentlemen as they come in, and explain the matter to them."

"Harry Gleason! why he never comes near any of the meetings."

"That's the very reason I would ask him to do it."

"He will not do it."

"You'll see."

Mrs. Colvin was right. Young Mr. Gleason, evidently flattered by being picked out for the service, readily consented, and arranged the matter so that each one knew exactly when to read.

When it drew near the time of the meeting, Mr. Colvin made a judicious selection of missionary items and short articles, and settled by asking certain persons to read them.

"I suppose it will do just to hand them out before the meeting begins," he suggested.

"I think it is a better plan to let people have the magazines and papers lying around the house a few days," his wife said; "then the family and visitors see and perhaps read them. I never lose a good chance of getting a missionary document of any kind into a person's house."

"I really did not know you were possessed of so much finessé."

"What's the use," she replied, argumentatively, "of only killing one bird with your stone when you might just as well kill two, or half a dozen?"

The pulpit notice of the monthly concert was not particularly emphasized, though perhaps it was given out more forcibly and buoyantly than usual, but there were so many people "in" the affair that it had been very thoroughly talked over. The result was the large lecture-room was very well filled—a thing that had never been known upon any similar occasion. The young ladies' Band had loaned their map of China; also some beautiful mottoes to hang upon the walls. It was while the "wise hearted women" of the church were making these arrangements that Mrs. Hadley exclaimed, "I've the greatest mind in the world to bring my scarlet geranium and put it on the table. It is in full bloom and will look splendidly!"

The very thing! When women have anything to do with these matters they always bring in mottoes and flowers. So, behold the room on Wednesday evening, thus decorated, brilliantly lighted, and people coming in "almost in droves," as Fanny Hadley said. The choir were so interested in their rehearsals that they concluded to practice one or two pieces to sing while the people were coming in—"just as the Moody and Sankey choir used to do." So "Gospel Bells" and "Will Jesus find us Watching?" greeted the ears of the assembling congregation. The meeting was a grand success. The Scripture reading "in detachments" was attentively listened to, and when the young ladies' Band rose in a body and read, or rather recited the last passage, it was a surprise, but not at all an unpleasant one. Neither did the feelings of any one appear to be hurt when Mrs. Jones read a little extract from the Presbyterian and Miss Hodge one from Woman's Work. The pastor guided the meeting, making comments on what was read, enlarging somewhat upon certain points, calling for two or three brief prayers, giving out a verse or two of familiar hymns, and closed the exercises promptly at 9 o'clock.

"What a good meeting!" "I didn't know a missionary meeting could be made so interesting," were some of the numerous exclamations to be heard on all sides.

"It was just like an anniversary or semi-annual meeting," said ecstatic Mrs. Duncan, "only there were men and boys in it!"

The meetings thus favorably inaugurated are still kept up, and constantly increase in interest. It is surprising the number of good suggestions which are made by people

who never took any interest in the matter before. One suggested having a missionary map always on the wall, so that it would be before the eyes of every one a whole month. This was adopted. Another thought it would be a good idea to have the topic of the forthcoming meeting placed conspicuously in the vestibule up stairs; then Christians who attended Church but not prayer-meeting, might know what was going on, and perhaps be induced to come. Then it got to be an understood thing that the choir would assemble early and sing familiar missionary hymns, and that all were invited to join in the singing as soon as they took their seats. This swelling chorus always has rather a thrilling effect.

It is needless to state that all this was a good thing for the Third Church. Every one knows that if a Church wakes up on missions it wakes up in every other way, and though there are yet in the congregation some of these anomalous Christians who "don't believe in missions," their number is gradually diminishing.—Presbyterian.

THE CHINESE LANGUAGE.

The Chinese language is so different from our own that it may be difficult to give the children any idea of it. With us, you know, we have twenty-six letters, each representing a sound, and, having learned these letters, we can combine them to make any word. But, in the Chinese, each word is uttered by a single movement of the organs of speech, and expresses a complete idea by itself. Of these simple words there are about four hundred and fifty; but, by varying the accent of many of them, an entirely different meaning is given, so that really their number should be reckoned as twelve hundred or more.

The words have no change of form to express their relations to each other, but their meaning is affected by their place in the sentence. For instance, *ta* in one place means "great;" in another, "greatness;" in another, "to be great;" and in another, "very."

Some ideas are expressed by putting several words together. Thus, for "people," the Chinese would use words meaning "multitude man;" for son, "man-child;" for the best man, "a hundred man good."

The spoken language varies very much in different parts of China. People who live only one or two hundred miles apart can not talk with each other without an interpreter. But the dialect called the Mandarin is the language of the court and of literature, and is spoken by the educated throughout the empire, though utterly unknown to the common people.

The Chinese written character is everywhere the same. It gives a kind of picture of the thing expressed, and therefore there must be as many of these pictures as there are things. The number of these written words is said to be fifty thousand; but in reality there are many more, as some of their words are formed by combining two or more simple pictures to represent a new idea. For instance, the picture for the sun and that for the moon put together mean light; mouth and bird mean song; folding doors with an ear between them mean to listen. In the oldest writings, the pictures look like the things represented, but in the course of time they have become so changed that they can not now be recognized. Hence, to learn to write is a great tax upon the memory; and not one man in twenty in all the empire can read this written language.

The earliest missionaries translated the Bible into this language, but you see it can not be of much use to the common people. So the missionaries of our day try to give it to the people whom they teach in their own dialect. In Ningpo and vicinity, the missionaries have used our own alphabet for this purpose. In Swatow, they have a kind of accommodation of the book-language, but made so simple that those who are educated in the mission schools can learn to read it with comparative ease.—Helping Hand.

A GIRL'S IDEA ABOUT MISSION WORK.

Dear Sue,—I must write and tell you about our missionary meeting. Now, I suppose you open your eyes in wonder at the idea of my belonging to a missionary meeting. You remember the talk we had the last time I was at your house about missionaries and mission work, and how we both declared we never would be the one or have anything to do with the other. Well, I have changed my mind, and I want to tell you how it is. You heard about the girls of our church sending off a box to a home missionary's family last winter. After that was sent off, Miss Eliot asked the girls to meet and organize into a regular society or band, as we call ourselves. I laughed at the idea of us girls belonging to a mission band, just as though we would be able to do anything. But when the day came for the meeting I thought just out of curiosity I would go, and after all we had a real nice time; but then I thought that wasn't doing any work. But we elected officers; and I just laughed at the idea of Jennie Curtis being secretary and writing reports, as Miss Eliot said she must do. At the next meeting we had a letter read from a lady missionary, who wanted us to take one of the little girls in her school, that is, to clothe her for a year or as much longer as we liked; and we all thought that was just the thing. It was real nice to think of the little girl (Leila) as our little girl. I can't begin to tell you all we do and have done, and what nice times we have; but I can tell you we have done something, and the teacher who has charge of Leila thinks so too. She writes real nice letters to us.

And besides all the other things we have sent before, you ought to have seen the Christmas box we sent—almost everything you can think of that a little girl would want. We each gave something. You know we spend the time at our meetings sewing on the clothes we have to make for Leila, and Miss Eliot or one of the girls reads to us; and some days we all prepare a little paper or tell what we know about some mission field. I can't tell you any more now about our band, but I do want to tell you that I don't think any more as I used to about mission work. I like it, and would do all I could to help it along, and I should like to go as a missionary when I get older; and I owe it all to the starting of our mission band. Now, Sue, why don't you start one, or get some of the young ladies of your Sabbath-school to start it, and get the girls interested? You won't find it hard work; and I think you and a good many others will change your minds about mission work. You start one, and I will help you all I can. Your loving friend, HETTIE.

SYRIA AND PALESTINE.

The population of Syria and Palestine is said to be 2,076,311, of whom 1,000,000 are Muslims. And the following summary of statistics is interesting and encouraging:

Foreign laborers, male.....	81
Foreign laborers, female.....	110
Native laborers, ordained.....	7
Native teachers and catechists.....	375
Native female teachers.....	166
Native Bible women.....	33
Preaching stations.....	140
Organized churches.....	26
Church edifices.....	39
Protestants.....	6,881
Average congregations.....	6,690
Communicants.....	1,693
Received in 1881.....	209
Number of schools.....	302
Pupils, male.....	7,475
Pupils, female.....	7,149
Total pupils.....	14,624

"During the year 1881, there were issued from the American press in Beirut 15,715 copies of the Scriptures, every one of which was sold." Twenty-three thousand other books and tracts were also sold during the year. The number of pages printed was 18,041,600, and the whole number of pages printed from the beginning at the Beirut press is 224,754,417. There were also printed and distributed during the year, 154,000 copies of periodicals, religious and scientific. The number of persons received into the churches during 1881 was 181, a larger number than ever before in one year. The congregations show an increase of 900 during the year, and the enrolled Protestants an increase of nearly 800."

THE Chinese Religious Tract Society printed last year 2,019,000 pages; the Shanghai Auxiliary 212,000; and the Shansi Auxiliary 951,000, making a total of 3,182,000 pages of Christian literature. The following are some of the titles of tracts: True Happiness; Trusting Heaven; Brotherly Love; The Prodigal Son; Rum and Opium; The Sower; and The Sinner. From the Report of the Treasurer, D. H. Davis, we make the following abstract: Balance from last year, \$1,063 10; total receipts, \$441 72; expenditures, \$1,328 36. The following interesting extract is from the Secretary's Report:

"Though as ignorant of their own country as of others and of all science, politics and history, and of almost all that is transpiring in the world, yet the Chinese are a most interesting people, possessing great vitality, energy and enterprise. They are a hardy race, unlike the frail people of the Pacific Islands whom they are so rapidly supplanting. They are leaving their own overcrowded cities and emigrating in great numbers to America, the East and West Indian Isles, and South America. Whether we consider the immensity of its population, its extent of territory, the variety and great value of its products, its mineral wealth, the industry, shrewdness, and natural intelligence of its people, its wonderful literature and the ease with which we may communicate the truths of Christianity, through the medium of the written language, we must acknowledge the Chinese are at the same time one of the most remarkable and one of the most interesting heathen people in the world. They are, as it were, groping in the dark; feeling for the best method to secure the independence of their country and develop its wonderful resources. They are pushing forward their development as rapidly as possible, and in the near future, are destined to play an important part on the world's stage. Hence the importance of bringing them under the power of the gospel."

THE future interests of the church and of society require careful attention to female education in Northern Mexico. There the contact of two types of civilization will occur as the two republics are brought more nearly together, and the foundations of pure and enlightened domestic life now being laid can not be overestimated. It is the influence of Protestant Christian homes which, more than almost anything else, has made our own country to differ from its neighbor.

IN Japan, there have recently appeared three tracts aimed at the growing power of Christianity—one of which opens by saying that Christianity is spreading like fire on a grassy plain, so that in capital and country there is no place where it is not preached.

Education.

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

"Let us

THE S

BY JAME

The purpose with any vocation will be success. The scholar is the perfection of moral nature, for the ment of these faculties of the capabilities of are few of us who are. When one of how long he intended replied, "As long as grow wiser and better, perhaps the most known, attributes edge to the fact that inquire for information as a rule to conversations on those top particular professions said but few can nence, all should be it, that in the effort

The road the student of pleasure, is full of assiduous seeker a delve into many a five tive traveler through to toil over the com to climb, by new mountains, to repose the grand solitude. Thus a man will with the blunderb own, than with the invention. You recules was preparing exploits, each one some weapon of def cury furnished him bow, but a club Nemean Grove did all the rest. Tho dictator of the wor scholar should aim will do much for h more. Man-think by his instruments, directly, his time is in reading the thoughts. But the means of culture, by all men. Indee less teacher, and a university. In slo have been won by corner of his brain in these days of k mands the intense thinking faculties. It is a principle is stronger than th is no stronger that this be so, as you v hooves us as schol the weakest part as aim of the scholar ment. Discipline the secondary consi ting forth of men knowledge obtain mind. The prima then, is to learn himself, to origina ent thought. Th magazine, but a p tual power. A training is neces true scholar shoul of the times incre not, he resembles his customers h ratio to his supply in order to supply milk hydropathic to accomplish all plicity of care and he must be dilige His motto shou hness.

From the sacred exhale blessings cupation of life. dew of heaven. was born, Philip much that a son happened to be b ble. We should that we live, as th dependence and s ours, whose activ tense, where pu that you can as



Education Department.

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

"LET THERE BE LIGHT."

THE SCHOLAR'S AIM.

BY JAMES R. JEFFREY.

The purpose with which one enters upon any vocation will largely determine his success. The scholar's aim among other things, is the perfection of physical, intellectual, and moral nature, for the most complete development of these functions, and the fullest use of the capabilities of his being. But there are few of us who can boast of literary leisure. When one of Plato's friends asked him how long he intended to be a scholar, he replied, "As long as I am not ashamed to grow wiser and better." Mr. Locke, perhaps the most happy combination of the scholar and Christian the world has ever known, attributes his great store of knowledge to the fact that he was not ashamed to inquire for information. He laid it down as a rule to converse with men of all occupations on those topics that constituted their particular profession. Although it may be said but few can gain the goal of eminence, all should be stimulated to strive for it, that in the effort they may make progress.

The road the student travels, though full of pleasure, is full of toil. It becomes him, assiduous seeker after costliest gems, to delve into many a field, patient and inquisitive traveler through the empire of thought, to toil over the common and dusty highway, to climb, by new paths, the delectable mountains, to repose in quiet meditation in the grand solitudes of the Valumbrosas. Thus a man will often accomplish more with the blunderbus of thought, if it be his own, than with the Minnie rifle of another's invention. You remember that when Hercules was preparing to achieve his wonderful exploits, each one of the gods gave him some weapon of defense; for example, Mercury furnished him a sword, and Apollo a bow, but a club which he cut from the Nemean Grove did him more service than all the rest. Thought, be assured, is the dictator of the world, and this is what the scholar should aim to develop. Knowledge will do much for him, but thinking will do more. Man-thinking must not be subdued by his instruments. When he can read God directly, his time is too precious to be wasted in reading the transcript of another man's thoughts. But the value of books, as a means of culture, is at this day recognized by all men. Indeed, a good book is a voiceless teacher, and a good library is a virtual university. In slower times, success might have been won by the man who gave but a corner of his brain to the work in hand; but in these days of keen competition, it demands the intensest application of the entire thinking faculties.

It is a principle in mechanics that nothing is stronger than the weakest part. A chain is no stronger than the weakest link, and if this be so, as you will doubtless admit, it behooves us as scholars to see well to it that the weakest part is a strong one. The highest aim of the scholar is discipline and development. Discipline is the primary acquisition, the secondary consideration. It is the putting forth of mental effort, and not the knowledge obtained that disciplines the mind. The primary business of the scholar, then, is to learn how to think, to think for himself, to originate sterling and independent thought. Then will he be not a mere magazine, but a perfect battery of intellectual power. A serious, solid, intellectual training is necessary to form a man. The true scholar should improve as the demands of the times increase upon him. If he does not, he resembles the milkman, who, when his customers have increased in an inverse ratio to his supply on hand, finds it necessary, in order to supply the demand, to treat his milk hydropathically. In order, however, to accomplish all things, amid the multiplicity of cares and duties of a scholar's life, he must be diligent, "redeeming the time." His motto should be, "Nulla dies sine linea."

