

# 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. 36.

ALFRED CENTRE, N. Y., FIFTH-DAY, SEPTEMBER 7, 1882.

WHOLE NO. 1961.

## The Sabbath Recorder.

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

### PERFECT TRUST.

BY ANNIE L. HOLBERTON.

Dear Savior who hast died,  
Through faith our souls abide  
In Thee whose life was forfeited for all  
And though to evil prone  
Christ's blood may still atone,  
Who asks the Father's mercy at our call.

In mingled joy and woe  
We meet with friend and foe,  
And sometimes is the pathway dark and drear;  
But God knows all our ways,  
To him our hearts we raise,  
Whose light will gently guide and keep us here.

Though tossed upon the wave,  
His mighty arm can save,  
And, oh, how sweetly precious is the thought!  
The softly whispered prayer  
That heaves the breath of care,  
That ear of boundless sympathy has caught.

Our God, supreme and just!  
We love, believe and trust  
In Him who holds the mighty in his hand.  
Oh, give us grace to feel  
More earnest, fervent zeal  
To worship, and obey his least command!

### RESTING ABROAD.

BY THE CRAM CLUB.

London.

One of the first places visited by the stranger, on landing here, is the Tower. It is in fact a series of towers, including a chapel which, commenced more than 700 years, have grown up from time to time. It is situated on the left bank of the Thames, and encircled formerly by a broad moat filled from the river, but now dry, and used as a parade ground for drilling the soldiers quartered here. By many, the Tower is said to be "historically, the most interesting spot in England." Its history is the history of England in its progress from an absolute despotism to a representative monarchy. To the Tower, the king once had the power to send any person, against whom he had a pique, and many eminent persons have there been sent, to be kept for years, or to the block, one of which, with the axe marks still visible, together with the axe used for decapitation, is kept in the armory and shown to visitors. Among the many that have been confined here, are Sir Walter Raleigh, Archbishop Crammer, and a great many other notables, including Lady Jane Grey and Anne Boleyn, the latter one of the unfortunate wives of the infamous Henry the VIII., and the very spot is marked in the yard where both of these ladies were beheaded. In the armory is kept specimens of the early armor from about the year 1250 to 1650, and among them twenty-two equestrian figures, life size, clothed with the armor as worn by kings, princes, and knights of old. It is an hour well spent here, not only to see these old armored figures, but to study the progress in the arms for war from before the invention of gunpowder, when broadswords, pikes, and battle axes were used, all the way down to the improved breech-loader of the present time.

It is curious to note, however, that instead of the breech loader being a modern invention, as is generally supposed, and invented by Colt, of Hartford, there are specimens here made more than 200 years ago one, of which is a revolver with four chambers.

A point of great interest here is one of the Towers in which is kept the Crown Jewels. They are in a large glass case in the center of the room, and are said to be in value 15,000,000 of dollars. Among them is the crown of St. Edward, one of the first, and that of Queen Victoria the last, together with several others, with sceptres, maces, baptismal and dining services of solid gold, of wonderful work and value. The Queen's crown flashes with diamonds (said to be over 2,700 in it), and one sapphire valued at 500,000 dollars. The great diamond, the largest in the world, owned by the Queen, and valued at \$2,500,000, is also here.

Leaving here, we have time to go to

HYDE PARK,

and see London, taking its airing. This is done in Summer time, usually between 4 and 7 P. M. The Park contains about 400 acres, and seems to be very much as nature made it, except the drives, one of which, a broad one, wide enough for five or six carriages abreast, is made around the edge of the park,

and is hard and smooth, while another just within it nearly as wide with a softish dirt surface, is made for saddle riding. The number riding and driving here is something marvelous, the vehicles themselves numbering thousands. Would you like to take a public carriage and drive in it? It can't be done; no hackney coach or carriage is allowed within the gates, while, if it is a private carriage, it makes little difference what it is or what it looks like, it can go in; but you can get a carriage at a livery stable with a driver in livery, and go in, the difference being that the hack can be hired at two shillings per hour, while the carriage costs ten shillings per hour, or you can go on foot without cost. We asked our driver to point out to us any of the Royal family if they should be in the park. Not long after we were about passing a plain equipage containing a driver and footman, with a lady and three children in the carriage. "That," said our driver, "is the Princess of Wales and children." She was a very sensible looking woman, and she has our best wishes, and we are sure such a woman, so modest and sensible in appearance as she seems to be, can't help being a good queen, when it shall come hers, with the Prince, to reign as king and queen of the most powerful nation on earth. One other establishment was as loud in its tone as the Princess was modest, and that was Mrs. Langtry's the "Jersey Lily," said to be the handsomest woman in England. We were disappointed in her beauty. In our country she would not attract by her beauty, as there is many an American woman we have seen, who, in our estimation, would take a higher prize at any show for beauty.

If one wants to be humiliated here in England, he had better hunger and thirst for a London newspaper, hoping when he gets one, they are such marvels in size, enterprise, and cheapness, that he will then revel in the things that are going on in our own country, for surely papers of such size and enterprise would have a pretty full report of matters in the United States, a country that has more trade with England than any other country that has a population of more than 50,000,000, and has a larger territory than any nation on earth. But you find news from the Sandwich Islands, Australia, Zulu Land, and Cetewayo; from Canada, and Greenland, but not a word from United States. We are not of sufficient importance to be noticed, and if so, it is only to say that Mr. Eugene Schuyler has been appointed consul to Holland, or that the B. & O. R. R. talked of laying another cable, or that Louise and the Marquis of Lorne had gone a fishing. Well, after several days of looking in vain for news from our country, we handed a copy of the *Times*, the *Thunderer*, to Pundit. He looked carefully over its 120 columns of matter, and laid it down with a look of intense disgust that could only have been equalled by the farmer that went into the office of the *Louisville Courier Journal*. The editor said, "Mr. Johnson, how are crops?" "Bad, bad enough," he replied; "I sowed eight dollars worth of seed and it has rotted in the ground, and I shan't get half as much for the crop as the seed cost me, demmit." Pundit's lips did not open, but his countenance said demmit, and to it three other countenances responded, Them's our sentiments, but deigned not a word.

A Sabbath in London.

The first day of July, 1882, brought the long-sought opportunity for spending Sabbath amid the scenes of early Seventh-day Baptist history in London. The morning service at Mill Yard was conducted by the pastor, Rev. Wm. M. Jones, assisted by his son, William Black Jones. The sermon, from Matt. 10: 25, was an earnest plea for patient, obedient, and hopeful living, since the servant should be content to "be as his Lord." Bible-class followed this service. At 3 P. M., the writer preached from Luke 12: 32. This was followed by the "communion service," to which nearly all of the audience—about twenty-five persons—remained. (It will be gratifying to many of the readers of the RECORDER to know that Rev. Dr. Carpenter, in good health, was able to be present at all the services.) The surpassing interest of the occasion was in the place and its historic surroundings. "Mill Yard" lies in the heart of Eastern London, and is being rapidly surrounded by an im-

mense elevated railroad traffic. The church, parsonage, attendant buildings, and cemetery, occupy a space about one hundred feet square, inclosed by a wall on three sides, the buildings completing the square on the fourth. Extensive repairs have been made within a few years, and the place is in good order. It is a well-kept monument of our cause in London, and of those early days of trial and martyrdom. It rejoices in the memory of a long line of hard-working and scholarly pastors, prominent among whom was the late Wm. H. Black, F. S. A., who died April, 1872. He was succeeded by the present pastor in September of the same year. Mr. Black was a great antiquarian, and in the settlement of his estate thirteen tons of books were sold from his private library.