From the sacred fountains of wisdom shall exhale blessings to descend upon every occupation of life, fructifying like the genial dews of heaven. When Alexander the Great was born, Philip thanked the gods not so much that a son was born to him, as that he happened to be born in an age with Aristotle. We should not be so much thankful that we live, as that we live in a land of independence and scholars. In a country like ours, whose activities are so various and intense, where public virtue is so universal that you can scarcely find a man afraid or

unwilling to assume any responsibility, it is the more important to see to it that learning lose none of its honor; and in order that it should not, the scholar should cultivate the best spirit, and never forget that his mission is sacredly connected with every other. If he has no higher aim of life than to sit down and await fortune and honor to come to him, he has failed to play his part on the stage of action. The true scholar should be recognized without a label. What aim can the scholar entertain more noble, than that his influence shall be on the side of right, since it is not circumscribed by lines of latitude and longitude, nor limited by the lapse of time. It is diffusive as the light and penetrating as the lightning. He should aim to radiate light in every direction—a light that is not only reflected from the countenance of childhood with more than auroral beauty, but that gilds the face of nature herself with almost primeval loveliness. What can be more beautiful than to study with patience, bringing the fruits and laying them at the foot of our Alma Mater, ever remembering that the scholar's aim is to repair the ruins of our first parents, by regaining to know God aright, and be like him, as we may the nearest, by possessing our souls of true virtue, which, being united with the heavenly grace of faith, makes up the highest perfection.

Sabbath Reform.

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

SABBATH MORNING.

BY REV. W. H. BLACK, Late Pastor of Mill Yard Church, London.

Thrice happy morning, hail! The day that God hath blest! O may we never fail To keep its holy rest. It brings us to our Father's house, And bids us pay our humble vows.

To thee, our God, to thee, We render thanks, and pray; By mercy spared to see Another Sabbath day; Before thy throne we lowly bend, And to thy word of truth attend.

May peace and hope abound In every faithful heart; And may the gospel's sound Fresh life and joy impart. Thus, Lord, our fellowship with thee, And with thy blessed Son shall be.

FORWARD, MARCH.

Under this stirring heading, the following hopeful and vigorous article appeared in the editorial columns of the Sabbath Memorial, of London, under date of April, 1882. Rev. Wm. M. Jones, its editor, and pastor of the Mill Yard Seventh-day Baptist Church in London, is doing a noble work there on the old fields of Seventh-day Baptist influence, the home of our denominational pilgrim fathers. May God abundantly bless him and his work there:

News reaches us weekly of the steady increase of Sabbath-keepers in England, Switzerland, the Netherlands, Sweden, Norway, and the United States. More than a thousand converts to the Sabbath were reported in 1881. Is it too much to expect that this year will add a gain of fifteen hundred or two thousand? A large amount of Sabbath-tract literature is being spread abroad by means of the post and tract distributors. The number of periodicals issued in behalf of the Sabbath is thirteen—namely, six weekly, six monthly, and one quarterly. While the religious public, generally, seem to continue in a sound sleep on the question, many are awaking to oppose our efforts, or to sound an alarm, and by various artifices to turn the attention of the people away from the true issue. In California, one of the Seventh-day Adventist brethren has been arrested for breaking the Sunday law. The enemies of the Sabbath are greatly divided as to what to do with their victim. Some cry one thing, and some another. The agitation of religious liberty for our people in Pennsylvania is to be renewed with increased vigor. In the matter of obtaining exemption from the penalties of the Sunday law, Seventh-day Baptists have hitherto succeeded in the States where they have tried—in seventeen or eighteen, we believe—and they are not the people to be satisfied with the present one-sided state of things in Pennsylvania.

The Religious Amendment party in the United States are pressing their work to completion—that is, as we believe, to a successful failure, for the people of that country will never be persuaded to submit to a union of Church and State which this Amendment means. It is no prophecy to state that 2,500,000 Baptists and their communities, and millions of the foreign element, will not permit themselves to be inveigled into that man-made theocratic trap that has for so many centuries debauched true religion, and sent to prison and death unknown millions. However, it is a little odd that, while here, in the Old World, nations are casting off religious despotism; in the New World, the latent members of New England Puritanism, in the days when it was a sin for a mother to kiss

her babe on Sunday (I) are being stirred and exposed with an intense longing for human fuel. Will they get it? No!

On the Sunday question, pure and simple, there is much agitation, with more than the usual amount of diversity of opinion, showing that Pilate and Herod are not much disposed to make friends over Constantine's Sunday.

Dr Collyer, New York, says, "Open the libraries." Rev. Mr. MacArthur, Baptist, says, "Don't open them; it is bad to desecrate the Sabbath."

The New York Tribune announces a new book on the "Sunday Question," of a liberal character, by Dr. Bacon. Well done, we say, for New England. We have just received a pamphlet, containing a lecture on the Sunday Laws, by the Rev. A. H. Lewis, A. M., which he delivered recently before a popular assembly at Chautauque, New York—the American Jerusalem of Sunday-schools. An important item in this agitation is the publication of 52,000 copies, monthly, of the Outlook, by the Seventh day Baptists. These are being sent to every minister in the land. The Tract Society intends soon to increase the issue of this pioneer Sabbath sheet to 100,000 copies.

Some idea of the agitation of the Sunday question in England will be gathered from various articles published in this journal. During eight months past, the South Wales Press, Llanelli, has opened its columns to the discussion of Sunday and Sabbath. Forty-seven articles have appeared in that paper, twenty-six of which have been on the right side of the question.

Our special thanks are due to the editor of the Press for allowing the insertion of so many articles from the pen of a Seventh-day Baptist.

In conclusion, we trust that unceasing prayer and watchfulness, and activity, will characterize all our proceedings. We should be strong, and gird ourselves like men. We are battling for religious liberty and Bible truth; and the Lord being on our side, the Sunday and its laws must, ere long, give place to his Sabbath, pure and simple, and unsupported by any Gentile Uzzah, (I Chron. 13: 9); for acceptable Sabbath-observance must ever depend upon the persuasive power of the gospel.

THE OBLIGATION TO KEEP SUNDAY.

After demolishing the Sabbath of the fourth commandment, as he supposes, Mr. Litch proceeds to speak of the obligation to keep the first day. The drift of his remarks upon this may be seen from the following brief extracts:

"Neither Christ nor his apostles ever enjoined such an ordinance to be observed by his followers. . . . Its only sanction, so far as known, is found in the all-comprehending law of love, and the importance of such a day of rest and worship. . . . It was, of course, a voluntary observance. . . . A weekly rest is essential to human welfare. . . . highly promotive of good morals in the community. The obligation . . . grows out of the oft-enjoined duty of being 'subject to every ordinance of man for the Lord's sake.' . . . Even if they [Sabbatarians] feel bound in conscience to keep the seventh day, they, as law-abiding citizens, should respect the law of the land while it is law. They have a perfect right to use all moral and political means to change the law, but have no moral right to violate it."

This is a large conclusion to come to from so small premises—that Christians have no moral right to work on Sunday—especially since "the liberty of the new covenant on the subject is, 'One man esteemeth one day above another, and another esteemeth every day alike. Let every one be fully persuaded in his own mind.'" Let him regard the day or not, as he chooses.

But "a weekly rest is essential to human welfare." If that is so, I think the Lord knew it before he abolished his Sabbath, and left us without any. And if unanimity is essential—if it is "to the scandal of society" for each individual to choose for himself the days on which to labor and on which to rest, I think the Lord knew that also; and this would be a good reason why he should appoint the particular day. "The Sabbath was made for man;" and when the Lord made the Sabbath, he appointed the day on which he rested as the day on which man should rest. Since man needed just such a day of rest and worship, what good reason was there that he should abolish it, and leave the world to the confusion of a "voluntary observance," "to the scandal of society and annoyance of their Christian neighbors?"

It seems a little strange that men who can see no moral obligation to keep the Sabbath which God sanctified, can create a moral obligation to observe a day which men have put in its place, and which, as they admit, God never commanded. Had the men possessing this rare faculty lived in the day when Nebuchadnezzar set up the image in the plains of Dura, they could have taught those stubborn Hebrews their moral duty, and saved them from the fiery furnace. The king had substituted an object of veneration in the stead of the living God, whose commandment forbade it; like as a human Sabbath has been put in the place of the one divinely commanded. Shadrach, Meshach, and Abed-nego might have been told that even if they felt "bound in conscience" to worship the true God, yet they, as law-abiding citizens, should "respect the law of the land while it is law;" that they had "a perfect right to use all moral and political means to change the law, but no moral right to violate it;" that they committed "a moral wrong in violating the law of

the land." But for want of such wholesome instruction, they got into the glowing furnace. Better go there than to venerate a human institution which has usurped the place of a divine one.—R. F. Cottrell, in Review and Herald.

WAS IT NECESSARY THAT CHRIST SHOULD DIE?

This question was suggested by the Sabbath-school lesson of July 15th, and, with a view to fixing in the mind the teachings of that lesson, I have written the following thoughts:

In the first place, we find this question has reference to the statement which Christ made to his disciples in Mark 10: 33, 34, wherein he told his disciples of scenes that would soon take place in his own life. God, in his own works of creation, in accordance with his divine nature, created all things pure and holy. Sin was not found in aught of his works, nor indeed could it be, since he, the Author of all, was holy and just; for it is impossible for that which is unholy and impure to proceed from that which is holy and pure. When God had made an end of creation, he saw all things that they were very good, and the record tells us that he was pleased with his works; and when man was created in the image of the Creator, God prepared for him a place of abode, where everything was for his comfort—a place where he could dwell in peace and fellowship with God, a place of perfect rest and enjoyment; for the glory of God was manifest in all things around him; everything spoke of the wisdom of God, and man was taught of God in all things that pertained to his happiness and well-being. So man was blessed, and lived with God in the first days following creation; and who can tell, what imagination can paint, what would have been the condition of man had he been willing to remain in this condition of trustful service! But, notwithstanding all these blessings, notwithstanding the pure and holy, and it would seem soul-satisfying teachings of God, we find man willingly accepting the false teachings of the evil one, thereby making himself servant of his destroyer, servant of him who is the father of lies, rather than of him who is creator, and hence benefactor, of all.

Thus disobedience, which is sin, entered the world, and in consequence of this sin of man, God drove him out from before him, and cursed the earth, that he should labor and know what were the fruits of sin. Thus, by the disobedience of the created, God's fair Eden was changed from a scene of beauty and blessedness to one of discord and strife—discord, because of the incompatibility of the two elements that were thus brought into contact in this world; and of strife, because of the constant effort of each for the supremacy: evil ever striving to overcome the right, and thus bring the world into subjection to sin without hope of redemption. God teaches in his Word that "the wages of sin is death." "The soul that sinneth it shall die." Thus the world, the fair creation of God, was lost in death by reason of sin—death to the holy and just teachings of God. And it would seem that the evil one was master of the situation, that he had vanquished God. But as the parent of a child given to disobedience has an earnest desire for that child's welfare, a desire it knew not of while the child continued in obedience and careful attendance upon their teachings, so when man, by reason of his free agency, chose evil rather than good, God was filled with deep compassion for him, and sought for some means by which he might express that feeling of compassion to mankind. And as the mother, who finds her son under the influence of the drinking habit, or of the billiard saloon, and other gambling places, sink-holes of iniquity that curse our land, has her soul filled with longings for the welfare of her boy, and seeks with every power of which she is possessed to find something that can be done which will arrest his attention, and thereby save him from the end of such a course, redeem him from the ways of sin; as that mother thus gives herself to untiring efforts to bring her boy back to himself and into harmony with her teachings and requirements, so God, when he saw man's readiness to enter into the ways of sin, was greatly concerned for him, and sought for a way to save him; for mankind having sinned was lost, separated from God, and, being separated from him, was lost to all hope of happiness with him. And since God is just and holy, man must ever remain in this lost condition in order that the law may be vindicated. There can be no way of escape, except some method can be obtained by which the demand of the law can be satisfied and the offender go free. God, in his solicitude for man, sought for such a method, and none could be found ex-

cept by the shedding of blood, except a sacrifice should be offered, except some one of the holy ones should suffer and die in the sinner's stead. None could be found in all the heavenly hosts worthy of such a deed of mercy, save Christ, the Son of God. God himself must suffer in the death of his only Son, that he might, in justice to himself, forgive the sinner his trespasses. Behold in this the expression of God's great mercy to mankind in that he himself suffered that the sinner might escape condemnation and be reconciled to him. Hence, since man was lost through disobedience, it was necessary that a redeemer should be found, that man might be reinstated, and, since Christ was the only one worthy of such a work, it was necessary that he should suffer and die in the sinner's stead, not alone that he might free the sinner from the consequences of disobedience, and give him a hope of promised rest with God, but that he might show the world the mercy of God in furnishing this plan of redemption, giving man another chance for happiness. E. A. W.

THE BIBLE.

I am very sorry about the New Version. I had not half learned the old one. When I hear a minister talking about hades, I wonder what has become of hell. The fallacies in our public school system are tending towards a race of over-strained, sickly and precocious dwarfs. But whither the National Sunday-school system is tending is beyond the ken of human vision. The President of a University said recently, "I hate to give up my theological views, I got them at the Seminary." "What makes you keep Saturday?" said a minister. "Because God instituted the Sabbath, Christ and his apostles kept it, and no liberty to change it has been given me." "Why do you keep the first day of the week?" "Because everybody else does." Yet the minister had been through the Seminary, and was powerful in theology, and I wilted.

Not long ago I heard a minister bewailing the low condition of different churches. Soon he came to one he was sure was dead, "because I have preached there five or six times." I did not wonder. Two ministers were discussing a question, and, happening to agree, one of them remarked that he believed they had both been to the same Seminary. What a good thing if there had but one Seminary, and that the old-fashioned Bible! How long must God's Word contend with "culture" for the right to exist? I have translated the Iliad of Homer into both blank verse and rhyme, have taught Virgil to boys for a quarter of a century, have listened to Cicero in the Forum and Senate, and to Demosthenes on the Crown; have been charmed by Byron's plea for the poor weavers, in the House of Lords; have read all I could reach of Wilberforce; have mourned that the sledge hammer logic of Samuel Adams was not for my ears; I have listened to Garrison, Sumner, Phillips, Beecher, Douglas, Hale and Ingersoll, and yet felt that something was still wanting; but I never read a chapter of Paul's Epistles when I did not feel that that something was supplied. Such charming narratives as Herodotus and Thucydides framed; such majestic and enchanting verse as Homer sang; such eloquence (the rarest gift of the gods to man) as culminated over Greece from the lips of Hermes' son; are all discounted by a single stroke from the pen of the humble apostle. Horace betrays his weakness and thirst for fame: "I have builded a monument more enduring than brass." Cicero says, "There will be some room for my praise in your hearts." But Paul, in the midst of such profound philosophic utterances; such words of polished exquisite acumen for the study of all ages; such spiritual analysis, and radical theology as is found in his letter to the Romans, says of himself, "Of bodily presence weak and of speech contemptible." Upon the wandering unrest of the soul of man, to his longing and unfulfilled heart, Paul, with one brush of his inspired pen, pins man's faith to the eternal rock: "Why should it be thought a thing incredible with you that God can raise the dead?" He brushes away the vain hope of the Roman and the Greek in their thirst for immortality, and points out what alone shall remain: "Though I speak with the tongue of men and of angels, and have not charity, I am but a sounding brass and a tinkling symbol." To catch the spirit and impulse of this great teacher, we must lay aside theology and take up the Bible; we must lay down "the National Sunday school lesson," and take up the Bible. To better understand and know this strange book, I'd give—but who can live life over? A. R. C.

ALBION, Wis., July, 1882.



## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 24, 1882.

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

### THEORY AND PRACTICE.

Most irreligious people, in Christian lands, believe the Scriptures to be the word of God, and acknowledge the divine character of Jesus and his religion. They understand and believe the doctrines of religion, but do not incorporate those doctrines in their lives and characters. Their faith is without fruits, and is dead. It is often a matter of wonder that intelligent people, who intend, in other respects, to be fair and honorable, should so freely acknowledge their duties to and God yet manifest no disposition or purpose to do them. There certainly can be little credit in being theoretically sound in the faith, while the life is altogether unsound. In fact, our Lord himself has taught us that knowledge of one's duty aggravates the sin of neglecting to do it. But a dead faith is not confined to those who have made no profession of religion.

There are those who have known the Lord in a deeper sense than an intellectual apprehension of him, who have tasted the joys of salvation, and yet who have so little of the life and power of religion as to leave them scarcely more than speculative, fruitless theorists. They are, perhaps, zealous advocates and able defenders of the "standards," so far as arguments are concerned, while their lives say, notwithstanding their forcible words, that they do not regard their beliefs as of much consequence. Too many people recommend the salvation of Christ to the sinner, when their lives are such that the sinner does not believe that they really mean what they say. They give no evidence, except by their words, that they themselves value religion very highly if at all. This kind of advocacy of God's truth can not be successful.

We need to remember this in the advocacy of God's Sabbath. It is an easy matter to prove that the Bible teaches, and has never taught any other than, the seventh-day for the Sabbath, but if we show little regard for it, by doing our own pleasure upon it, or by appropriating its sacred hours for business, it will not be strange if others say, or our children say, it is of little consequence, and so disregard it entirely. If the Sabbath is worth contending for, we ought to show our sense of its value by observing it faithfully.

A. B. P.

### BREVITY.

Shakespeare says, "Brevity is the soul of wit," but then wit is not everything. When I began preaching, a good lay brother remarked to me, "Never preach over thirty minutes, and you will succeed." I have followed his advice but rarely, though I endeavor to bring my sermons within forty minutes. It is thought by some that a newspaper article, to be readable, must be brief. Half a column will suffice; an entire column or more, it is claimed, is tedious and terrifying, so that the pecuniary value of an article is rated in an inverse ratio to its length.

In this busy, feverish, impatient age, it is admitted the presumption is in favor of brevity; yet something should be said on the other side. It does not follow that because a sermon, or an editorial is short, therefore it is not tedious, nor vice versa. An aged minister of learning and experience once invited a young minister, fresh from the seminary, to preach in his pulpit. The young man preached just twelve minutes, and afterward remarked to the aged pastor, "I preached a short sermon because I did not want to be tedious." The old man replied, "Yes, it is true, you preached only twelve minutes, but then you were tedious." Let it be understood, that the interest of a sermon, or any literary, or religious effort does not depend altogether, nor chiefly, on its brevity or its length. Some men can preach an hour and a half, and you are not wearied; some articles may be three columns long, and yet not tedious, and so the other way.

Whoever sat through the commencement exercises of any one of our colleges, whose seal rank is not far above that of a first-class academy, and did not feel wearied with the length of almost every production? Yet they rarely exceed eight or ten minutes, but they are so condensed and labored, and so little easy naturalness in them, that you weary in your effort to follow them. A good writer or speaker is one who compels or entices your attention without any effort on your part, and then you make no note of its

length. You are always tedious if you have nothing especial to say, and take any time whatever to say it. But if you have anything valuable to utter, and say it in your own way, the time occupied in saying it is of secondary importance. I insist upon it, there is too much impatience manifest on the part of the listening and reading public in this matter. The minister must pray by the inch and preach by the yard; the newspaper correspondent is allowed so many lines—dear reader and hearer, your time is not so valuable; be a little more patient and less feverish, and we too will not neglect your injunction, to give heed to brevity.

E. M. D.

### HIS OWN.

In a recent number of the *Examiner* there appeared an article, criticising, somewhat severely, but quite justly, the way in which some Americans speak disparagingly of their own country, its literature, laws, &c., when in foreign countries, or in the presence of distinguished foreigners at home. The force of the argument lay in this, that while it is proper to speak in terms of appreciation of those things wherein other countries do excel our own, the pride of country, and a just sense of pleasure in that which is really good in her, will keep every true American from assuming the attitude of a fawning sycophant before the representatives of other nations, however great and good. If, on an impartial examination before competent judges, it should be found that, in some respects, America is not the greatest country in all the world, the true American will feel that it is, nevertheless, his own country; that it has a grand mission to work out among the nations; and that because, in the providence of God, he is a factor in it, it is his duty to magnify its work and make it still more worthy the admiration of men and the praise of God. Only thus can he prove himself a worthy son of a worthy country. These statements are evidently based on principles which are of universal application. A sense of ownership gives at once a basis of responsibility and the ground of pleasure. When a man comes into possession of any property, his relations toward it have not only changed, but his whole feeling is changed as well. It is his. He takes a new interest in it. He works for its improvement or enlargement with a new zeal. He defends it against all unfriendly attacks with a sensitiveness, and a jealous care, to which he was a stranger before. All this change in the feeling and conduct of the man has come about through the magic of two little words, defining his new relation, "His own." The apostle Paul recognized the force of the obligation of ownership in the family relation, when he wrote, "If any provide not for his own, he hath denied the faith, and is worse than an infidel." Not that the members of one's own family are intrinsically better than others, but that they have special claims upon him whose they are, because they are his. One's own family and family connections are more to him than any others can be. While he ought to exercise great care that nothing which he does, and nothing which he can prevent, shall be done to the injury of any other person, the protection of his own from evil will be justly his first great care. The man who "never spoils a good story for relations' sake," certainly has but a poor appreciation of his duty to them. If he does not guard them from reproach, mortification, or ridicule, who will? In like manner, every person ought to feel the special obligations imposed upon him by virtue of his own church relations, and he ought to take peculiar pleasure in doing the work of his own church, such as he can find nowhere else. This is not narrow-minded sectarianism. It is but the natural outworking of that law by which alone it is possible to do the best work in the world. It is the principle which sets every man at work on the job nearest to him, where his heart is. It is fair to presume that we are Seventh-day Baptists because we find the declaration of the Seventh-day Baptist faith and practice the best we know, the Word of God being the standard, and because we desire to conform our work and life to that standard. And that makes it the proper place for us to work. We may recognize that there is good in other people and in other organizations for promoting the cause of Christ in the world, but if we have any call at all to be Seventh-day Baptists, it is only through that church and its appointments that we can do our best, and truest work in the world, because it is our own church. We shall do this, our own work, in the best possible manner when, without apology for our existence, and without demanding any such apology from other people, we go about our own work in our own

way, with an enthusiasm worthy of our own convictions. To seek a reputation for charity-ability by assuming that others are so much better than we, is fawning sycophancy. To withhold our hand from our own earnest work for fear of being called enthusiasts, is moral cowardice. To do our work with our might, in the fields where our deepest convictions have placed us, always in the Spirit of Christ, is Christian manliness. L. A. P.

### THE THEOLOGICAL CLASS.

It must be a joy to all the friends of our beloved Zion that so many of our young men are looking forward to the gospel ministry. It was stated at the meetings of the Association that ten or twelve of the young men and women were committed to the work, but I have since heard of several more. So that now I think it safe to say there are fifteen or sixteen expecting to prepare for the ministry in the Seventh-day Baptist denomination. What a large addition this would make to the ranks of our ministers, increasing their number almost one-fourth. But while we rejoice to know that so many of our youth are preparing to preach the gospel, and our hearts are made glad to think that so many of the churches now vacant can then be supplied, we must bear in mind that it will take from three to ten years before they will be ready to enter fully upon their life work. Some are prepared to enter the Theological Department this Fall, and pursue a three years course; others are but part way along in their college studies, while a few are just beginning. But as far as I can learn, there is a desire upon the part of all to make their preparation thorough, and equip themselves fully for the ministry of the Word.

Now, as we see this noble band of young men and women coming forward and offering themselves to the work of the Lord, I ask myself, and I want to ask all who love our beloved Zion, what can we do to help them in this blessed service?

1st. We can pray for them. Beloved brethren and sisters, I fully believe that these dear young men and women have risen up in answer to our prayers, and now, when the Lord of the harvest has answered our petitions and raised up the laborers, it seems to me it will be a delight and a privilege to ask him to bless them with every needed grace. It is true that they may be strangers to many of us, but God is well acquainted with them all, and every Seventh-day Baptist may ask him to thoroughly furnish them for the work of the Lord.

2d. We may sympathize with them. Some have come from other denominations, leaving home and friends and almost everything but principle. Let us give them a glad welcome. Some come from distant churches, and have struggled up amid great difficulties. Let us give them a right hearty, *God bless you*. They are all human, and need our love and sympathy.

3d. We may encourage them. I remember the first time I tried to preach. It was at the Beebe Run school-house in New Jersey, a place for the Shiloh church just like the Red School-house is for Alfred. I do not now remember what I said, nor so much as my text, but I do remember that when I finished, Deacon Bond Davis spoke so kindly and thanked me so heartily that I took courage from that very hour. And now beloved brethren and sisters, when these dear young ministers come to your church or school-house, give them a kind word and a warm shake of the hand, and the best of attention, and God will bless both hearer and speaker. And if our churches begin to see, as I think they will, that we can't afford to wait ten years for pastors, while they have to work or teach to pay their way, and warm-hearted brethren put their hands in their pockets and pull out the money to help educate them as soon as possible, then they may combine their prayers and sympathies and encouragement all together. L. R. S.

### PASTOR AND PEOPLE.

While it is of the first importance for the minister of Christ that he so minister as to please his Master, as to honor Christ, it is of no small consequence that he have the approval of those to whom he ministers. If he can not please his people, he can not, to any large extent, profit them. If his ministry be pleasing to God, it is sure that it *ought* to be pleasing to God's people; and if it be pleasing and profitable to the people, they ought, in some appropriate way, to manifest it to him. Do not let it be supposed that the minister is so different from the common humanity of which he is a part, as to be exempt from the common laws which affect human intercourse. It is no more the duty of the minister to appreciate and to please

the people, than it is their duty to appreciate and please him. And this appreciation should be reciprocally demonstrative. A word of approval from the minister to the people, trying to be faithful, but oft discouraged, may be of great value to them; and only the minister, trying to be faithful, but oft discouraged, can know the value of the kind word of approval that some appreciating soul may speak. There is some truth in the old adage, "Like priests, like people;" there is a law of influence at the bottom of it. If the course be taken, and it be said, "Like people, like priests," there will be a law of reciprocal influence at the bottom of it. It is not to be expected that any one man can long live with a hundred others, on such terms of intimacy as belongs to the relation of pastor and people, and not to a large extent be moulded to their modes of life and habits of thought. It does make a vast difference to a minister what his people think of him, and more how they act towards him. The making up of the minister belongs, to a large extent, to the people to whom he ministers. It is largely in their hands to build him up or to tear him down. Prompt payment of salary is important; but the moral and spiritual support of an appreciative and affectionate people, is still more important. Both are needed for best success. The well educated minister is just as sure to form an opinion of his hearers, at the outset of his ministry, as they are to form an opinion of him. And who shall say it is not as important to the people that the minister form a good opinion of them, as it is to the minister that the people approve him. It is not in human nature, however sanctified, for a minister to labor successfully for a people who do not so demean themselves toward him that he can both respect and love them. O yes, brethren, it is of consequence what our minister thinks of us, and it is not possible for even goodness personified to think well of what is not good and amiable in itself. If we want our minister to love us, and so do his best for us, it behooves us to be such that he can love us, such as to evoke his love. What is lovely is very easily loved. A minister of fine sensibility can, other things being equal, preach a better sermon to one poorly clad hearer, but with face aglow with sympathetic interest, than to a house full of silk-clad icebergs. D. E. M.

In the September *Wide Awake*, George F. Barnes shows a very beautiful drawing as frontispiece for Mrs. Champney's charming Norse story, "The Castle of the Winds," and Mr. Champney has a fine, full-page illustration for Mrs. Evans's humorous story, "How Elbridge Gray Played Little Boy Blue." James Otis gives a phase of his late travels in Florida, under the title, "A Young Alligator Catcher." There is also another Southern sketch, "A Little Texas Nurse Girl," with a good drawing by the Georgia artist, J. H. Moser. Long installments are given of the serials, "The Trojan War," and "Lost Among Savages," and for the latter Bolton Jones has made some good drawings. The Chautauqua Reading Course for the month concludes the series for the Chautauqua year, and on the cover is announced the Reading Course for the year beginning in October. Among the specialties announced we notice a series of Health and Strength Papers, by Prof. Sargent of Harvard College. \$2 50 a year. D. Lothrop & Co., publishers, Boston.

THE *North American Review* for September has for its leading article a very forcible presentment, by Dorman B. Eaton, of the evils produced by the practice of levying "Political Assessments." "Oaths in Legal Proceedings," by Judge Edward A. Thomas, is a discussion of the question whether the interests of morality and of public justice alike would not be promoted by the abrogation of all laws requiring testimony to be given under the sanction of an oath. Thompson B. Maury, late of the Signal Office, contributes an article on "Tornadoes and their Causes." "Architecture in America," by Clarence Cook, is marked by a freedom of utterance that is refreshing. Augustus G. Cobb writes of "Earth-Burial and Cremation," and J. F. Manning, in an article entitled "The Geneva Award and the Ship-Owners," sets forth the justice of the claims of consignors of cargoes and owners of vessels to indemnification out of the Geneva Award fund, for losses from the acts of Confederate cruisers. The *Review* is sold by booksellers and newdealers generally.

A MUSICAL CONVENTION, under the direction of J. M. Stillman, Mus. Doc., is in progress in this village. It will undoubtedly prove a success, as Doctor Stillman is not accustomed to make failures in musical matters.

## Communications.

### RESTING ABROAD.

BY THE CRAM CLUB.

#### The Home of Shakespeare.

Stratford-upon-Avon, the home of Shakespeare, is situated upon the Avon, a beautiful river quietly flowing through a broad and fertile valley, in the southwest border of Warwickshire, that shire which, in olden time, was well called the heart of England. Stratford is a quaint old town, the reddest town I ever set eyes on. Being built of a very light red brick, and free from the smoke and smut of manufacturing towns, the houses have a wonderfully bright and cheery aspect. It would be a very dull town, the inhabitants say, if it were not for Shakespeare. His constantly widening fame and influence draws an ever-increasing stream of travel here, the great majority of whom are Americans and Germans. The hotel registers show eight-tenths of all the visitors, at present, to be from America.

The people of Warwickshire, including Stratford, are, physically, the finest we have seen in England, and speak English freest from brogue. It has a vibrant roll and resonance that is very pleasing to the ear.

The house in which Shakespeare was born, after having passed through many changes and uses, was, in 1847, bought in by a national subscription, for some \$16,000, and placed in the hands of trustees in behalf of the nation. Under the direction of the Birthplace Committee, it has been restored, as near as possible, to its original condition. The restoration of the exterior is regarded as "the most careful and successful work of the kind ever accomplished." The internal portion where the family lived remains essentially the same as when the Shakespeare family resided here. The whole building is in the Elizabethan style of family residences.