The exact date of the founding of the Mill Yard Church is unknown; it was probably between 1620 and 1640. The congregation first worshiped in Bull Steak Alley, White Chapel, then a suburban village. It was in this Alley, about one-third of a mile from Mill Yard, that John James was dragged from his pulpit one Sabbath in 1661, to be tried on the false charge of "treason," a common and convenient way of disposing of reformers in those days. He was hanged at "Tyburn Tree"—now Marble Terrace, Hyde Park—about four miles away. After Sabbath we went to the Alley. It is the same width as of old. A warehouse covers the site of the chapel. We stood at a point in High street, White Chapel, where the pole must have been set, "opposite the Alley," on which his head was placed, while the four quarters of his body were affixed to different gates of the city. It is said that the jailer sought to extort money by threatening to quarter him alive.

A walk of three fourths of a mile brought us to moor-fields, and the site of "Pinner's Hall." Here Francis Bampfield gathered a Church as early as 1675. It is now extinct. Mr. Bampfield was imprisoned on charge of treason, for ten years, and died in "Newgate," Old Bailey St. Whether we go, and gaze on its grim walls as on a sacred sepulcher. It is difficult to realize that in this little square where we now stand, up to 1844, men were hung by the score, for what would now be held as little more than "petty larceny."

Not far from here is another spot sacred to Christian heroism: "Smithfield." In an open court near the great market, is a spot where a few years since were found brands, an iron stake, chains and manacles, marking the execution ground where the "fires of Smithfield" made the sky blush with shame, and blackened the pages of English history with blotches of cruel intolerance. The martyrs were first taken to a Romish church near by where they were urged to recant; refusing, they were taken to the public square and tied facing the church, that their last look might be upon the church of their persecutors, a refined cruel mockery indeed. On an adjacent building is set a slab with the following inscription:

"Within a few feet of this spot, John Rogers, John Bradford, John Philpot, and other servants of God suffered death by fire for the faith of Christ, in the years 1555, 1556, 1557."

The repaired church is now a monument to these heroes. Thus does the world at last do feeble justice to its murdered benefactors. Going to our hotel, Black Friars Bridge, we pass through Farrington street, where the "Memorial Hall" of the Congregationalists now occupies the site of the "Old Fleet Prison," in which John Trask was imprisoned for his Sabbath-keeping, after being "whipped" from the place of trial, more than two miles away. Here, also, Mrs. Trask was shut up for a time, but was afterward removed to the "New Prison," Bridewell, where she died, after twelve years of suffering.

Having seen all these things during the long twilight and early evening after Sabbath, one is glad to rest, for every nerve tingles with indignation at the cruel mockery called justice, which imprisoned and murdered men for clinging to their faith in Christ, and for daring to obey the law of God, and to keep his Sabbath.

PARSON.

London to Paris.

The ride from London to Dover has but little to interest except it be the specimens of superior English farming, the abundance of bright red poppies along the roadside and

among the grain, and the chalk rocks which compose the skeleton of this section of the country. We pass the cities of Rochester, near which is Gad's Hill, the residence of Dickens, and where Falstaff encountered his "men in buckram;" Chatham, with its enormous docks; and stop at Canterbury, "the first English Christian city." Here is the finest cathedral in Southern England, the scene of the murder of Thomas a Kempis, and the resting place of the Black Prince, and many other notables of English history. We had a good sight of it from the car, but did not tarry, or "break the journey," as they say here.

At Dover we took the steamer "Foam," one of the numerous small steamers of this famous route, about the size of the smaller excursion boats around New York, but having only one deck, and that open. The passage was quite rough, and the Channel did justice to its reputation in that line. The boat pitched and rolled about so that unless one had "his sea-legs" on, he must keep hold of something for support. We hardly cleared the docks before preparations were made by bringing quantities of large wash-bowls upon deck, to accommodate those who were seasick, and soon the "washbowl brigade" were in active operation. We had been told that though the Atlantic had spared the Club, "the Channel would fetch them;" but they stood it bravely, and all enjoyed the voyage.

The chalk cliffs of Dover were beginning to fade into the distance. The frowning castle had become a pigmy upon the hill-top, and the houses in the town had ceased to be distinguishable from the white cliffs. The Club gathered upon the "bridge" and watched the sea as it rose in angry crests, anon dashing over the bow in great masses of foam, drenching the luggage and driving the second-class passengers below deck; then tumbling over in an ecstasy of gurgling delight at its success. Next, it would suddenly recede and let the steamer drop, as it were, into a grave; then, running up, poke her under the ribs till she rolled over to the leeward at a fearful angle; then, give her a cuff upon the other side that fairly made her stagger, and roll as far the other way, much as a cat will play with a mouse just before she is ready to swallow it. It would have done you good, at about this time, to have seen those two staunch temperance advocates, Prex and Parson, "half-seas over," attempting to walk a crack! Press and Pundit were having plenty of fun at their expense, when Pundit, attempting to take a seat, accidentally measured his six feet of length upon the deck, whereupon Parson claimed that Pundit was "three-quarter-seas over," but this was not true, for, looking in the glass again, the shores of England and France were found to be about equidistant.

At Calais we take the train. This town was once walled in, but the walls are fast disappearing. The country is flat, almost like an Illinois prairie, but is cultivated to the extreme. Villages are scattered over it, quite marked by their red tile roofs and whitewashed walls. There are very few fences to be seen. The roads are frequently sunk below the surrounding land, and are sometimes bordered with hedges or trees. The fields are planted in strips, and the mixture of different colored crops gives a variegated look quite pleasing.

We stop at Boulogne, the place where Napoleon I. assembled his troops to invade England, and take on the passengers by the Folkestone route. In running into this town we go upon a "Y," which so turned Press around that he could not tell his right hand from his left, and he declared that his pocket compass would point west in spite of all he could do. The united efforts of the entire Club were necessary to set him straight.

As in England, Press and Parson saw here many fields of a plant which they could not name. They therefore called upon Prex to help them out of their perplexity. After taking a good look he turned towards them with his venerable countenance suffused with pity, and remarked, "I did think you knew beans. They are nothing but Spanish beans." But even Prex had been bothered to name another plant of which we had noticed many large fields in Southern England, and which was even more largely cultivated in France. But as we came farther south, we found them in full bloom, and perceived they were

poppies, cultivated for opium. It was only another proof of the truth of the old saying: "It takes a wise man to know his poppy."

Approaching Paris we notice the surrounding earthworks of the Prussians in the late war. They are overgrown but not demolished, and remind one of the long siege, and final capitulation of the city. Arriving just after dusk, a word with the officer of customs, a short ride in an omnibus through brilliantly lighted streets, and we are at our hotel, the Grand Hotel de l'Athenee, in the great metropolis of France. PUNDIT.

### IN MEMORIAM.

Deacon Arza Coon was born in DeRuyter, Madison Co., N. Y., March 8, 1815; and died in New Market, N. J., July 15, 1882. He was the son of Deacon Pardon and Ester Coon, and was one of a family of twelve children, eight sons and four daughters. Seven (four brothers and three sisters) still survive him.