On entering the house from Henley Street, the visitor first passes into the old family kitchen. The floor is of stone, well worn with the footsteps of three hundred years. There is a roomy fire place, the sides built of brick, having the chimney-piece above, cut, with a low pointed arch, out of a massive beam of oak. At either end of the fireplace are stone seats built into the jambs on which the children used to sit to keep warm, when the embers were low. Stoopng low, under the mantle piece, I crowded myself into the small seat where little William was wont to sit with cold toes and benumbed fingers, and wipe off his tears with his sleeve, or, in happier moods, crack his boyish jokes and let off poetic squibs.

Above the kitchen is the room in which the poet was born. It is a low-roofed apartment. Huge oaken beams project from the plastered walls, the stairway and floor of thick oaken boards, worm-eaten and worn. Myriad penciled and inked autographs cover the walls, ceilings and windows, so continuous and closely written, as to give the walls the appearance of being covered with spider webs.

Behind the birth-room, entered by a doorway some five feet high, is another curious old apartment, whose heavy beams and thick oaken floor give an idea of strength and enduringness. Portraits of the poet adorn the walls; the chief of these is a life-sized bust in oil, known as the Stratford portrait. It was found in an old house here and is considered a genuine painting from life. It is kept in an iron safe, which is thrown open during the day, and closed at night.

Other rooms contain the Shakespearean Library and Museum, in which are to be found copies of the earliest editions of his works, and everything obtainable connected with him. One of the most interesting objects is the old bench and writing desk occupied by Shakespeare while a boy at school. The way in which he both used and misused this desk with pen and ink and knife, would delight the eye of a Yankee boy who considers the chief use of a knife to whittle desks. I was permitted to sit in the chair which the poet used to occupy when he presided at the meeting of the Stratford Club. Washington Irving, in his Sketch Book, asserts that from its constant use, this chair had to be re-buffed every three years. The guides say that Irving drew entirely on his imagination for this statement, as the original oak has withstood the wear and tear of three hundred years.

#### "NEW PLACE."

the home of Shakespeare's mature years, and where he died, has been entirely destroyed; but the garden and grounds connected therewith have been converted into a beautiful little park, stretching down to the Avon. To this park the public are admitted.

THE CHURCH OF THE HOLY TRINITY, where Shakespeare is buried, stands pleas-

antly and picturesquely Avon. It is supposed to be built in the time of William I. It is a cruciform building, nave and side aisles, a tower and spire rising from the cross to a height of way to doorway the alley of thick over-arched

The grave stones of the family lie in a row in front of a niche, at one side, is of Shakespeare, placed years after his death, by a bust is painted and supported from life. It represents a round face, parted by a full nose, high forehead, and auburn. The dress is slashed on the breast, a black gown without a cushion, the upper part green. The poet is resting on this cushion. The held a pen. Beneath in Latin: "In judgment a Socrates, in art a Virgil, in the people a hero has him."

The slab placed over Shakespeare, has a small brass inscription:

"Good friend, for I To dig the dust of Blessèd be ye man's And dust be he y"

WOMAN IN THEOLOGY. Randolph, in a letter class, says: "I decided your class next Fall, myself unreservedly toistry. I do not know it in favor of woman's woter, asking for your prave. We have answered the above is taken, and the sisters may feel free to would say that we are with the idea of woman's tian ministry, and wou our class all sisters wish selves by the study of I In behalf of E. A.

## Home

Rhode I

ASHAW

In this vicinity, Wednesday was as pleasant as though for we were treated to People smiled as they day was over vegetation more cheerful look than The question one me community is, Will changes be completed ence? I see the carpenter side is completed except painters are busy on th to the surface which h and masons are busy in day (Aug. 18th) another pleite it; but should the the finish on ceiling a completed.

Two weeks from M our schools gathering work.

Sabbath-day, Aug. 1 will preach at Rockvil

BEAR O

I have delayed writing the country for water-vances, our springs have to haul water. There has been a well with little success.

The county so far is It has a good rich timber together, so the section has sufficient There is plenty of gov to entry. Fruits, exc do well. What yield forty to ninety, bar two hundred to five acre. Corn is raised for table use.

The climate is m snow from six to tw three months. Sheep successfully and cattle in large herds.

Our markets are away, and Lewistown from us. There is a ring on Clear Water







Selected Miscellany.

ELLIE'S FROCK.

BY RUTH MARINER.

"Pray, what are you making, mamma, that you are so long about?" "A frock for the veriest darling that ever wore them out. Is it not, with its puffs and platings and knots of baby blue, for Mabel's birthday party? The very thing for you?" "But, mamma, little Patty is sick and like to die; I passed her door this morning and saw her mamma cry. If you could leave your sewing for just a little while, could you not help poor Patty, and make her mamma smile?"

HOW THE GRAYLES IMPROVED THEIR PARLORS.

BY BLANCHE L. MACDONELL.

"Lou's room puts the whole house to shame. It would have been better to have allowed it to remain as it was," murmured Alice Grayle, glancing disdainfully around the shabby, unattractive parlors which had so long contented the whole Grayle family. "Then the best thing you girls can do is to arrange the parlors as well as Lou's room, and in time we shall have the whole house quite presentable," urged Tom, shrilly. "I am really not able for a great deal," continued Alice, with the air of one who was confessing an amiable weakness; then very dolefully, "but it is wretched to have miserable rooms which one is ashamed to have any one see."

corners over with a smaller brush, always taking the brush in the same direction as the grain of the wood. The color was at first bright red, but it soon turned a deep, rich brown. After it had been allowed to dry perfectly, it was carefully rubbed with beeswax and turpentine, and rewarded the labor bestowed upon it by assuming a bright polish, like an old-fashioned mahogany table. The doors and wood-work were painted dark brown Tom insisting that the perfection of his work would have done credit to a professional painter. The doors deserve especial mention, as they were particularly beautiful. Alice, who painted exquisitely, had all the instincts of an artist. She had pieces of zinc the exact size of the panels, which could be screwed on without injury to the doors. These were first colored black, and then upon them she painted artistic designs of lilies, sun-flowers, and roses. One or two gold lines drawn on the wood-work beyond the panels completed the effect. A narrow paper bordering around the doors was a decided improvement. The borderings with gilt designs were much the most desirable, but as they were rather expensive the Grayles bought a plain color and brightened it with liquid gold. The door of a pantry directly back of the entrance hall was screened from view by a portiere of cretonne of a dark handsome pattern. The shining surface of the floor required no covering, but an extra length of stair-carpet reached the hall door, and there was a plentiful supply of pretty rugs scattered about the hall. A large bracket held several handsome foliage plants whose glossy leaves were reflected in a velvet framed mirror placed directly behind them, and which so multiplied their beauties that they gave their impression of a bower of living beauty. Two good engravings were suspended low on the walls, to be within easy reach of the eye, that their beauties might be appreciated without fatiguing effort. The plain white lamp globe was beautified by fastening on it some quaint leaves and flowers, cut out of old-fashioned chintz, gummed on with white of egg, as the hotter the globe becomes the closer the white of egg adheres. A wisk basket tastefully ornamented with grasses and ribbons, and a velvet wall-pocket for waste paper, whose foundation was furnished by a palm-leaf fan, hung stalk upward, were pretty additions. Over each door was placed a wooden shelf covered with velvet, for ornaments, or a single bracket for a china vase. There was a chocolate-colored dado to match the bordering of the doors. A window which commanded a most unpleasant view of back-yards and stables was converted into stained glass by covering the panes with sheets of fine oiled paper which had bright colored Japanese figures stamped upon it. The sheets are inexpensive, can be cleaned, and were easily fastened to the glass by colorless gum. The parlors consisted of two medium-sized rooms, divided by folding doors, lighted by one window at each end and having a grate with a marble mantel in the front room. The floor was stained, and provided with a rug which left only about a foot of the shining surface visible all around. This rug was of a dark Persian pattern, a black ground behind deep crimson, dull blue and yellow arabesque designs. The room was papered in a delicate, restful gray; the wood was painted in two shades of dark, bronze green; the dado, which only rose about a foot above the skirting-board, was deep chocolate red. The girls had longed for an artistically papered ceiling; but when it was decided in family conclave that the expense had better be avoided, it was finally tinted a pale cream color, instead of the bold, cold white which is the general hue of ceilings. The doors, which were ornamented by Alice, attracted general admiration. She fastened plain gold paper on thin card-board the exact size of the panels, and then painted upon it a few water-reeds and rushes, with a tall stork standing dejectedly upon one leg, or a bird hovering over it; first painting the design in Chinese white, and then covering it with the necessary colors. The blinds were of dark crimson sateen, gathered and edged with lace, and tied back with an enormous bow of satin ribbon the same shade as the blinds. The folding-doors were removed, as they occupied valuable space and afforded no particular advantage, and were replaced by portieres of deep crimson canton flannel, which can be bought for this purpose, in double width, with a nap on both sides. Lou bought a few yards of handsome striped cretonne, with a scroll-work border. She applied the stripe as a border to the portieres, and a band of the same on a stiff lining formed curtain holders, and the result was very effective. The marble mantel was hidden from sight by appropriate draperies of dull red sateen, artistically embroidered in colored crewels. The mantel-board was a little longer and wider than the mantel upon which it was to rest. The covering for the top was stretched tightly over the board and tacked securely to the under side. The valence was then put on with brass tacks, a heading having been embroidered on the turned-in upper edge. At a trifling cost, a carpenter placed above it a set of Queen Anne shelves, of plain white pine, which Tom ebonized, while Alice afterwards ornamented each space between the shelves by handsome oil paintings of fruit and flowers. When these were filled with vases, tiles, and various bits of china and bric-a-brac, they gave a decided air of elegance and refinement to the room. The grate was filled by a Japanese umbrella, upon which peacock's feathers had been sewed, one overlapping the other, until nothing of the original foundation was visible. Under the mantel at each side were placed velvet-covered brackets at a suitable height for holding a cup at the convenience of the oc-

cupants of one of the low chairs drawn up near. There were also two sets of ebonized corner shelves, divided by little balustrades, whereon were displayed bright-colored Japanese salad plates. Two exquisitely-wrought, brass side-brackets, with sconces for holding wax candles, had been presented to the girls by a friend; but Mr. Grayle decidedly objected to the removal of the central gas chandeliers, though Alice urged it most vehemently. Alice had purchased at a sale a moderate-sized mirror with an ebonized frame. As it was defaced by a long irregular crack across the surface she bought it for a mere trifle. Tom jeered openly at his sister's bargain, and even Lou regarded it regretfully; but Alice shut her new acquisition away in her own sanctum, where she occupied herself in improving its appearance, and when the mirror finally emerged from its temporary seclusion it was greeted with a chorus of general admiration. The frame was exquisitely painted with Autumn leaves, crimson, russet, gold, and brown, and the crack was completely concealed by a long, trailing spray of brilliant blossoms and foliage. This mirror formed a central point of attraction for the back parlor and added materially to the artistic character of the chamber. Alice also painted two lovely panels on glass, which Lou mounted in a very pretty manner. She had two pieces of board about an inch and a half broader than the panels all around. She then cut bias bands of maroon satin two and a half inches wide, which she gathered at the edges with a strong thread. One edge was nailed around the front with tiny upholsterer's tacks, care being taken that at least half an inch of satin should rest under the panel; a piece of white mill-board was then pasted over both back and front and a hook driven in by which to suspend it. The glass panel was then put on and held in place by four medium-sized ornamental brass nails, and the full puffing of satin surrounding the margin made a very attractive mounting. To suspend her dainty bits of china Lou bought one of the frames sold for that purpose, and then, providing herself with silver wire, made as many as she required after the same model. The wire was twisted so as to hook around the edges in four places in front and form a stem up the back, terminating in a hook by which it was suspended to a nail. The piano was placed in the back parlor, and the question of a piano cover at first occasioned much anxious discussion until, possessed by a happy inspiration, Lou confiscated an old palm shawl of her mother's which provided a rich Oriental looking drapery, and gave general satisfaction. There were several pretty mats about, which added greatly to the luxurious appearance of the room; some particularly æsthetic rugs were made of common heavy blankets. All around at a short distance from the edge was traced a border of simple arabesque designs worked in coarse Scotch yarn, harmonizing shades. In each corner were two or three sun-flowers artistically treated in their rich, natural yellow, the leaves being worked in very subdued tones of green. Some old fragments of fur, edged with a scolloped border of red cloth, also furnished some very presentable rugs. There was no large table, but several small ones with pretty square or scarf covers afforded convenient receptacles for ornaments. Two little Queen Anne tables appeared so very dainty and convenient that they retained no trace of their humble origin, and few would have divined that they were made out of common packing-cases. Tom made eight straight, square legs of common deal, which his sister covered, using maroon velvet for four, and for the others a handsome cretonne. This required to be done very neatly and with extreme care. They used upholsterer's tacks, nailing down all the edges very smoothly. One side of the packing-case served for the shelf of the table, and small squares were cut out of it at the corners into which the legs were fitted; they were then nailed very strongly together. The top was not cut, but rested upon the legs, to which it was firmly nailed. As the wood was very rough and common, both shelf and top were first covered with brown paper, the outer covering was then placed above, having a margin of about two and a half inches hanging down all around, which concealed all joints and deficiencies. A pretty wool fringe was then stitched around both shelves. A single-leaf screen, with a little shelf across it at a convenient height to place a cup and saucer, was a useful and effective article of furniture. Tom had insisted that he was quite equal to the construction of the screen, but after many efforts, all resulting in failures, he relinquished his task in despair, and a carpenter was ordered to prepare one neatly covered in heavy brown paper. This was improved by having a band of gold two inches broad pasted all around it about an inch and a half from the margin. Alice then pointed a bold design in the center of each panel; on one side water-fowl hovering over a reedy marsh; on the other a collection of delicate shells and aquatic plants; and the screen was quite as beautiful as though it had been made of expensive plush or satin. "We must be our own upholsterers; work of that description is so expensive," said Lou. "The chairs must certainly be covered; they are in a disgraceful state of shabbiness. Then the sofa is dreadful," rejoined Alice. "But I have inspirations, and I predict a grand success in the upholstering line," added Lou, brightly. "Only let the chairs be easy in nature as well as in name," urged Tom. "One does not care about endangering the stability of one's spinal column by sitting bolt upright in stiff, uncomfortable seats." "We shall buy two small wicker-work chairs, which we can ebonize with a little

black oil paint and varnish, and then brighten with a few touches of liquid gilding. Then our own chairs all require to be renovated and improved." A low, softly-cushioned easy-chair, whose chintz cover had become very shabby, was re-covered with maroon reps, with a stripe of handsome French cretonne running down the center; a band of the same hung in front, terminating in a lattice-work fringe with tassels to match the cretonne. A stiff, high-backed arm-chair was completely metamorphosed by having an inch sawed off its legs and a satin cover embroidered in stripes of Oriental design in colored crewels, while a deep, thick cushion converted it into a luxurious resting-place. A carpenter was employed to make in plain wood the frame of a Turkish ottoman, an exceedingly comfortable as well as fashionable seat. It was stuffed and covered in reps, a flounce of reps with a border of old gold plush concealed the lower part of the wood-work; it was then provided with very corpulent square cushions, covered in reps with handsome cretonne designs applied in the center of each with colored silk; they were edged with a cord and finished off with a tassel at each corner. Covering the sofa was rather an anxious business. They cut out the pattern of the seat and back in soft, cheap material—an old print skirt—allowing sufficient over the exact size for the tuftings and turnings in. They then cut out the outer covering, laid it on the seat, placing a few tacks lightly in at the corners of each edge to hold it, and put in the center row of tufting. This was done with a packing-needle and strong thread or fine string; the needle was brought through then taken back through the same hole, and the string tied together firmly and tightly, so as to draw the material down in a little dent. They were exceedingly careful that every row of buttons should come exactly between those at each side or the puffs would not have the proper diamond shape. As the material was drawn in the creases made by the dents they had to remove the tacks now and then, to allow for the extra fullness. The edges were finished off neatly with furniture gimp and a fluffy wool fringe hung from the bottom. "It has been quite worth the trouble," exclaimed Lou, looking around the charming, tasteful room. "I should rather think so," responded Alice emphatically.—The Christian Union.

to the dining room. At one end of the apartment was placed a small table, with an inverted plate at one end and an empty pot in the center. At the other end stood the family table with the smoking viands placed temptingly upon it. Mrs. Grayle received an introduction to the gentlemen, and then, turning to her husband, said: "I have boiled the pot for you, dear, but I think your friends will prefer the other table." There was a twinkle in the eyes of the visitors and a very rosy look to Mr. Gray's face, then all present burst into a hearty laugh. Mr. Gray not only decided to partake of the dinner his wife had prepared, but henceforth was content to leave the management of the cooking to her, and never again ordered a boiled pot.—Golden Rule.

Popular THE longest span of used for a telegraph in Kistna. It is more and is stretched between which is 1,200 feet long. THE approximate charging equal quant equal heads, through p varies, from 90 for a st curve, to 140 for a rig FORMATION XII. "Millstone Grit" in the West Virginia, carries beds of coal, mostly of them twelve feet thick Virginias. This band workable beds in Penn geologists did not at Hotchkiss that the determined. As the Kansas, Alabama, and this series, while West and Illinois show some coal-fields exist in our available coal does not erate measures; it is pl cature of the carbonifer vision. Many authors stone grit sub-carbonifer are too plenty and too beneath the others to call them the lower of the lower part of the by this name the m above the Pittsburg be mian the upper coal-m are remarkable for the present. They are well and steam purposes. THE Russian Observ shortly be in possession scope. For a long ti constructed in 1839 b Nicholas, possessed th instruments in the world scientific progress whi England, France, and put the Poulkovo Obs The University of Vi has now the enormous the objective of whi ameter, and 33 feet l Observatory at Washi same caliber, and Mr fornian, is about to pl scope on Mount Ham Four years ago the R cordingly determined b instrument which, both anism and optic pow existing telescope. T Sturwe was commissio work, the execution of to Messrs. Alvin, Clark Mass. The glasses, com of flint and crown gla for nearly a year, and tober they will be read length of the Poulkovo feet, and the diamete inches, exclusive of the escape will be plac southwest of the prin Poulkovo Observatory, on a movable iron t rest on rails. The tel erful that the moon's apparent distance of o from the earth.—Lon

A TALKING HORSE WOULD ASK FOR SEVERAL... CURE... CHAS. N. CRITTENDON.

REWARD CARDS! BLANK CERTIFICATES OF MEMBERSHIP... DAVID C. COOK, 46 Adams Street, Chicago.

Ten Nights in a Bar Room... DAVID C. COOK, 46 Adams Street, Chicago.

JOB AND BOOK WORK NEATLY AND PROMPTLY DONE AT THE RECORDER OFFICE.

CANCER INFIRMARY... DAVID C. COOK, 46 Adams Street, Chicago.

LIFE, SOUL, DEATH, AND THE RESURRECTION... DAVID C. COOK, 46 Adams Street, Chicago.

CRUDEN'S CONCORDANCE... DAVID C. COOK, 46 Adams Street, Chicago.

DRAWING OF JURORS... GEO. H. BLACKMAN, Clerk.

Bible Dictionary, 10c. Complete encyclopedia of Bible truth... DAVID C. COOK, 46 Adams Street, Chicago.

MILTON COLLEGE. Two Departments: Preparatory and Collegiate... DAVID C. COOK, 46 Adams Street, Chicago.

\$100 Library for \$4.75... DAVID C. COOK, 46 Adams Street, Chicago.

CUSTOM WORK—THE SUBSCRIBER HAVING thoroughly repaired and increased his Water-Power, is prepared to do custom WOOL CARDING and CLOTH DRESSING.

\$1.30 Teacher's Bibles. "Oxford" Teacher's Bibles, a concordance, encyclopedia, dictionary... DAVID C. COOK, 46 Adams Street, Chicago.



Popular Science.

The longest span of wire in the world is used for a telegraph in India, over the river Kistnah. It is more than 6,000 feet long, and is stretched between two hills, each of which is 1,200 feet high.

The approximate time occupied in discharging equal quantities of water under equal heads, through pipes of equal lengths, varies, from 90 for a straight line, 100 for a curve, to 140 for a right angle.

FORMATION XII. of W. B. Rogers, or the "Millstone Grit" in the Flat Top region of West Virginia, carries no less than twelve beds of coal, mostly workable, and one of them twelve feet thick, according to the Virginians. This band of rock does not carry workable beds in Pennsylvania, so that her geologists did not at first agree with Major Hotchkiss that the horizon has been well determined. As the "principal beds of Arkansas, Alabama, and Tennessee belong to this series, while West Virginia, Indiana, and Illinois show some of them, and as entire coal-fields exist in our country, while whole available coal does not exceed these conglomerate measures, it is plain that the nomenclature of the carboniferous system needs revision. Many authors have called the Millstone grit sub-carboniferous; but these coals are too plenty and too pure to be placed underneath the others. Hotchkiss proposes to call them the lower coal-measures; those of the lower part of the series usually called by this name the middle, and everything above the Pittsburgh bed and below the Permian the upper coal-measures. These coals are remarkable for the small amount of ash present. They are well adapted for cooking and steam purposes.

The Russian Observatory at Poulkovo will shortly be in possession of a gigantic telescope. For a long time this Observatory, constructed in 1839 by order of the Tsar Nicholas, possessed the most powerful instruments in the world; but of late years the scientific progress which has been made in England, France, and the United States, has put the Poulkovo Observatory in the shade. The University of Virginia, for instance, has now the enormous McCormick telescope, the objective of which is 26 1/2 inches in diameter, and 33 feet long, while the Naval Observatory at Washington has one of the same caliber, and Mr. Lick, a wealthy Californian, is about to place a still greater telescope on Mount Hamilton, near San Jose. Four years ago the Russian Government accordingly determined to construct a new instrument which, both in respect to its mechanism and optic power, would surpass any existing telescope. The astronomer Otto Sturwe was commissioned to superintend the work, the execution of which was intrusted to Messrs. Alvin, Clark & Co., of Cambridge, Mass. The glasses, consisting of an amalgam of flint and crown glass, have been in hand for nearly a year, and by the month of October they will be ready for use. The total length of the Poulkovo telescope will be 45 feet, and the diameter of the glass is 30 inches, exclusive of the mounting. The telescope will be placed in a meadow to the southwest of the principal building of the Poulkovo Observatory, and it will stand upon a movable iron turret which will itself rest on rails. The telescope will be so powerful that the moon will be brought to an apparent distance of only a hundred miles from the earth.—London Telegraph.

PAPER CAR WHEELS.—The paper is strawboard of rather fine texture. It is received in the ordinary broad sheets, differing in no particular from those used for strawboard boxes or other similar work. These sheets as they come from the paper mill are square and must first of all be cut to a circular pattern. This is rapidly done on a large table with a knife that is guided by a radial arm that swings freely over the surface of the table from a pivot at the center. A small disk is also cut from the center of the sheet to allow for the iron hub. Being thus reduced to the required shape and dimensions, the paper must now be converted from a mass of loose sheets into a compact, dense body, capable of withstanding the tremendous crushing force to which it will be subjected in the wheels. This is accomplished in the following manner: Ten sheets are pasted together, one upon the other, making a disk of about one-eighth of an inch. Enough of these disks having been prepared to fill a powerful hydraulic press, they are subjected to a pressure of 1880 pounds to the square inch. When removed the disks are hung on poles in a steam-heated loft and left six days to dry. Thicker disks are then made, each formed by pasting together two or three of those already finished. These are pressed and dried as before, and the process is repeated until a block is built four inches thick and of about the specific gravity of lignum vitae. After each pasting and pressing six days are allowed for drying, and when the block is complete it is left in a drying-room until thoroughly seasoned. The next operation is that of turning the paper blocks to fit the steel wires and iron hubs. This is done with as much accuracy and in exactly the same manner as if the material worked on was iron or wood. The circumference is turned to a perfect circle of the precise diameter required, a bed or recess is worked out for the web of the tire to rest in and the edges sharply defined. The block is then painted and is ready for its place in the wheel.—Philadelphia News.

Enormous Saving to Schools.

5c. S. S. LIBRARIES. The enormous expense of the Sunday-school library a thing of the past. \$2.75 now buys a Sunday-school library which before cost \$10 to \$15. The largest and best of Library Books at less than 5c. each until October 1st. First fifty-two reprints of the best books available. Selections from over 1600 volumes—original prices varying from 50c. to \$1.50; the whole fifty-two books originally costing \$17.45, averaging \$1.02 each. Volumes Nos. 23 to No. 101, written expressly for use by the best Sunday-school writers. Above 104 partly new and partly reprints. In printing so cheaply we do not sacrifice durability or quality. In point of fact, our cheap books will outlast the expensive ones. Being wire-stitched, the leaves can not come out unless torn out. The limp covers preserve the books better than the heavy board covers of the ordinary books. Being flexible they can be bent back, folded over, or even rolled without injury, making them almost indestructible. Every book thoroughly sought and arranged, but not sectarian or partisan. Each book numbered and containing descriptive catalogue of the whole.