Very early in life he embraced religion and united with the Seventh-day Baptist Church in DeRuyter, under the labors of Eld. Joel Greene. In 1837, at the opening of our first denominational school, the DeRuyter Institute, he entered as a student under the instruction of Prof. Rollo and Rev. Solomon Carpenter. From this time on, to the final change from its denominational character in 1871, he was one of its warmest friends and supporters, and for many years a trustee. Always in sympathy with both teachers and students, his home became a favorite resort, and many a student now remembers, with much gratitude, his kindness in proffering aid, and the hospitality of his home, in their hours of loneliness and discouragement. In 1840, he was married to Anna Eliza Crandall, daughter of Saunders Crandall, of South Brookfield, N. Y. From DeRuyter, in 1857, they removed to Allegany county, and united with the West Genesee Church. Here he was called to the office of deacon, in which capacity he served faithfully in the several churches of which he was subsequently a member, viz., at Alfred Centre, DeRuyter; Albion and Walworth, Wis., and New Market, N. J.

Wherever he resided, his first step was to connect himself with the people of God, and his course as a member of Christ's visible church was invariably marked by the most prompt and faithful performance of all religious duties. He was warmly attached to the church and people of his choice, and deeply interested in all our denominational enterprises. Sabbath reform and temperance were themes of great interest to him. His opinions respecting both of these were quite radical; and he could not tolerate, without rebuke, loose views and practices in either. Many who advocate the principles of temperance limit their opposition to alcoholic drinks, while they often indulge in the use of narcotics. But with him there were no smooth words for the tobacco and opium habits. And if he may have seemed at times severe and even uncharitable in his denunciation of these vices, it was because he regarded them as more popular, and yet scarcely less harmful than drunkenness.

Since September, 1879, he has suffered from the effects of a paralytic shock, by which the left half of his entire person was partially disabled. He received the admonition calmly, and lived in constant expectation of complete prostration or sudden death. But death to him had lost its terrors. He thought of it only as a happy transit from death to life; a state of trial to that of triumph. During all this time he was rapidly ripening for the approaching change. For about three weeks before he passed away, he was confined to his room, and some of the time suffered much distress, yet without a word of murmuring. His faith in Jesus grew stronger, and visions of the spirit world brighter. Among his last words were "O, happy day that fixed my choice on thee, my Savior." When he could say but little else, he frequently whispered, "All is well, all is well."

On Sabbath, morning July 15th, just as the darkness of a very distressing night was fleeing away before the cheering rays of the rising sun, his spirit took its flight, peacefully to realms of eternal day, a never ending Sabbath to his waiting soul. The funeral services were conducted by Rev. L. A. Platts, of Westerly, R. I., in the New Market Seventh-day Baptist church, July 17th, at 2 P. M. An impressive sermon from the words of the Savior, John 17: 4, "I have finished the work which thou gavest me to do," urged the importance of faithfulness in Christian service, and the remains were placed in the Seventh-day Baptist cemetery in Plainfield, N. J.

L. E. L.

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.  
CLOTHS, CLOAKINGS, AND TRIMMINGS.  
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.  
Watch Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.  
GEORGE GREENMAN, President, Mystic Bridge, Ct.  
A. PLATTS, Recording Secretary, Westerly, R. I.  
E. MAIN, Corresponding Secretary, Ashaway.  
O. 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.

WALTER 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.  
3084 Michigan Avenue.

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

B. COTTRELL & CO. CYLINDER PRINTING  
PRESSES, for Hand and Steam Power.  
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.

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.

AVIS BROS., MANUFACTURERS OF  
MAY and POWER PRESS and SHEARS.  
SHIRTS and AXEL-SETTERS. Circulars.

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

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

KANSAS.  
RUFFIN & 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  
Copies to foreign countries will be charged 50 cents  
national, on account of postage.

If payment is delayed beyond six months, 50  
cents additional will be charged.  
Paper discontinued until arrangements are made,  
at the option of the publisher.

ADVERTISING DEPARTMENT.  
Transient advertisements will be inserted for 50  
cents each for the first insertion, and 25 cents an  
insertion for each subsequent insertion. Special com-  
munications made with parties advertising extensively, or  
for long terms.

Advertisements inserted at legal rates.  
Early advertisers may have their advertisements  
inserted quarterly without extra charge.  
Advertisements of objectionable character will  
not be inserted.

JOB PRINTING.  
This office is furnished with a supply of jobbing  
type, and more will be added as the business may  
demand, so that all work in that line can be executed  
promptly and to satisfaction.

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



Missions.

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

ONE brother, writing from the Far West in regard to the coming Anniversaries, says, "I hope the blessing of God will prepare the people for the meeting, and be upon them during its sessions, that his kingdom may be built up and more firmly established in the earth."

DURING the year ending Aug. 31st, the Corresponding Secretary has given 108 discourses at 31 points in 11 States; and has been out on the field 37 Sabbaths. About 360 communications have been written; and missionary matter has been written, selected, and prepared, for every number of the RECORDER, amounting, in the aggregate, to nearly 260 columns or 52 pages.

As the question is now and then asked, Who are the members of the Missionary Society, and entitled to vote? it may be well to give here Article 2 of the Constitution: "Any person contributing one dollar annually to the funds of the Society shall be a member. Societies, Churches, or Associations, may become auxiliaries by contributing to the funds, and shall be entitled to one vote for every five dollars. Each subscriber of twenty-five dollars, which may be met in two payments, shall be a member for life."

OBJECTIONS are occasionally raised against the plan of sending money from the West to the East to be expended at the discretion of a Board located in that part of the denomination. And it is but fair that those who make these objections should be asked to remember that of the 395½ weeks of labor reported last year, 291 were performed in the Western and North-Western Associations, and of the 1,060 sermons preached, they had 689. The Board is not sectional in spirit or purpose; and the brethren composing it, do not forget that they are not the servants of the East but of the entire denomination.

ACCORDING to the report of 1877, there had been received during the year from bequests \$975, and from other sources \$1,091 56, or a total of \$2,066 56. There had been expended in America \$876 05, and in China \$375, a total of \$1,251 05. There were connected with our work that year in America four missionaries, who labored in five different States; in China there were three native workers. In 1881, the receipts reported were \$7,065 94. Expended in America \$2,756 38, in China \$3,522 55, a total of \$6,278 93. Missionaries in America 20, laboring in 11 States; in China, 5 natives and 3 Americans.

THE Board of Managers are, of course, responsible for whatever they do in the way of seeking to establish our cause in Chicago; but persons who are, apparently, ignorant of one important fact in the case, ought, perhaps, to be informed that the idea of establishing a mission in the city of Chicago did not originate in the East or with the Board, but in the Northwest. The North-Western Association, through its Corresponding Secretary, recommended that we place a missionary in that city, and pledged its hearty support to the undertaking. And at the last Anniversary of the Society, which was held within the bounds of the same Association, the report of a large and influential committee containing a similar recommendation was adopted. The Board, then, in its present effort to place a permanent laborer in Chicago, is backed by the recommendation and pledged support of the large North-Western Association, and by the approval of the Society itself.

ACCOMPANYING the interesting communication from North Loup, was the following note:

"Thinking you might like to know something of the results of our attempts to keep up a missionary organization here, I wrote a little of the prospect as I see it. It was written on the day of our election of officers, which election occurs quarterly. If you think it will be of use anywhere, you are at liberty to use it. I presume it is fit only for the waste-basket. We find ourselves very ignorant, but we are anxious to learn. We have had the pleasure of hearing Miss Ferris lecture on Africa. Our Society is not a denominational one, but is open to all Christian women. Yours in love of the work."