CATALOGUE. 1 Jesus's First Prayer. 2 The King's Servants. 3 Abraham's Daughter. 4 Walter Tinsley's Little. 5 Alice in London. 6 Children of Claverly. 7 Little Heidi - French B-side. 8 The Glass-Kilber. 9 The Boy's Own Paper. 10 Little Heidi - French B-side. 11 New Year's Eve. 12 Tom Giller. 13 Tom Giller. 14 Tom Giller. 15 Tom Giller. 16 Tom Giller. 17 Tom Giller. 18 Tom Giller. 19 Tom Giller. 20 Tom Giller. 21 Tom Giller. 22 Tom Giller. 23 Tom Giller. 24 Tom Giller. 25 Tom Giller. 26 Tom Giller. 27 Tom Giller. 28 Tom Giller. 29 Tom Giller. 30 Tom Giller. 31 Tom Giller. 32 Tom Giller. 33 Tom Giller. 34 Tom Giller. 35 Tom Giller. 36 Tom Giller. 37 Tom Giller. 38 Tom Giller. 39 Tom Giller. 40 Tom Giller. 41 Tom Giller. 42 Tom Giller. 43 Tom Giller. 44 Tom Giller. 45 Tom Giller. 46 Tom Giller. 47 Tom Giller. 48 Tom Giller. 49 Tom Giller. 50 Tom Giller. 51 Tom Giller. 52 Tom Giller. 53 Tom Giller. 54 Tom Giller. 55 Tom Giller. 56 Tom Giller. 57 Tom Giller. 58 Tom Giller. 59 Tom Giller. 60 Tom Giller. 61 Tom Giller. 62 Tom Giller. 63 Tom Giller. 64 Tom Giller. 65 Tom Giller. 66 Tom Giller. 67 Tom Giller. 68 Tom Giller. 69 Tom Giller. 70 Tom Giller. 71 Tom Giller. 72 Tom Giller. 73 Tom Giller. 74 Tom Giller. 75 Tom Giller. 76 Tom Giller. 77 Tom Giller. 78 Tom Giller. 79 Tom Giller. 80 Tom Giller. 81 Tom Giller. 82 Tom Giller. 83 Tom Giller. 84 Tom Giller. 85 Tom Giller. 86 Tom Giller. 87 Tom Giller. 88 Tom Giller. 89 Tom Giller. 90 Tom Giller. 91 Tom Giller. 92 Tom Giller. 93 Tom Giller. 94 Tom Giller. 95 Tom Giller. 96 Tom Giller. 97 Tom Giller. 98 Tom Giller. 99 Tom Giller. 100 Tom Giller. 101 Tom Giller. 102 Tom Giller. 103 Tom Giller. 104 Tom Giller. 105 Tom Giller. 106 Tom Giller. 107 Tom Giller. 108 Tom Giller. 109 Tom Giller. 110 Tom Giller. 111 Tom Giller. 112 Tom Giller. 113 Tom Giller. 114 Tom Giller. 115 Tom Giller. 116 Tom Giller. 117 Tom Giller. 118 Tom Giller. 119 Tom Giller. 120 Tom Giller. 121 Tom Giller. 122 Tom Giller. 123 Tom Giller. 124 Tom Giller. 125 Tom Giller. 126 Tom Giller. 127 Tom Giller. 128 Tom Giller. 129 Tom Giller. 130 Tom Giller. 131 Tom Giller. 132 Tom Giller. 133 Tom Giller. 134 Tom Giller. 135 Tom Giller. 136 Tom Giller. 137 Tom Giller. 138 Tom Giller. 139 Tom Giller. 140 Tom Giller. 141 Tom Giller. 142 Tom Giller. 143 Tom Giller. 144 Tom Giller. 145 Tom Giller. 146 Tom Giller. 147 Tom Giller. 148 Tom Giller. 149 Tom Giller. 150 Tom Giller. 151 Tom Giller. 152 Tom Giller. 153 Tom Giller. 154 Tom Giller. 155 Tom Giller. 156 Tom Giller. 157 Tom Giller. 158 Tom Giller. 159 Tom Giller. 160 Tom Giller. 161 Tom Giller. 162 Tom Giller. 163 Tom Giller. 164 Tom Giller. 165 Tom Giller. 166 Tom Giller. 167 Tom Giller. 168 Tom Giller. 169 Tom Giller. 170 Tom Giller. 171 Tom Giller. 172 Tom Giller. 173 Tom Giller. 174 Tom Giller. 175 Tom Giller. 176 Tom Giller. 177 Tom Giller. 178 Tom Giller. 179 Tom Giller. 180 Tom Giller. 181 Tom Giller. 182 Tom Giller. 183 Tom Giller. 184 Tom Giller. 185 Tom Giller. 186 Tom Giller. 187 Tom Giller. 188 Tom Giller. 189 Tom Giller. 190 Tom Giller. 191 Tom Giller. 192 Tom Giller. 193 Tom Giller. 194 Tom Giller. 195 Tom Giller. 196 Tom Giller. 197 Tom Giller. 198 Tom Giller. 199 Tom Giller. 200 Tom Giller. 201 Tom Giller. 202 Tom Giller. 203 Tom Giller. 204 Tom Giller. 205 Tom Giller. 206 Tom Giller. 207 Tom Giller. 208 Tom Giller. 209 Tom Giller. 210 Tom Giller. 211 Tom Giller. 212 Tom Giller. 213 Tom Giller. 214 Tom Giller. 215 Tom Giller. 216 Tom Giller. 217 Tom Giller. 218 Tom Giller. 219 Tom Giller. 220 Tom Giller. 221 Tom Giller. 222 Tom Giller. 223 Tom Giller. 224 Tom Giller. 225 Tom Giller. 226 Tom Giller. 227 Tom Giller. 228 Tom Giller. 229 Tom Giller. 230 Tom Giller. 231 Tom Giller. 232 Tom Giller. 233 Tom Giller. 234 Tom Giller. 235 Tom Giller. 236 Tom Giller. 237 Tom Giller. 238 Tom Giller. 239 Tom Giller. 240 Tom Giller. 241 Tom Giller. 242 Tom Giller. 243 Tom Giller. 244 Tom Giller. 245 Tom Giller. 246 Tom Giller. 247 Tom Giller. 248 Tom Giller. 249 Tom Giller. 250 Tom Giller. 251 Tom Giller. 252 Tom Giller. 253 Tom Giller. 254 Tom Giller. 255 Tom Giller. 256 Tom Giller. 257 Tom Giller. 258 Tom Giller. 259 Tom Giller. 260 Tom Giller. 261 Tom Giller. 262 Tom Giller. 263 Tom Giller. 264 Tom Giller. 265 Tom Giller. 266 Tom Giller. 267 Tom Giller. 268 Tom Giller. 269 Tom Giller. 270 Tom Giller. 271 Tom Giller. 272 Tom Giller. 273 Tom Giller. 274 Tom Giller. 275 Tom Giller. 276 Tom Giller. 277 Tom Giller. 278 Tom Giller. 279 Tom Giller. 280 Tom Giller. 281 Tom Giller. 282 Tom Giller. 283 Tom Giller. 284 Tom Giller. 285 Tom Giller. 286 Tom Giller. 287 Tom Giller. 288 Tom Giller. 289 Tom Giller. 290 Tom Giller. 291 Tom Giller. 292 Tom Giller. 293 Tom Giller. 294 Tom Giller. 295 Tom Giller. 296 Tom Giller. 297 Tom Giller. 298 Tom Giller. 299 Tom Giller. 300 Tom Giller. 301 Tom Giller. 302 Tom Giller. 303 Tom Giller. 304 Tom Giller. 305 Tom Giller. 306 Tom Giller. 307 Tom Giller. 308 Tom Giller. 309 Tom Giller. 310 Tom Giller. 311 Tom Giller. 312 Tom Giller. 313 Tom Giller. 314 Tom Giller. 315 Tom Giller. 316 Tom Giller. 317 Tom Giller. 318 Tom Giller. 319 Tom Giller. 320 Tom Giller. 321 Tom Giller. 322 Tom Giller. 323 Tom Giller. 324 Tom Giller. 325 Tom Giller. 326 Tom Giller. 327 Tom Giller. 328 Tom Giller. 329 Tom Giller. 330 Tom Giller. 331 Tom Giller. 332 Tom Giller. 333 Tom Giller. 334 Tom Giller. 335 Tom Giller. 336 Tom Giller. 337 Tom Giller. 338 Tom Giller. 339 Tom Giller. 340 Tom Giller. 341 Tom Giller. 342 Tom Giller. 343 Tom Giller. 344 Tom Giller. 345 Tom Giller. 346 Tom Giller. 347 Tom Giller. 348 Tom Giller. 349 Tom Giller. 350 Tom Giller. 351 Tom Giller. 352 Tom Giller. 353 Tom Giller. 354 Tom Giller. 355 Tom Giller. 356 Tom Giller. 357 Tom Giller. 358 Tom Giller. 359 Tom Giller. 360 Tom Giller. 361 Tom Giller. 362 Tom Giller. 363 Tom Giller. 364 Tom Giller. 365 Tom Giller. 366 Tom Giller. 367 Tom Giller. 368 Tom Giller. 369 Tom Giller. 370 Tom Giller. 371 Tom Giller. 372 Tom Giller. 373 Tom Giller. 374 Tom Giller. 375 Tom Giller. 376 Tom Giller. 377 Tom Giller. 378 Tom Giller. 379 Tom Giller. 380 Tom Giller. 381 Tom Giller. 382 Tom Giller. 383 Tom Giller. 384 Tom Giller. 385 Tom Giller. 386 Tom Giller. 387 Tom Giller. 388 Tom Giller. 389 Tom Giller. 390 Tom Giller. 391 Tom Giller. 392 Tom Giller. 393 Tom Giller. 394 Tom Giller. 395 Tom Giller. 396 Tom Giller. 397 Tom Giller. 398 Tom Giller. 399 Tom Giller. 400 Tom Giller. 401 Tom Giller. 402 Tom Giller. 403 Tom Giller. 404 Tom Giller. 405 Tom Giller. 406 Tom Giller. 407 Tom Giller. 408 Tom Giller. 409 Tom Giller. 410 Tom Giller. 411 Tom Giller. 412 Tom Giller. 413 Tom Giller. 414 Tom Giller. 415 Tom Giller. 416 Tom Giller. 417 Tom Giller. 418 Tom Giller. 419 Tom Giller. 420 Tom Giller. 421 Tom Giller. 422 Tom Giller. 423 Tom Giller. 424 Tom Giller. 425 Tom Giller. 426 Tom Giller. 427 Tom Giller. 428 Tom Giller. 429 Tom Giller. 430 Tom Giller. 431 Tom Giller. 432 Tom Giller. 433 Tom Giller. 434 Tom Giller. 435 Tom Giller. 436 Tom Giller. 437 Tom Giller. 438 Tom Giller. 439 Tom Giller. 440 Tom Giller. 441 Tom Giller. 442 Tom Giller. 443 Tom Giller. 444 Tom Giller. 445 Tom Giller. 446 Tom Giller. 447 Tom Giller. 448 Tom Giller. 449 Tom Giller. 450 Tom Giller. 451 Tom Giller. 452 Tom Giller. 453 Tom Giller. 454 Tom Giller. 455 Tom Giller. 456 Tom Giller. 457 Tom Giller. 458 Tom Giller. 459 Tom Giller. 460 Tom Giller. 461 Tom Giller. 462 Tom Giller. 463 Tom Giller. 464 Tom Giller. 465 Tom Giller. 466 Tom Giller. 467 Tom Giller. 468 Tom Giller. 469 Tom Giller. 470 Tom Giller. 471 Tom Giller. 472 Tom Giller. 473 Tom Giller. 474 Tom Giller. 475 Tom Giller. 476 Tom Giller. 477 Tom Giller. 478 Tom Giller. 479 Tom Giller. 480 Tom Giller. 481 Tom Giller. 482 Tom Giller. 483 Tom Giller. 484 Tom Giller. 485 Tom Giller. 486 Tom Giller. 487 Tom Giller. 488 Tom Giller. 489 Tom Giller. 490 Tom Giller. 491 Tom Giller. 492 Tom Giller. 493 Tom Giller. 494 Tom Giller. 495 Tom Giller. 496 Tom Giller. 497 Tom Giller. 498 Tom Giller. 499 Tom Giller. 500 Tom Giller. 501 Tom Giller. 502 Tom Giller. 503 Tom Giller. 504 Tom Giller. 505 Tom Giller. 506 Tom Giller. 507 Tom Giller. 508 Tom Giller. 509 Tom Giller. 510 Tom Giller. 511 Tom Giller. 512 Tom Giller. 513 Tom Giller. 514 Tom Giller. 515 Tom Giller. 516 Tom Giller. 517 Tom Giller. 518 Tom Giller. 519 Tom Giller. 520 Tom Giller. 521 Tom Giller. 522 Tom Giller. 523 Tom Giller. 524 Tom Giller. 525 Tom Giller. 526 Tom Giller. 527 Tom Giller. 528 Tom Giller. 529 Tom Giller. 530 Tom Giller. 531 Tom Giller. 532 Tom Giller. 533 Tom Giller. 534 Tom Giller. 535 Tom Giller. 536 Tom Giller. 537 Tom Giller. 538 Tom Giller. 539 Tom Giller. 540 Tom Giller. 541 Tom Giller. 542 Tom Giller. 543 Tom Giller. 544 Tom Giller. 545 Tom Giller. 546 Tom Giller. 547 Tom Giller. 548 Tom Giller. 549 Tom Giller. 550 Tom Giller. 551 Tom Giller. 552 Tom Giller. 553 Tom Giller. 554 Tom Giller. 555 Tom Giller. 556 Tom Giller. 557 Tom Giller. 558 Tom Giller. 559 Tom Giller. 560 Tom Giller. 561 Tom Giller. 562 Tom Giller. 563 Tom Giller. 564 Tom Giller. 565 Tom Giller. 566 Tom Giller. 567 Tom Giller. 568 Tom Giller. 569 Tom Giller. 570 Tom Giller. 571 Tom Giller. 572 Tom Giller. 573 Tom Giller. 574 Tom Giller. 575 Tom Giller. 576 Tom Giller. 577 Tom Giller. 578 Tom Giller. 579 Tom Giller. 580 Tom Giller. 581 Tom Giller. 582 Tom Giller. 583 Tom Giller. 584 Tom Giller. 585 Tom Giller. 586 Tom Giller. 587 Tom Giller. 588 Tom Giller. 589 Tom Giller. 590 Tom Giller. 591 Tom Giller. 592 Tom Giller. 593 Tom Giller. 594 Tom Giller. 595 Tom Giller. 596 Tom Giller. 597 Tom Giller. 598 Tom Giller. 599 Tom Giller. 600 Tom Giller. 601 Tom Giller. 602 Tom Giller. 603 Tom Giller. 604 Tom Giller. 605 Tom Giller. 606 Tom Giller. 607 Tom Giller. 608 Tom Giller. 609 Tom Giller. 610 Tom Giller. 611 Tom Giller. 612 Tom Giller. 613 Tom Giller. 614 Tom Giller. 615 Tom Giller. 616 Tom Giller. 617 Tom Giller. 618 Tom Giller. 619 Tom Giller. 620 Tom Giller. 621 Tom Giller. 622 Tom Giller. 623 Tom Giller. 624 Tom Giller. 625 Tom Giller. 626 Tom Giller. 627 Tom Giller. 628 Tom Giller. 629 Tom Giller. 630 Tom Giller. 631 Tom Giller. 632 Tom Giller. 633 Tom Giller. 634 Tom Giller. 635 Tom Giller. 636 Tom Giller. 637 Tom Giller. 638 Tom Giller. 639 Tom Giller. 640 Tom Giller. 641 Tom Giller. 642 Tom Giller. 643 Tom Giller. 644 Tom Giller. 645 Tom Giller. 646 Tom Giller. 647 Tom Giller. 648 Tom Giller. 649 Tom Giller. 650 Tom Giller. 651 Tom Giller. 652 Tom Giller. 653 Tom Giller. 654 Tom Giller. 655 Tom Giller. 656 Tom Giller. 657 Tom Giller. 658 Tom Giller. 659 Tom Giller. 660 Tom Giller. 661 Tom Giller. 662 Tom Giller. 663 Tom Giller. 664 Tom Giller. 665 Tom Giller. 666 Tom Giller. 667 Tom Giller. 668 Tom Giller. 669 Tom Giller. 670 Tom Giller. 671 Tom Giller. 672 Tom Giller. 673 Tom Giller. 674 Tom Giller. 675 Tom Giller. 676 Tom Giller. 677 Tom Giller. 678 Tom Giller. 679 Tom Giller. 680 Tom Giller. 681 Tom Giller. 682 Tom Giller. 683 Tom Giller. 684 Tom Giller. 685 Tom Giller. 686 Tom Giller. 687 Tom Giller. 688 Tom Giller. 689 Tom Giller. 690 Tom Giller. 691 Tom Giller. 692 Tom Giller. 693 Tom Giller. 694 Tom Giller. 695 Tom Giller. 696 Tom Giller. 697 Tom Giller. 698 Tom Giller. 699 Tom Giller. 700 Tom Giller. 701 Tom Giller. 702 Tom Giller. 703 Tom Giller. 704 Tom Giller. 705 Tom Giller. 706 Tom Giller. 707 Tom Giller. 708 Tom Giller. 709 Tom Giller. 710 Tom Giller. 711 Tom Giller. 712 Tom Giller. 713 Tom Giller. 714 Tom Giller. 715 Tom Giller. 716 Tom Giller. 717 Tom Giller. 718 Tom Giller. 719 Tom Giller. 720 Tom Giller. 721 Tom Giller. 722 Tom Giller. 723 Tom Giller. 724 Tom Giller. 725 Tom Giller. 726 Tom Giller. 727 Tom Giller. 728 Tom Giller. 729 Tom Giller. 730 Tom Giller. 731 Tom Giller. 732 Tom Giller. 733 Tom Giller. 734 Tom Giller. 735 Tom Giller. 736 Tom Giller. 737 Tom Giller. 738 Tom Giller. 739 Tom Giller. 740 Tom Giller. 741 Tom Giller. 742 Tom Giller. 743 Tom Giller. 744 Tom Giller. 745 Tom Giller. 746 Tom Giller. 747 Tom Giller. 748 Tom Giller. 749 Tom Giller. 750 Tom Giller. 751 Tom Giller. 752 Tom Giller. 753 Tom Giller. 754 Tom Giller. 755 Tom Giller. 756 Tom Giller. 757 Tom Giller. 758 Tom Giller. 759 Tom Giller. 760 Tom Giller. 761 Tom Giller. 762 Tom Giller. 763 Tom Giller. 764 Tom Giller. 765 Tom Giller. 766 Tom Giller. 767 Tom Giller. 768 Tom Giller. 769 Tom Giller. 770 Tom Giller. 771 Tom Giller. 772 Tom Giller. 773 Tom Giller. 774 Tom Giller. 775 Tom Giller. 776 Tom Giller. 777 Tom Giller. 778 Tom Giller. 779 Tom Giller. 780 Tom Giller. 781 Tom Giller. 782 Tom Giller. 783 Tom Giller. 784 Tom Giller. 785 Tom Giller. 786 Tom Giller. 787 Tom Giller. 788 Tom Giller. 789 Tom Giller. 790 Tom Giller. 791 Tom Giller. 792 Tom Giller. 793 Tom Giller. 794 Tom Giller. 795 Tom Giller. 796 Tom Giller. 797 Tom Giller. 798 Tom Giller. 799 Tom Giller. 800 Tom Giller. 801 Tom Giller. 802 Tom Giller. 803 Tom Giller. 804 Tom Giller. 805 Tom Giller. 806 Tom Giller. 807 Tom Giller. 808 Tom Giller. 809 Tom Giller. 810 Tom Giller. 811 Tom Giller. 812 Tom Giller. 813 Tom Giller. 814 Tom Giller. 815 Tom Giller. 816 Tom Giller. 817 Tom Giller. 818 Tom Giller. 819 Tom Giller. 820 Tom Giller. 821 Tom Giller. 822 Tom Giller. 823 Tom Giller. 824 Tom Giller. 825 Tom Giller. 826 Tom Giller. 827 Tom Giller. 828 Tom Giller. 829 Tom Giller. 830 Tom Giller. 831 Tom Giller. 832 Tom Giller. 833 Tom Giller. 834 Tom Giller. 835 Tom Giller. 836 Tom Giller. 837 Tom Giller. 838 Tom Giller. 839 Tom Giller. 840 Tom Giller. 841 Tom Giller. 842 Tom Giller. 843 Tom Giller. 844 Tom Giller. 845 Tom Giller. 846 Tom Giller. 847 Tom Giller. 848 Tom Giller. 849 Tom Giller. 850 Tom Giller. 851 Tom Giller. 852 Tom Giller. 853 Tom Giller. 854 Tom Giller. 855 Tom Giller. 856 Tom Giller. 857 Tom Giller. 858 Tom Giller. 859 Tom Giller. 860 Tom Giller. 861 Tom Giller. 862 Tom Giller. 863 Tom Giller. 864 Tom Giller. 865 Tom Giller. 866 Tom Giller. 867 Tom Giller. 868 Tom Giller. 869 Tom Giller. 870 Tom Giller. 871 Tom Giller. 872 Tom Giller. 873 Tom Giller. 874 Tom Giller. 875 Tom Giller. 876 Tom Giller. 877 Tom Giller. 878 Tom Giller. 879 Tom Giller. 880 Tom Giller. 881 Tom Giller. 882 Tom Giller. 883 Tom Giller. 884 Tom Giller. 885 Tom Giller. 886 Tom Giller. 887 Tom Giller. 888 Tom Giller. 889 Tom Giller. 890 Tom Giller. 891 Tom Giller. 892 Tom Giller. 893 Tom Giller. 894 Tom Giller. 895 Tom Giller. 896 Tom Giller. 897 Tom Giller. 898 Tom Giller. 899 Tom Giller. 900 Tom Giller. 901 Tom Giller. 902 Tom Giller. 903 Tom Giller. 904 Tom Giller. 905 Tom Giller. 906 Tom Giller. 907 Tom Giller. 908 Tom Giller. 909 Tom Giller. 910 Tom Giller. 911 Tom Giller. 912 Tom Giller. 913 Tom Giller. 914 Tom Giller. 915 Tom Giller. 916 Tom Giller. 917 Tom Giller. 918 Tom Giller. 919 Tom Giller. 920 Tom Giller. 921 Tom Giller. 922 Tom Giller. 923 Tom Giller. 924 Tom Giller. 925 Tom Giller. 926 Tom Giller. 927 Tom Giller. 928 Tom Giller. 929 Tom Giller. 930 Tom Giller. 931 Tom Giller. 932 Tom Giller. 933 Tom Giller. 934 Tom Giller. 935 Tom Giller. 936 Tom Giller. 937 Tom Giller. 938 Tom Giller. 939 Tom Giller. 940 Tom Giller. 941 Tom Giller. 942 Tom Giller. 943 Tom Giller. 944 Tom Giller. 945 Tom Giller. 946 Tom Giller. 947 Tom Giller. 948 Tom Giller. 949 Tom Giller. 950 Tom Giller. 951 Tom Giller. 952 Tom Giller. 953 Tom Giller. 954 Tom Giller. 955 Tom Giller. 956 Tom Giller. 957 Tom Giller. 958 Tom Giller. 959 Tom Giller. 960 Tom Giller. 961 Tom Giller. 962 Tom Giller. 963 Tom Giller. 964 Tom Giller. 965 Tom Giller. 966 Tom Giller. 967 Tom Giller. 968 Tom Giller. 969 Tom Giller. 970 Tom Giller. 971 Tom Giller. 972 Tom Giller. 973 Tom Giller. 974 Tom Giller. 975 Tom Giller. 976 Tom Giller. 977 Tom Giller. 978 Tom Giller. 979 Tom Giller. 980 Tom Giller. 981 Tom Giller. 982 Tom Giller. 983 Tom Giller. 984 Tom Giller. 985 Tom Giller. 986 Tom Giller. 987 Tom Giller. 988 Tom Giller. 989 Tom Giller. 990 Tom Giller. 991 Tom Giller. 992 Tom Giller. 993 Tom Giller. 994 Tom Giller. 995 Tom Giller. 996 Tom Giller. 997 Tom Giller. 998 Tom Giller. 999 Tom Giller. 1000 Tom Giller.

NEW PRACTICAL LIFE. (The Key to Fortune) 600 pp. Clear type, finest binding and illustrations. AGENTS: W. W. WARDNER, 46 Adams St., Chicago. For terms, address J. C. McCURDY & Co., Philadelphia, Pa.

FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL AMENDMENT; OR, THE SUNDAY, THE SABBATH, THE CHANGE AND RESTITUTION. A Discussion between W. H. Littlejohn, Seventh-day Adventist, and the Editor of the Christian Statesman. 384 pages. Price, cloth, \$1; paper, 40 cents. Mailed, postpaid, on receipt of price. Address SABBATH RECORDER, Alfred Centre, N. Y.

BUCKEYE BELL FOUNDRY. Bell and Fire Alarm Foundry. Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. VAN DUZEN & TIFT, Cincinnati, O.

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

VASSAR COLLEGE. Poughkeepsie, N. Y. A complete college for women, with Schools of Painting and Music, and a preparatory department. Catalogues sent free. S. L. CALDWELL, D.D., President.

PATENTS obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge; and we make no charge unless we obtain patent. We refer, here, to the Post Master, the Supt. of the Money Order Div., and to officials of the U. S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address—C. A. SNOW & Co., Opposite Patent Office, Washington, D. C.

Benson's CAPSICINE - AWARDED - Porous Plaster. The Best Known Remedy for Backache or Lamé Back, Rheumatism or Lamé Joints, Cramps or Sprains, Neuralgia or Kidney Diseases, Lumbago, Severe Aches or Pains, Female Weakness. Are Superior to all other Plasters. Are Superior to Pain. Are Superior to Liniments. Are Superior to Ointments or Salves. Are Superior to Electricity or galvanism. Are Superior to all other Remedies. They Strengthen. They Soothe. They Relieve Pain at Once. They Positively Cure.

CAUTION. Benson's Capsicine Porous Plaster is not to be used on the palm of some other plaster having a similar sounding name. See that the word is spelled C-A-P-S-I-C-I-N-E. Price 25 cts. SEABURY & JOHNSON, Manufacturing Chemists, New York. A SURE REMEDY FOR RHEUMATISM AND BRUISES. A MEAD'S Medicated CORN AND BRUISE PLASTER.

THE SABBATH RECORDER. LIST OF LOCAL AGENTS.

- NEW YORK. Adams—A. B. Prentice. Brookfield—C. V. Hibbard. Berlin—Edgar R. Green. Ceres—R. A. Barber. DeRuyter—Barton G. Stillman. Genesee—E. P. Crandall. Independence—Sherman G. Crandall. LeRoyville—Ass M. West. Littleton—Benjamin H. Stillman. New London—H. W. Palmer. Nice—Ezekiel R. Clarke. Portville—A. K. Crandall. Richburg—Edwin S. Bliss. State Bridge—Joseph West. Sont—Byron L. Barber. Verona—Benj. F. Stillman. West Edmeston—J. B. Clarke. CONNECTICUT. Mystic Bridge—George Greenman. Waterford—Oliver Maxson. RHODE ISLAND. 1st Hopkinton—Alfred B. Burdick, 2d. 2d Hopkinton—S. S. Griswold. Rockville—U. M. Babcock. Westerly—Sanford P. Stillman. Woodville—Horace Stillman. NEW JERSEY. Marlboro—J. C. Bowen. New Market—L. E. Livermore. Plainfield—J. Elias Mosher. Shiloh—W. S. Bonham. PENNSYLVANIA. Hebron—Geo. W. Stillman. Moseleyton—J. Greene. New Haverly—C. Long. Rowley—LeRoy Lyman. Union Dale—A. W. Coon. WEST VIRGINIA. Berea—D. N. Meredith. Lost Creek—L. B. Davis. New Milton—Franklin Randolph. New Salem—Weston F. Randolph. Quet Dell—D. H. Davis. OHIO. Jackson Centre—Jacob H. Babcock. WISCONSIN. Albion—E. L. Burdick. Berlin—Datus E. Lewis. Cartwright's Mill—D. W. Cartwright. Edgerton—Henry W. Stillman. Milton—Paul M. Green. Milton Junction—L. T. Rogers. Utica—L. Coon. Wakeforth—Howell W. Randolph. ILLINOIS. Parilla—Isaac Clawson. Villa Ridge—M. B. Kelly. West Hallock—E. B. Saunders. IOWA. Walton—L. A. Looftoor. Toledo—Maxson Babcock. MINNESOTA. Alden—Dodge Centre—Geo. W. Hills. New Richmond—R. D. Burdick. Transit—John M. Richey. KANSAS. Nortonville—Osman W. Babcock. Pardee—Samuel R. Wheeler. NEBRASKA. Harvard—Elmore C. Hibbard. Long Branch—Joshua G. Babcock. North Loup—Oscar Babcock. Orleans—H. E. Babcock. KENTUCKY. Carrollville—C. W. Threlkeld.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 288 pp. Fine Cloth, \$1.25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of every one desiring light on the subject.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. THOS. B. BROWN, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 60 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability. We especially commend it to those who, like Mr. Brown, have been taught to revere Sunday as the Sabbath.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By Geo. Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day, by Rev.



S. S. Department.

Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

President—A. B. KENTON, Secretary—E. M. TOMLINSON, Treasurer—E. S. BLISS.

Vice Presidents: GEO. H. BARCOCK, Plainfield, N. J.; L. R. SWINNEY, Lost Creek, W. Va.; A. B. PRATT, Adams Centre, N. Y.; E. M. DUNN, Milton, Wis.

Contributions for this department are solicited, and may be addressed to the President or Secretary.

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.

LESSON X.—LOVE TO GOD AND MEN.

BY REV. T. L. GARDINER. For Sabbath-day, September 2.

SCRIPTURE LESSON—MARK 12: 28-44.

(Old Version.) (New Version.) 28. And one of the scribes came, and having heard them reasoning together, perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord.

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like unto this, Thou shalt love thy neighbor as thyself. This is the second commandment, greater than the first.

32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God: and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that hath said him any question.

35. And Jesus answered and said, while he taught in the temple, how say the scribes that Christ is the son of David?

36. For David himself said by the Holy Spirit, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37. David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

38. And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces.

39. And the chief seats in the synagogues, and the uppermost rooms at feasts:

40. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41. And Jesus sat over against the treasury, and he beheld how the people cast money into the treasury; and many that were rich cast in much.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called unto him his disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all they did cast in of their abundance; but she of her want did cast in, that she had, even all her living.

CENTRAL TRUTH.—The essentials of true religion.

DAILY READINGS. 1. 1 Cor. 13: 1-13. 2. Luke 10: 25-37. 3. Isa. 1: 10-18.

GOLDEN TEXT.—"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deut. 6: 5.

TEXT.—Third-day, Passion week. PLACE.—Temple at Jerusalem.

PARALLEL PASSAGES.—Matt. 22: 34-46; Luke 20: 39-47; 21: 1-4.

OUTLINE.

I. Primacy of love. v. 28-34. II. Love that ruins. v. 35-40. III. Love that saves. v. 41-44.

HELPS.

I. Primacy of love. v. 28-34. (a) To God. It is the sum of the first table of the Law. Scribes. Mostly Pharisees, expounders of the law. Pleased at the defeat of the Sadducees. (See last lesson.) Came. asked. Probably friendly, and hoped he would side with them, since he did not with their enemies. Note carefully the peculiarities of the Pharisees. First... of all, the most important. They taught hundreds of commandments, and often differed about "which is the greatest." One Lord. To distinguish from the many gods of the heathen. Love. Chief of the graces, sum of the law, central power in religion. Nothing without love. It is the well-spring of all true obedience. (First Daily Reading, New Version.) Heart. strength. All the faculties of mind and body. Includes the use of our powers, as well as the affections of the heart.

(b) To man. Second in importance. Neighbor. Fellow-man. (See second Daily Reading, also James 1: 27.) As thyself. After the same manner; freely, sincerely, tenderly, constantly. Willing to sacrifice selfishness for the good of others. Offerings, &c. Forms of worship, useless unless preceded by love to God and man. Discreetly. Knowledge, understanding. He was near the door. He knew his duty, yet lacked the essential element in religion.

II. Love that ruins. v. 35-41. (a) It admires only the human in Christ. They were so deeply in love with their own sophistries and notions, that they could only see him

as Son of David, even after David had called him Lord. Love of half the truth, till the other half is hated, is ruinous, and not confined to the scribes. Importance of correct ideas about Christ. (b) Loves external show. Long robes of distinction and sanctimonious religiousness. (c) Loves the applause of men. Salutations, as Rabbi, master, &c. (d) Loves worldly honor, i. e., "chief seats" and "upper rooms." High positions sought. (e) Loves riches, devour. i. e., property, possessions. Overreach and make a mask of religion in order to gain confidence of men. III. Love that saves. v. 41-44. (a) Legal. The widow was waiting upon God in his house, in his appointed way. (b) Self-sacrificing. Her sacrifice bespoke genuine love to God and men. It was the work of love. God values gifts by the spirit of sacrifice and love they bespeak. She was approved because love was loyal and self-sacrificing. The scribes received "greater condemnation."

COMMENTS.

Introduction. In the last lesson you saw how Jesus met and defeated the Sadducees. This pleased the Pharisees so well, that they came to the front, and in this lesson, by one of their representatives, a scribe, (whom Matthew calls "a lawyer," see Matt. 22: 34, 35,) ask upon a very important point, which was often under discussion among the Jews. The man appears to be friendly, and I think he felt quite in hopes that Jesus would side with them, now he had so clearly decided against their enemies, the Sadducees. There is no discrepancy between Matthew and Mark. The one emphasizes the "tempting him," and the other, in a somewhat richer, and more minute manner, emphasizes the questioning.

I. The primacy of love. v. 28-34. First commandment. It was not uncommon for the Jews to be asking this question. Braume tells us that they "enumerated six hundred and thirteen ordinances; three hundred and sixty-five prohibitions, according to the days in the year; two hundred and twenty-eight commandments, according to the parts of the body." Some emphasized one, and some another of these commands, and therefore they were in perpetual dispute about which of them was chief in importance. In verse 29, the Savior prefaces his reply with the beginning of the Jewish creed, which they recited twice every day, and which kept before them the truth, that God is one Lord, while they were surrounded by the heathen who worshipped many gods. Love was the all comprehensive characteristic which Jesus made primary in all true religion—the affection in which the essence of divine law consists, and the true exercise of which is "the fulfilling of the law." "God is love," and man comes into harmony with God only as he shall exercise the same spirit, and possess, in quality, the Christlike characteristics. This love is to be exercised first toward God, and second toward man. The Savior does place some commands first, and others as of secondary importance, and yet in such a way as to show that any lack of loyalty to the second, reveals a similar lack regarding the first. In verses 32 and 33, we see that this scribe knew the way. He repeated the Savior's words almost verbatim, and acknowledged their truthfulness; and the importance of these over all ceremonies; and yet all Jesus could say of him, was, Thou art not far from the kingdom. Did he ever enter? To know duty is of no avail except we love it, and therefore do it. How near some do come to the kingdom, and lose it after all.