The printers are at liberty to put the letter into the waste-basket after they have "set it up." We should be very glad to hear from all the Missionary Bands and Societies in our churches at least once a quarter.

CORRESPONDENCE.

My report of labors during the last month must be very brief, because I stayed almost the whole month in my own town. I had the privilege of doing my common labor in the church and went but one day to another city for spreading the truth. It was to Amsterdam. Further on I found my business in preparing articles for my paper; in correspondence with some who take some interest in searching after the truth, or after subtleties, and had to do my ordinary work in the correction and outsending of mp paper and tracts.

Further on, I have accompanied Eld. S. N. Haskell, of the Seventh-day Adventists, on a trip to Workum. Bro. Haskell visited Haarlem, and being told, there were Sabbath-keepers at Workum, he expressed his strong desire to see them, asking me to accompany him. Of course I did so. As well the Haarlem as the Workum friends were very glad to meet with Bro. Haskell, and to hear so many good things about the spreading of Sabbath truth throughout the world. We hope the encouragement given us by these communications may do its work in our heart.

Bro. Rolf, of Eidsvold, too, came here from Hamburg. He arrived 25th July, and will stay, D. V., till the brethren Prof. Allen, Rev. Lewis, Mr. Potter, and Mr. Babcock, who are visiting Europe, have been here. Bro. Rolf receives daily some instruction in the Dutch language; he hopes to use that knowledge in the service of the Lord.

Particularities about my labor in the last month I can't make mention of. It is almost always the same struggle against the same errors and prejudices, differing perhaps in form but not in essence. Evidences that truth is not preached wholly in vain I receive continually, but alas! not by decided conversions.

Our chapel we have rented for the meetings of a band or company of soldiers, who sought for such an opportunity to gather for reading the Scriptures and occupy themselves with useful things. We receive for that use of our chapel \$16½ a month, and we thank God for his help, because we could not see but we must sell the chapel, because we had to do some needed repairs, and by the command of our magistrate, some alterations in the entrances, because of the fire in the theatre at Vienna. All edifices for public use had to submit themselves to this command. Because we had no money for it, we tried to come free, telling our magistrate that our meetings were not attended by a number of any importance; but we could not make an exception. So it seemed the only way to sell our meeting-house; the more as we could scarcely pay the interest of the mortgage. But now the Lord has helped us out of this difficulty. We could make the alteration, repair what must be repaired, and pay our interest. Our hearts praise the Lord for his goodness. We hope our meeting-house may one day be filled up with people who serve the Lord, worshipping him on his holy day.

With kind regards, yours in Christ.  
G. VELTHUYSEN.  
HAARLEM, Aug. 7, 1882.

Before I received your good letter of 21st of July, I saw in the RECORDER my mistake in sending not you my monthly reports. I ask pardon for that fault. Inclosed you will find what I have to tell concerning my labors in July; it is not much.

We have had the pleasure of a visit from Eld. S. N. Haskell, President of the Missionary Society of the Seventh-day Adventists, who was with us from 21st to 27th of July, and told us many things about the wonderful progress and prosperity of their labor. O, for an unshaken belief in the power of the truth, even where we are so little and so few against a whole people, with all their learned and not learned, reverend and irreverend transgressors of the law of God! The day must come that the Lord glorifies himself in them, who cleave to his Word and commands. It is our duty and our privilege to work in patience and faithfulness. We pray for the right understanding and joyful acknowledgement of these truths, that we may be not discouraged.

Bro. Rolf, of Eidsvold, Norway, is since some days our guest. He arrived here 25th of July, and intends to stay here till the American brethren who are now in Europe, have visited Haarlem. We are expecting that esteemed company on the sixth day of this week. Our prayers are that the Lord will give a blessing by that visit, not only for us, but also for our dear Bro. Rolf, who is longing for help to serve the Lord in his holy cause. Bro. Rolf has done his best to study the Dutch language and now exercises himself in the pronunciation of it. He

speaks fluently the English language, and also the Norwegian, Swedish, Danish, and German languages. Would it not be a reason for thanksgiving if it pleased the Lord to give our dear brother a standing-place in a seaport, like Hamburg, to do the work of an evangelist among sailors? I pray that it may be so. I believe Bro. Rolf is a true-hearted Christian.

At due time I hope to send you the blank filled out as exactly as I can do, and also an account of the condition of the field of labor in this country.

For your love and interest in our labor we thank the Lord. Oh, don't forget us in your prayers. We hope to remember all who are for Christ's sake struggling against error and lie.

Respectfully, I am, dear brother, yours in Christ.  
G. VELTHUYSEN.  
HAARLEM, Aug. 7, 1882.

The Woman's Missionary Society has just closed its first quarter. Though the three months past have been three of the busiest of the season, yet our Society has not failed to hold its semi-monthly meetings, with fair attendance and a good degree of interest. At nearly every meeting new members have been added to our number, and now thirty-five names are on our roll. We have the missionary magazine, *Gospel in all Lands*, from which to gather information. We find its pages full of instruction and interest. From it we select to read before the Society. It is our custom to have some literary exercises at each meeting, such as reading a portion of Scripture, and prayer, singing, roll-call with Scripture responses, select reading, and item box. The appointments for these exercises are made by the President, two weeks in advance, and in every instance the person appointed for any exercise has responded promptly and cheerfully. We have some very young members who are prompt and ready with whatever they are requested to do; and render excellent service, especially in singing. The spirit of earnestness, unity, and devotion which has characterized all these exercises, bids us rejoice and take courage. To-day we have elected new and efficient officers, and we hope to make better progress in the coming quarter. The great need of the world and the magnitude of the Christian's work is before us. We feel something of the pressing demands of this work, and ask ourselves what we can do. We need greater consecration. We feel our lack of wisdom. Will the brethren and sisters pray for us here, that these two great needs may be supplied?  
EX-SECRETARY.  
NORTH LOUP, Neb., Aug. 1, 1882.

A MARVELOUS TRANSFORMATION.

In 1874, Sir Arthur Hamilton Gordon was sent out by the British Government as the first Governor of Fiji. The Fiji Island group, consisting of about 250 islands, of which eighty or ninety are inhabited, and two of which are about the size of Long Island, was voluntarily placed under the sceptre of Queen Victoria by King Thokambau and his chiefs. The reason for this step given by Thokambau, who had been converted some years before by Wesleyan missionaries, was that foreign adventurers had become so troublesome in their unprincipled efforts to instigate war between the chiefs, that he feared the total extinction of the tribes, and the destruction of everything that was good on the islands.

It was a singular spectacle which these chiefs, headed by their king, presented, when the great war-club, the emblem of Fijian power, was handed over to the representatives of the British throne, and an island empire was made over without bloodshed or any other means of conquest than those which had been used by a handful of faithful missionaries. It was to them that this wonderful transformation was due; it was by their influence that the auspices of British rule had been estimated and coveted.