II. Love that ruins. v. 35-40. In the remainder of this lesson, we have good illustrations of the two ways in which men exercise their love. The one is fixing the affections upon things of this world, denying the divine Savior, and building upon external show, worldly honor, and riches. The other a love that fixes the heart on God, and sacrifices worldly comfort and riches for his cause. This is loyal and self-sacrificing, and according to the plan of our Outline and helps, is

III. Love that saves. v. 41-44. It was the poor widow's love to God and men that prompted her to worship the one, and to give for the support of the truth, that the other might be saved. The scribes who loved the world received the "greater condemnation," though they seemed very devout, in the externals of religion. The best of them were indeed "not far from the kingdom," but were not in the kingdom; while the poor widow, so loyal, and so willing to give all for God's cause, was approved, and within the kingdom. Her small gifts were pleasing to Christ, because she was prompted by love. Their great gifts were nothing to him, because they were lacking in the first principles of true religion. Let us see to it that ours is that "love that saves," rather than the "love that ruins."

The Elm Valley Sabbath-school held a picnic on Thursday, Aug. 17th.

WHATEVER other lesson a scholar may slight, he is sure to study closely the character and spirit of his own teacher. A teacher teaches less by what he says than by what he is. As a preacher recently expressed this truth concerning the power of the life rather than of the letter: "The lives of good men, and not the libraries of theologians, are the convincing power in this world."—S. S. Times.

THERE is one in almost every family whose life is so quiet and noiseless that it draws scarcely any attention to itself, and so unselfish that the others members are entirely unconscious of the help they receive from it, and yet it is the center of all the home life. Such lives are never appreciated till they are gone. Then those who remain behind become suddenly aware of what they have lost.—Westminster Teacher.

TALK AND DEEDS.—It is not religious talk that we need. We have too much of that already. It is not the pious tone that we need, but honest living, with the simple acknowledgment of God's grace. This steady influence is cumulative. It is more eloquent than sermons. It is sweeter than gospel songs. It has all the force of personal appeal, and gives weight to the slightest word which may at any time be spoken. It takes a ton of living to give power to a tittle of talk, for the words that tell are the

words of a man whose life we already know. Weak, impulsive, inconsistent, fickle, spasmodic religious talkers accomplish little good. They repel more than they inspire. Sometimes their softness and sicknessness of profession and direction disgust. He who lives steadily three hundred and sixty-five days in the year can afford once in a while to say a reproving or comforting word to those who know his life. The Master's counsel was wise, and had in it all the philosophy of Christian influence: "Let thy light so shine before men that they may see thy good works and glorify thy Father which is in heaven."

The "good works" constitute the basis of all influence that comes with profession and teaching, and the grace some people most need in religious meetings is the grace of silence. The reluctant and not the eager witnesses in the religious life are sometimes the most effective witnesses.—S. S. Journal.

[Continued from first page.] Christian revival pour in, until men's lives begin to arise along the scale of love, and act upon its promptings; and how quickly does fellowship and good-will spring up among them. All discords die out, old quarrels are settled, and stubborn hatreds disappear. And so it is that love, like the melting sunshine of March and April, destroys the snow and ice, which all the blustering winds of Winter could not blow away.

Now, this same principle that works such wonders between individuals, would have the same salutary influence between churches, denominations, communities, and nations. Let this spirit of love become the working force in society, until its various relations are cast according to its direction. Let all civil, judiciary, police and military affairs be controlled by this same element working through individuals, and we shall behold the dawning of that day in which the angel-sung millennium of peace and good-will shall prevail on earth. Defended by this crowning virtue enthroned in the hearts of her people, our nation might dismount her cannon, convert her swords into pruning-hooks, and restore the soldier to the peaceful quiet of home and private life; and, with tenfold the truthfulness with which she now boasts it, still lead the nations both in power and in glory. As the God of love and peace is the highest conception of a perfect being, even so the true "peace-maker" fills the highest ideal of a child of God. There is no surer sign of divinity in the soul than that of a nature that can breathe upon men the atmosphere of such hallowed influences. Like oil on a troubled sea, like the most soothing influences in a world of vexation and trouble, there is a wonderful halo of quietude hovering with the parting words of Jesus: "Peace I leave with you, my peace I give unto you." Friends and brethren, let us begin more earnestly to seek the perfection which God requires, viz., the perfection of disinterested love. Like the Summer sun, so love sheds forth those rays that give beauty to everything upon which they fall. Therefore, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you," and they will look better to you.

MARRIED.

In the town of Ward, Allegany Co., N. Y., Aug. 15, 1882, by Eld. C. M. Lewis, Mr. FREDERICK S. PLACK, of Alfred Centre, and Miss MARTHA A. BURDICK.

At the residence of the bride's brother-in-law, C. N. MAXSON, Lost Creek, W. Va., Aug. 10, 1882, by Rev. L. R. SWINNEY, Mr. FLAVIUS J. EHRET, of Ritchie county, and Miss ISADORA FREEMAN, of Crossingville, Pa.

DIED.

At Lost Creek, West Va., Aug. 17, 1882, ABNER BATTEN, aged 49 years, 4 months, and 8 days. He was the son of Abraham Batten, of blessed memory. When he was just entering manhood he lost the entire use of his sight; but what seemed to be a great affliction God overruled for a blessing. When his natural sight was closed, God opened his spiritual eyes, and he accepted Christ as his Savior, and united with the Lost Creek Church. Henceforth his life seemed devoted to the good of others, and I think I never saw one so attentive and loving in the homes of his brothers and sisters. Indeed, his quiet and exemplary Christian life through twenty-nine years of blindness, and his patience and gentleness and love to all about him, have left a precious memory behind him. His last sickness was pneumonia, and he sank very rapidly; but we have the assurance that his eyes are now opened, and he can see the King in his beauty. L. R. S.

Near Rockville, R. I., Aug. 15, 1882, ELIZABETH CRANDALL BURDICK, of neuralgia of the head, after a severe sickness of nearly eighteen hours, being 72 years, 5 months, and 8 days old. She made a profession of religion when she was seventeen years old, was baptized by Eld. Matthew Stillman, and joined the old Hopkinton Church in 1837, with which she retained her membership until death. She leaves a husband and several children and numerous other relatives to mourn her departure, but their loss is her gain. The largest congregation of relatives the writer ever saw, gathered to pay their last tribute of respect to one whom they loved. So lived and so died a loving wife, an affectionate mother, a kind-hearted relative, a good neighbor, and a zealous Christian; and thus another mother in Israel has fallen triumphant in death. We hope to meet her where parting is never known. The text for the occasion, which was so forcibly impressed upon the minds of both pastor and people, and from which a sermon was preached by him, was: "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." U. M. B.

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

Alfred Centre, N. Y.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, &c.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

VOICE CULTURE BY LETTER. Address, for particulars, J. G. BURDICK.

LANGWORTHY & DAVIS, IRON FOUNDERS, Manufacturers of, and Dealers in AGRICULTURAL IMPLEMENTS. Job Work to Order.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. P. LARKIN, President, Alfred Centre, N. Y. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. AMOS C. LEWIS, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

Alfred, N. Y.

J. C. BURDICK, JEWELER, ALFRED, N. Y.

Hornellsville, N. Y.

ELIAS AYARS, ARCHITECT, PRIVATE AND PUBLIC BUILDINGS. Citizens' National Bank Building, Hornellsville.

Berlin, N. Y.

E. R. GREEN & CO., DEALERS IN GENERAL MERCHANDISE, Drugs and Paints.

E. R. GREEN, Manufacturer of White Shirts. THE "BERLIN CHAMPION SHIRTS" TO ORDER.

Adams Centre, N. Y.

M. D. TITSWORTH, DRUGGIST.

HANDY PACKAGE DYE COMPANY. Best and Cheapest, for Domestic Use. Send for Circular.

Leonardsville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER Co., Leonardsville, N. Y.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

THE N. Y. SAFETY STEAM POWER CO. Vertical and Horizontal Steam Engines & Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

THOMAS B. STILLMAN & CO., CHEMISTS. Analyses of Ores, Minerals, Waters, &c. 40 & 42 Broadway.

R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH, 80 Walker St.

C. POTTER, JR. & CO. PRINTING PRESSES. 13 & 14 Spruce St.

C. POTTER, JR., H. W. FISHER, JOS. M. TITSWORTH.

HYDRAULIC JACK AND PRESSES, PUNCHES AND SHEARS for IRON. E. LYON & Co., 470 Grand St.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

I. D. TITSWORTH, Pres., J. F. HUBBARD, Treas., L. E. LIVERMORE, Sec., G. H. BABCOCK, Cor. Sec., Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. L. E. LIVERMORE, Secretary, New Market, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

C. H. RANDOLPH, DEALER IN GRAINS, FLOUR, MEAL, FEED, BALD HAY, STRAW, &c. Bet. Elm and William Sts. 126 Front St.

CLOTHING MADE TO ORDER OR READY MADE, from Samples. Agent for WANAMAKER & BROWN, Philadelphia. Rubber Goods a Specialty. 10 per cent. discount to Clergymen. 41 W. Front St. ALEX. TITSWORTH.

J. C. POPE & CO., FIRE AND LIFE INSURANCE AGENTS. 14 E. Front Street.

POTTER PRESS WORKS. Machinists, and Builders of Printing Presses. C. POTTER, JR., Proprietor.

O. M. DUNHAM, MERCHANT TAILOR, and Dealer in Gent's Furnishing Goods. Next to Laing's Hotel. 44 W. Front St.

POPE BROTHERS, DEALERS IN Dry Goods, Notions, Hosiery, Gloves, Carpets, Oil-Cloths, Mats, &c.

SPLICER & HUBBARD, PLANNING MILL. Sash, Blinds, Doors, Mouldings, &c.

T. H. TOMLINSON, M. D., PHYSICIAN & SURGEON. Residence, 2d Street.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

GREEN & CO., DEALERS IN FURNITURE, BEDDING, Curtains and Shades. Goods Shipped from New York if desired. FRANK C. GREEN.

New Market, N. J.

H. V. DUNHAM, MANUFACTURER OF CLOTHING. A store to let. Best in the place. Dunellen, N. J.

GORTON'S HOUSE-HEATING STEAM GENERATOR. Cheapest and best. Satisfaction guaranteed. Send for Circular to N. J. STEAM HEATING Co.

Daytona, Florida.

DAVID D. ROGERS, CIVIL ENGINEER. U. S. Deputy Surveyor for the Dist. of Fla. DAYTONA, Volusia Co., Fla.

Westerly, R. I.

MAXSON & CO., BUILDERS. DEALERS IN LUMBER. Successors to C. MAXSON & CO.

L. T. CLAWSON, TAILOR. CLOTHS, CLOAKINGS, AND TRIMMINGS. Samples sent by mail.

A. L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block.

E. B. CLARKE, DEALER IN FURNITURE OF ALL KINDS. Orders by mail promptly filled.

J. F. STILLMAN & SON, MANUFACTURERS OF FINE CARRIAGES. Orders for Shipment Solicited.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. L. A. PRATT, Recording Secretary, Westerly, R. I. A. E. MANN, Corresponding Secretary, Ashaway. GEO. B. UTTER, Treasurer, Westerly.

All contributions for missions, and communications relating to financial affairs, should be sent to the Treasurer. Reports of labor, and other communications intended for the Board of Managers, or for publication in the Missionary Department of the RECORDER, should be sent to the Corresponding Secretary.

Ashaway, R. I.

THOS. A. BARBER, DRUGGIST AND PHARMACIST, AND DEALER IN Dry Goods, Boots and Shoes.

O. LANGWORTHY & CO., GENERAL STORE. Books, Hardware, and Glassware, a Specialty. Send for Catalogue of Garden Seeds.

O. I. WELLS, Maker of Fine Carriages and Wagons.

New Milton, W. Va.

LUTHER F. RANDOLPH, Dealer in General Country Store Merchandise and Produce. Successor to L. F. RANDOLPH & BRO.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St.

E. STILLMAN BAILEY, M. D. 3034 Michigan Avenue.

FREDERICK D. ROGERS, M. D., DRUGGIST. 2406 Cottage Grove Avenue. Office and Residence, Hyde Park.

C. B. COTTRELL & CO. CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Walworth, Wis.

E. A. WALTERS, PATENT HAY ELEVATORS AND CARRIERS. Best in use. Agents wanted.

F. D. READ, DRUGS, GROCERIES, DRY GOODS, &c.

Milton, Wis.

PROF. N. WARDNER WILLIAMS, MUSICAL DEPARTMENT, MILTON COLLEGE. Piano, Voice, Organ, Harmony, &c. Send for circular.

W. H. CORY, DEALER IN Dry Goods, Groceries, Boots & Shoes, Crockery, etc.

W. W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instruments, FANCY AND HOLIDAY GOODS. Milton, Wis.

DAVIS BROS., MANUFACTURERS OF HAND AND POWER PRESSES AND SHEARS. THE SHIMMERS and AXEL-SETTERS. Circulars.

W. P. CLARKE, REGISTERED PHARMACIST. Post-Office Building. Milton, Wis.

Minnesota.

ELLIS AYRES, PHOTOGRAPHIC ARTIST. COPYING IN INDIAN INK, OIL, CRAYON, &c. Dodge Centre, Minn.

Kansas.

GRIFFIN & SON, DEALERS IN DRUGS AND GROCERIES, Nortonville, Kansas.

The Sabbath Recorder.

PUBLISHED WEEKLY, BY THE AMERICAN SABBATH TRACT SOCIETY.

—AT— ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION. Per year, in advance, \$3 00

Papers to foreign countries will be charged 50 cents additional, on account of postage.

If payment is delayed beyond six months, 50 cents additional will be charged.

No paper discontinued until arrearages are paid, except at the option of the publisher.

Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

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

PUBLISHED BY T... VOL. XXXV... The Sabbath Recorder... Entered as second-class office at Alfred Centre... We read of one battle... You'll find in that... It's fought not with... lead... Its fought by the pow... Let our hearts and... Take counsel of God... The result of this bat... With God for our cau... In fighting this battle... The right from the w... For fierce is the fight... Then follow your capt... Our foes, they are leg... They rob and they pl... Their aim is to tarni... They seek your destru... It's a long line of bat... This conflict is ever g... Wherever we find it... The battle of right is... Of all the great battle... The battle of right for... It surpasses them all... Then inscribe on you... Unfurl then your ban... Better be in the strife... The fight may increas... But sweet is that pea... ALFRED, N. Y., JU... RESI... BY TH... UP... On the 24th of... at 6 A. M. for Na... time to visit the re... with its story of... barbaric splendor... degradation. As... the early evening... of fire, and showed... like a thread of D... of the cone tower... early, to be called... ascent of Vesuvius... was an unnecessary... were on the ground... Vesuvius," on the... point when our dis... that all forms of... to make all form... tongues or donkey... throughout the live... were so real that w... called, and were g... starlight of the ea... 3 o'clock. We dre... we were out of th... along the shore of... were beginning to... mountain. For tv... side is covered wi... with fig and othe... The richest fruit... sides, where time l... tion has deepened... we rise, the gard... road zigzags by sl... until we are on th... piled above, ar... shapes, just as i... for some thousand... sults of the erupti... of life as the heat... great sea of mol... when all its waves... and yet so full of... whole mountain... again, and you... breath at some sh... of the slow-climbi... set it flowing agai... At 7 o'clock we re... and the railroad, c... tel. This railroad... saves the fatigue of... and a few hours la... to be thankful for... an endless chain... at the base of the... is about thirty de... each two traversed... for two on a seat... will contain abou... sides are open, at... the end of the sea... and the abyss... "hitches," and so