A niece of Governor Gordon, Miss C. S. Gordon Cummings, went to Fiji as a member of his household. In a well-written book, entitled "At Home in Fiji," she has much to say of the wonderful transformations wrought by Wesleyan missions among a people known to have been the worst of all known cannibal tribes upon the globe. Living for eight years in the country, not as a missionary nor in the missionary circle, nor even belonging to the same body of Christians as the missionaries, she may be considered an entirely disinterested witness. She speaks as follows:

I often wish that some of the cavillers who are forever sneering at Christian missions, could see something of their results in these isles. But first they would have to recall the Fiji of ten years ago, when every man's hand was against his neighbor, and the land had no rest from barbarous intertribal wars, in which the foe, without respect of age or sex, were looked upon only in the light of so much beef, the prisoners deliberately fattened for the slaughter, dead bodies dug up that had been buried ten or twelve days, and could only be cooked in the form of puddings, limbs cut off from living men and women, and cooked and eaten in the presence of the

victim, who had previously been compelled to dig the oven, and cut the firewood for the purpose; and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace, to gratify the caprice or appetite of the moment.

Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat.

Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. You may now pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are 900 Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended, and that the first sound which greets your ear at dawn, and the last at night, is that of hymn singing, and most fervent worship rising from each dwelling at the hour of family prayer?

Strange indeed is the change that has come over these isles since first Messrs. Cargill and Cross, Wesleyan missionaries, landed here in the year 1835, resolved at the hazard of their lives to bring the light of Christianity to these ferocious cannibals. Imagine the faith and courage of the two white men, without any visible protection, landing in the midst of these bloodthirsty hordes, whose unknown language they had in the first instance to master; and day after day witnessing such scenes as chill one's blood even to hear about. Many such have been described to me by eye witnesses. Slow and disheartening was their labor for many years, yet so well has that little leaven worked, that, with the exception of the Kai Shobes, the wild highlanders who still hold out in their mountain fastnesses, the eighty inhabited isles have all abjured cannibalism and other frightful customs, and have *loved* (embraced Christianity) in good earnest as may well put to shame many more civilized nations.—*Foreign Missionary.*

BAPTIST HOME MISSIONS.

During the past year, the laborers of the Baptist Home Mission Society were distributed as follows:

In the Eastern States, 12; in the Middle States, 18; in the Southern States, 120; in the Western States, including the Pacific Coast, 369. Representatives of four distinct races are to be found among these missionaries; and they have preached the gospel in nine different languages.

RESULTS OF THE YEAR'S WORK.

Weeks of labor.....	16,523
Churches and out-stations supplied.....	1,460
Sermons preached.....	36,440
Prayer-meetings held.....	20,183
Religious visits made.....	81,862
Received by baptism.....	1,675
Received by letter and experience.....	2,387
Total church membership.....	21,181
Churches organized.....	819
Sunday-schools, care of missionaries.....	819
Attendance at Sunday-schools.....	38,575
Benevolent contributions reported.....	\$14,272 01

THE FREEDMEN.

The Society's educational work among the colored people of the Southern States has attained much greater proportions than ever before. Twelve institutions are receiving assistance from our Treasury. This is two more than last year and four more than two years ago. The new institutions are "Bishop Baptist College" at Marshall, Texas, and the "Louisville Literary and Theological Institute" at Louisville, Ky. In these schools 79 teachers have been employed—16 more than last year. The whole number of pupils enrolled has been 2,151, or 502 more than last year. Of these about two-thirds are males, and one-third females. School reports show about 400 preparing to preach the gospel.

Eighteen years ago there were about 400,000 Baptist Christians among the colored people; now they report 800,000.

A CHINESE STORY OF FILIAL PIETY.—About the time of Confucius, there was a boy named Tsong Min-sen. His family were very poor, and often found it difficult to obtain food. This good son would constantly go out in search of wild herbs and vegetables, which he would gather and take home for the use of his parents, or he would walk a long distance to buy rice (in order that he might get it more cheaply), toiling home with it on his back. After a time his parents died, and he had the good fortune to become a mandarin of high rank in the provinces of Hupeh and Hunan. When he traveled it was with great pomp and grandeur. He had a retinue of a hundred four-horse carts; a large allowance of rice was made him by the Emperor; he sat on luxurious piles of cushions; when he took his meals his table was adorned with handsome metal tripods (a mark of elegance and luxury); but in spite of all his

wealth and comfort, he was not happy without his parents, but would sigh to himself and say, "Although I live in affluence and ease, I would rather return to my former life of suffering and privation, if by so doing I could have my mother back again."

"The filial son thinks nought of toil and pains To get for parents dear the needed food; After their death hee wealth and honor gains, Yet would yield all to have her, if he could."  
—*China's Millions.*

THE COMMISSION.

When about to return to the Father's right hand, To his faithful disciples he gave this command: "Go, preach ye my gospel, to all the world go. Till earth's farthest corner salvation shall know. Down, down through the centuries sounds the command. Echoed, re-echoed. To every land Go tell the good news, that the darkness of night May be scattered afar by the glorious light."

There are thousands, my friends, whom the clouds still enfold, The story of Christ they have never been told: For these let us labor, for these let us pray, Till all who will know our dear Savior may. May God, through his children, his kingdom extend, Throughout the whole earth the sweet gospel send, Till every nation its tribute shall bring With sweet adoration to Jesus the king.

CRUELTY OF HEATHENISM.

A few days ago a boy of about eighteen years of age crept into the chapel on his hands and feet. Except some of the famine sufferers, I never saw a more pitiable object. His limbs were so shriveled that there did not seem to be a particle of flesh on them. They were also twisted in a most distressing manner. The story he gave of himself is, that when seven years of age his father sold him to the manager of a theatre for a sum equal to about three dollars. He was then compelled to sleep on a piece of matting placed on the damp ground until he became a victim to rheumatism, which left him in this condition. When his master found that he was a cripple for life, he would no longer support him; and now there is nothing before him but a life of beggary. Surely "the tender mercies of the wicked are cruel." It is said that the great majority of the stage actors in China are persons who were either stolen or purchased when children from seven to ten years of age, mostly the children of parents who were either on the verge of starvation or of irreputable character. The average price ranges from two to eight dollars each. These boys are put under drill-masters, who are said to be masters of cruelty. No day is allowed to pass without cuffs and beating. Only the poorest of food is provided. After several years of severe drill, the boys are required to appear upon the stage, and after a time, if especially gifted, are allowed a share of the profits. "Stage actor" is the synonym in China for all that is mean and devilish. The profligate and abandoned life is such that it has almost become a proverb that this class of people never live to old age. It is no wonder that this class is prohibited by law, and on no condition allowed to compete for degrees in the literary examinations.—*Rev. Mr. Corbett, in Foreign Missionary.*

WOMAN'S INFLUENCE IN INDIA.—A correspondent of the *Foreign Missionary* says: "A fearful obstacle to the progress of truth in India is family influence. All over the world women are more religious than men, and less inclined to call in question what they have been taught. So it is in this part of the world. The women are the great upholders of the superstitions of the land, and when good impressions have been made by preaching in the streets or chapels, or by teaching in the school, they are, no doubt, often completely obliterated at home. Some may have the impression that women are too much despised in the East to have such influence. This is a superficial view of the subject. Woman may be despised in the mass, but her individual influence at home is about the same at Lahore as in New York. Many years ago the father of a converted Hindoo lad brought suit against Dr. Duff for the possession of the person of his son, and the English judge remarked in summing up the case that the religious influence of one mother was worth more than that of all the missionaries in India. There may be a grain of truth in this remark, so far as the greatness of the influence is concerned, but the value of it must depend upon its being in the right direction, and unfortunately here it is nearly always in the wrong direction."  
—*Advocate of Missions.*

SHANGHAI MISSION FORCE.—In this one port of China are gathered, American missionaries: Presbyterian, 5; Protestant Episcopal, 9; Southern Baptist, 2; Seventh-day Baptist, 3; M. E. South, 4; Women's Union Mission, 2; American Bible Society, 4. British missionaries: L. M. S., 2; British and Foreign Bible Society, 6; China Inland Mission, 2; total, 39, while some large interior provinces are still without a resident missionary. The total communicants in Shanghai are reported to be 600.—*Missionary Review.*

A SINGLE copy of the Gospel of John led sixty families in Kioto, Japan, to renounce idolatry.

THE Methodists have 8,553 native day scholars in their North India Conference.

MISSIONARY EFFORT is the chief indication of the real vitality of a church.

Education

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

"LET US

BY JAMES S.

PERSONAL. Aristotle peripatetic philosopher a Greek colony of M. During his early years had every advantage court could furnish, inspire a mind whose toward study and eighteen year, he for twenty years, he great ideal philosoph continuous was his a said that he needed spur. Upon return tutelage of Alexander Philip's death, immediately to lecture originated the peripat of philosophers. H thirteen years, lecturing and composing his driven forth by the Athenians, unable to ure of his genius. H 322, whither he had Athenians from "s against philosophy." vincible as granite in same time, a kind, and a faithful, al qualities rarely for men.

WORKS. Of Aristotle ings only a part have as the Organon, Rhet Poetics, History of A chology, and Metaph to assure us how won his knowledge; that a stands alone as the n unbiased judge, and almost every branch that to Aristotle must ing glory of Grecian p reviewed, selected, and speculations; thereby a form and solidity the years have been unable These represent at on ancient learning, an medieval and modern ter be more valuable th are treated more thoro of his successors.

MISSION. His missi to innovate the history method of reviewing i after having subjected cess of analysis and v their tenable results a speculations; secondly all ancient learning, p thought by laying the all the modern science

APPLIED PHILOSOP may think of Aristotle losopher, as an empir rival. In this direc prodigious strides, be botany, comparative. For his supremacy as fler of facts he was in pil, Alexander, who p lars with which he about two thousand specimens. Alexander him life, but Aristotle live rightly. Aristotle Nicamachus gave him how to live rightly an Alexander's munificen secretary."

PURE PHILOSOPHY method, Aristotle's method, all our quired through senserience having furn becomes the formulat or true knowledge.

Logic. Many of the authority of their relied upon them on giving rise to a grow source from whence knowledge to be deri deavored to refute b tions per se are reliab lie in the affirmat Previous philosophers tion to the defini availing themselves of conceal their own p Aristotle it appeared



Education Department.

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

"LET THERE BE LIGHT."

ARISTOTLE.

BY JAMES SCHOONMAKER.

PERSONAL. Aristotle, known as the great peripatetic philosopher, was born at Stagira, a Greek colony of Macedonia, in 384 B. C. During his early years, he appears to have had every advantage that the Macedonian court could furnish, conditions calculated to inspire a mind whose natural bias was already toward study and investigation. In his eighteenth year, he went to Athens, where, for twenty years, he studied with Plato, the great ideal philosopher. So earnest and continuous was his application, that Plato said that he needed the bit rather than the spur. Upon returning to Athens from his tutelage of Alexander the Great, shortly after Philip's death, in 336, he commenced immediately to lecture in the Lyceum, whence originated the peripatetic or walking school of philosophers. Here he remained for thirteen years, lecturing, collecting material, and composing his principal works, until driven forth by the unjust decree of the Athenians, unable to comprehend the grandeur of his genius. He died at Chalcis, in 322, whether he had retired to prevent the Athenians from "sinning a second time against philosophy." He was a giant, invincible as granite in intellect, and at the same time, a kind, tender hearted father, and a faithful, almost idolatrous husband—qualities rarely found combined in great men.

WORKS. Of Aristotle's voluminous writings only a part have come down to us, such as the Organon, Rhetoric, Ethics, Politics, Poetics, History of Animals, Physics, Psychology, and Metaphysics; and yet enough to assure us how wonderful was the range of his knowledge; that among the ancients he stands alone as the most critical reviewer, unbiased judge, and profound classifier of almost every branch of ancient knowledge; that to Aristotle must be awarded the crowning glory of Grecian philosophy, for having reviewed, selected, and formulated previous speculations; thereby giving to philosophy a form and solidity that twenty-two hundred years have been unable to materially change. These represent at once the culmination of ancient learning, and the beginning of mediæval and modern thought; and, if matter be more valuable than form, the subjects are treated more thoroughly than by many of his successors.

MISSION. His mission was two-fold: first, to innovate the history of philosophy by his method of reviewing former writings, and, after having subjected them to a keen process of analysis and synthesis, to announce their tenable results as the basis of further speculations; secondly, to leap far ahead of all ancient learning, presenting new fields of thought by laying the foundations for nearly all the modern sciences.

APPLIED PHILOSOPHY. Whatever we may think of Aristotle as a speculative philosopher, as an empiricist, he remains unrivaled. In this direction he made the most prodigious strides, becoming the father of botany, comparative anatomy, and zoology. For his supremacy as a collector and classifier of facts he was indebted to his royal pupil, Alexander, who gave him a million dollars with which he constantly employed about two thousand collectors of zoological specimens. Alexander said that Philip gave him life, but Aristotle taught him how to live rightly. Aristotle might have said that Nicamachus gave him life, Plato taught him how to live rightly and reason correctly, but Alexander's munificence made him "nature's secretary."

PURE PHILOSOPHY. In his philosophical method, Aristotle may be termed a Realist, claiming that all our knowledge must be acquired through sense-perception; that experience having furnished the data, reason becomes the formulator of all our universal or true knowledge.

LOGIC. Many of the ancients doubted the authority of their senses, while others relied upon them only to a limited extent, giving rise to a growing skepticism in the source from whence he conceived all true knowledge to be derived. This Aristotle endeavored to refute by showing that sensations *per se* are reliable, but that the error lies in the affirmation of the sensations. Previous philosophers had paid but little attention to the definitions of words, often availing themselves of their laxity of use to conceal their own poverty of thought. To Aristotle it appeared highly essential that

words should be more strictly employed to express definite thought-relations. Words of themselves could express neither truth nor falsehood; they were utterly indifferent. It was only when arranged into proposition that they became the vehicles of error; hence, the necessity for definitions, and the categories, the latter being the general classes to which he conceived all things to be reducible. Others had sought for the first cause of things, but Aristotle realized that it was time to regard the forms of thought; to this end he formulated his logic, making two divisions: induction and deduction. The former was antecedent and preparatory to the latter; the affirmation correctly established by experience, the syllogism then came in place to produce the logical conclusion free from error. Nevertheless, he made a broad distinction between the two by affirming that our universals, gained by means of the syllogism, are in their natures better known than the sensually apprehended individual phenomena. Though he formulated and laid great stress on deduction, yet it is evident that he had induction clearly in mind when, in his *Metaphysics*, he says "Art commences when, from a great number of experiences, one general conception is formed which will embrace all similar cases." Plato raised dialectics to the dignity of a science, while Aristotle regarded logic only as a means whereby he could attain to truth; in this sense he considered it fundamental to all science, and laid down principles for it that Kant and Hegel inform us had not been improved until their time.

SOUL. He became the father of psychology by distinguishing three classes of souls, and dividing the powers of the same into the vegetative, perceptive, locomotive, impulsive, and noetic. The vegetable grows, the animal grows and perceives, while man is distinguished from these by possessing the rational or thinking soul, which he defines as the entelechy of the physical body: as sight is to the eyes, so is its potentiality of life to the body. He divides the human soul into the active and passive soul; the latter is found in complete organic bodies only; the former exists independent of the body and is the only part of the human soul that survives the destruction of the physical tenement.

IDEAL THEORY. The theory of ideas was the cardinal point in the Platonic philosophy; this Aristotle radically opposed. He did not deny the subjective existence of ideas, nor that they alone could furnish the material for science; but that they are objective entities he emphatically denied. Having disproved the notion that ideas are anything more than mere mental abstractions, he was compelled to acknowledge that individuals alone exist. With only individual existences, and a knowledge of them being obtained through the senses, the question for him to solve was, How do we come into possession of abstract ideas? or in other words, What is the process in attaining to universals upon which all science must be founded? The soul's reminiscence of Plato was unsatisfactory. Aristotle's explanation was that the senses are a sort of agents of the soul, employed in conveying to it impressions of external nature. The mind with him, as with Locke, was a sort of a blank tablet; but, unlike the latter, he did not believe that the images of "primary qualities" are impressed upon the mind in the forms of ideas. The perceptions thus acquired remain in the mind's receptacle ready to be recalled when desirable; further, all preceptions leave behind them a tendency to return or be recalled; this tendency he termed memory. Memory having recalled the reminiscences of former sensations, active reason unites and generalizes from them our universals. By recalling one impression another is recalled, and so on till a whole series of separate experiences loom up before the mind's eye. In this, as we think Hamilton correctly holds, he gave the first hint for the "association of ideas" of modern times.

DIFFERS FROM A MODERN SCIENTIST. But wherein does Aristotle differ from a modern scientist? In this: he asked "why?" they, "what?" "how?" A knowledge of the causes of phenomena with him could furnish the only proper science. The mere existence of the modern was less honorable than the cause of being of Aristotle. "Therefore," says he, "we think that those who know first principles are more to be estimated than the handworkers, because they know the causes of created things, but the others, the handworkers, do things like inanimate beings, just as fire burns." Each phenomenon must necessarily have a proximate cause, but back of this there must be another cause more remote; so too, in this sense there is a fundamental principle underlying every science which is accepted *a priori*, and need not be logically proved. "It

is evident," he says, "there must be some first principle, for the causes of entities are not infinite: it is impossible to pursue the progress of causes to infinity; there must be an end, and that which is the first and eternal cause can not be subject to corruption—to all speculators the Deity appears as a cause and first principle." In this "first principle," or *causa causarum*, we find his, and the first, cosmological argument for the existence of an absolute, immovable God. From his thorough study of physics and proximate causes he was probably led on to the contemplation of the *causa causarum*, after which the ancients strove so diligently. In his case, as in others, the transition was no unnatural result, for the ultimate of all great and comprehensive study is metaphysics. A modern scientific specialist would have been satisfied with the study of the mere existence of a single science, but Aristotle took a broader view; he wanted to discover the one universal science, so general as to embrace each separate science—an idea acted upon in modern times by Comte.

CREATION. Plato considered creation as a realization of the archetypal idea of the Creator into material form—resulting in the dualism of matter and ideas, between which he failed to supply any connecting link; this Aristotle essayed to accomplish by the introduction of his "four causes." In his mind, the universe was one continuous whole; "at the one end is the purely potential matter without form or qualities; at the other end is pure unconditioned actuality, the ever-existent, or God." Being is the transition between potentiality and actuality. His philosophy as a whole leads up to theism.

INFLUENCE. With his death, Aristotle's philosophy gradually declined, stoicism, epicureanism, skepticism, and neo-platonism taking its place; nor did it receive any marked revival until his logic having been adopted by the church as a means suppressing the opposition of reason to dogmas too inviolable to be questioned, furnished at once a point of departure for the bitter discussions of the wonderful phenomenon of the Middle Ages—Scholasticism. To whatever degree we may hold Aristotle responsible for the errors and absurd quibblings of the schoolmen, simply because his subjective theory of ideas furnished authority for the Nominalists, and his logic, weapons for both Realist and Nominalist, we must still remember that these same "fruitless" discussions were the quickening agents that kept alive the latent energies of the human mind during that long night of intellectual darkness; that in the retired cloisters of the schoolmen, they fanned the embers which blazed forth in the revival of learning in the latter part of the Middle Ages. Aristotle was reproduced in Averroes, Aquinas, and Bacon. Descartes followed as an Aristotelian, since whose time the two streams—ideal and material—have been more plainly manifested. That Aristotle's method furnished the source for the materialistic stream of philosophy is true, but that he either taught or is responsible for the grosser materialism of to-day, argues, as we think, one of two things: either a limited acquaintance with Aristotle's teachings, or a most willful violation of all principles of justice. Among his later disciples are found no less personages than Hobbes, Spinoza, Locke, Hume, Kant, Hamilton, Comte, and Mill—names that will always be recognized by posterity as princes among philosophers.

Finally, considering Aristotle's general philosophic method: how meagre the previous material from which he built; how far he went in advance of all ancient and even modern thinkers; how great the versatility of his genius; how incalculable has been his influence, direct and indirect, upon the minds of the world for over two thousand years, felt alike at Bagdad and Cordova, by Mohammedan and Christian; remembering all these, he stands alone as "a mental pyramid in the solitude of time."

SPIRIT OF FORGIVENESS.—The spirit of forgiveness is pre-eminently the spirit of the gospel. Many other qualities may be wanting and yet we may be Christians; but in the absence of this Christ-like temper we do not see how a person can well be a Christian at all. "I never forgive," said General Oglethorpe to John Wesley. "Then I hope, sir, you never sin," was the admirable reply of the great ecclesiastic. To sin is to need mercy and forgiveness, but how can we have the face to ask it while cherishing an unforgiving disposition? As Bacon says: "He that can not forgive others breaks down the bridge over which he must pass himself." To err, as another has it, is human, to forgive is divine. Hence the forgiving spirit is the result of the indwelling of the Enlightener and Comforter. Where he abides is the home of love, kindness, compassion. He enables us to bear long and much and to feel tenderly toward those out of the way. In his absence, we are very liable to grow critical and exacting, to stand on our rights, to make a very

straight rule for our neighbors and to insist on its careful observance by them. That is, while we most need the exercise of compassion toward ourselves, we are apt to be less lenient toward the failings of our fellow-men. When you discover in yourself an unforgiving temper, you have the greatest reason to suspect the soundness of your spiritual state. When just right, you will realize the temper which shone so illustriously in your Master on the Cross. Instead of cherishing a desire to inflict injuries on your enemies or to leave them alone, you will offer spontaneously the prayer for their forgiveness which, of course, implies above all the forgiving temper on your part.—*Baptist Weekly*.

SUGGESTIVE TO FAULT-FINDERS.—"Now, deacon, I've just one word to say. I can't bear our preaching! I get no good. There's so much in it I don't want that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here. There's my cow. 'Thankful'—she can teach you theology."

"A cow teach theology! What do you mean?"

"Now see, I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—you know sticks will get into the hay—and see how she tosses it to one side and goes on to eat what is good. There again! She has found a burdock, and she throws it on one side and goes on eating. And there! She does not relish that bunch of daisies and leaves them and goes on eating. Before morning she will have cleared the manger of all save a few sticks and weeds and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or weed which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she too, would 'grow lean,' and the milk would dry up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it and leave the rest. You will find a good deal of nourishment in it."—*Baptist Weekly*.

Sabbath Reform.

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

THE following letter, though not probably intended for publication, affords matter for serious thought, and we give it to our readers, with the request that any of them who desire to do so will send their thoughts, either as to matter of fact, or of principle, suggested in the letter of Bro. Seager:

AUG. 22, 1882.

REV. D. E. MAXSON: Dear Brother,—A question has been brought to my attention that has a very important bearing upon the Sabbath question. As I understand it, the Sabbath is a day blessed and sanctified of God, and set apart for man, as a time when he shall lay aside his own business and hold communion with his Maker. We, as a people, hold that this Sabbath is the seventh day of the week; our First-day friends claim that Sunday is the day, or at least answers the purpose. Now, as far as I can see, we have no external evidence that God is better pleased with worship offered upon the Sabbath than that offered on Sunday. We find that men who fear not God, have no respect for Sunday, they go on with their ordinary business upon that day, or spend it in pleasure-seeking, and men of the same class who believe with us break the Sabbath with equal impunity. We find those among our Sunday-keeping friends who, although they profess to be Christians, enjoy but very little Christian experience; the Sunday is to them but a day of pleasure and cessation from labor; they know nothing of the spiritual intercourse with God; and this same class of Christians among us are just as loose and indifferent in observing the Sabbath. Again, we find among our Sunday friends those who, when Sunday comes, lay aside their business, and cares of the world, and, untrammelled by the things of earth, hold communion with their God, and God blesses them with his presence. The day becomes the happiest day of all the week, a delight; and their spiritual strength is renewed, and the day closing, finds them prepared to endure the trials and temptations of the busy week. Our bretheren of the same class enjoy the same blessings in observing the Sabbath, but in no greater degree. The question has been asked us while here in the tent, Do Seventh-day Baptists keep the Sabbath any better than Christians keep Sunday? Bro. Wheeler said he thought they did; but as for me, I have been able to see no difference; in fact, it has never been my lot to find a Seventh-day community where the Sabbath was kept so well as I have been accustomed to see the Sunday observed. I believe that the seventh day is the Sabbath; I can observe no other; still, while I conscientiously observed Sunday, I enjoyed it full as much as I have ever enjoyed observing the Sabbath. Would to God that it were possible to say, candidly and without fear of contradiction, that God's Sabbath is better observed than the Sunday. I would be glad if you could give me any light on this question. It is a fair one, I think, and one often brought to our consideration. Many Sunday-keepers fortify themselves with it. If you can spare the time, I would be glad to hear your opinion on this, either personally or through the Recorder. I think you are doing noble work in the Sabbath Reform Department, and trust that you may long continue to conduct it.

Yours in Christ, L. D. SEAGER.

EMPORIA, Lyon Co., Kan.

As to the fact whether the Sabbath is observed better than the Sunday, Bro. Seager may be a better judge than I, having spent all the fore part of his life as a Sunday-observer. So far as my observation has extended, it leads me to conclude that, as a general rule, if Sabbath-keepers do not observe the Sabbath any more strictly than Sunday-keepers observe Sunday, they ought to!

And now to the principle. Let it be admitted, as assumed in the letter, that "We find among our Sunday friends those who, when Sunday comes, lay aside their business and cares of the world, and hold communion with God, so that their spiritual strength is renewed," &c., and that our brethren observe the Sabbath just as strictly, and "enjoy the same blessing, but in no greater degree." Now, the only logical conclusion that can come of such premises, allowing them to be correct, is that God is equally well pleased with the observance of *both days*, and hence that he has not "sanctified and blessed" either one of them in preference to the other, which is contradictory to the fact of history. Gen. 2: 3; Exod. 20: 11. If it be admitted that God has transferred the Sabbath sanctity by which he at first distinguished the seventh day to the first day, then only the first day is distinguished by Sabbath sanctity, and *only* that is entitled to be observed as Sabbath, whatever blessings may accrue to men from the observance of some other day. There is scarcely a more delusive fallacy than is involved in men's reasoning backwards from appearances to laws. The best men of history have been the martyrs of history. The very God-man himself was the most unpopular man of his time; so poor he had not where to lay his head; a man of sorrows, and acquainted with grief. Two of the most distinguished nations of the earth conspired to cover his name with the direst infamy their hatred could invent by crucifying him with malefactors. Was the crucified carpenter of Nazareth therefore not the Christ of God? Were the Galilean fishermen not the sent of God because they followed their Master in the infamy of the cross? If it were true that all who observe Sunday were the prosperous and happy of earth, while all who observe the seventh day were in sore poverty and dire distress, he would be a shallow reasoner who should conclude that therefore Sunday is the Sabbath. We may admit that the spiritual condition of men has a closer relation to the question of rectitude of life. If we were to find a man whose moral nature and spiritual affinities and functions were all the while being dwarfed and killed out, we should not err greatly to infer that his life was in wrong relations to God and duty, while, on the contrary, it would be safe to infer that a life that is "like a tree planted by the rivers of water, bringing forth his fruit in his season," is one which "delights in the law of the Lord, and meditates upon it day and night."

Now apply this principle to the case in hand. Our brother *assumes* that those who observe the Sabbath enjoy the spiritual blessings that come of Sabbath-observance in no greater degree than those who observe Sunday. I think it would be difficult to sustain this assumption. The almost universal testimony of those who have been converted from Sunday to Sabbath-observance is, that they have passed into an entirely new spiritual experience, and an experience so vivid and exalted as to resemble that of the new birth. If we could be admitted to the inner life of Sunday-keepers, so as to take exact note of just how much their apprehension of the Sunday linked them to God as its author, and what effect it was therefore having on the development of their religious lives, I think we should be surprised to find how loose a hold the Sunday-observance was taking upon religious conviction. The argument of any divine authority for Sunday as a Sabbath-day, to be kept holy unto the Lord, has been given up, and a dozen conflicting pleas of expediency and convenience, and *vox populi*, and civil sanction, substituted, till by the confession of most sagacious Sunday-advocates, it is fast floating off from the conceptions and aspirations and soul-upliftings that belong to God's holy day, down upon the shifting currents, low conceptions, and soul-dwarfing impulses of a human holiday. Who shall say that the Sabbath of the Lord God, observed as in honor of his holy name, religiously kept, because God commands it, and has set the example of keeping it, will not get soul-blessing "in greater degree" than by observing the Sunday, with a growing conviction that God has never ordered it; that it is only a human device, for the sake of some fancied or real human convenience, or sensual exhilaration?

THE ocean is not more full of water than God is of mercy toward those who fear him and keep his commandments.

and comfort, he was not happy with his parents, but would sigh to himself say, "Although I live in affluence and I would rather return to my former life of labor and privation, if by so doing I have my mother back again."

filial son thinks nought of toil and pains to get for parents dear the needed food, or their death he wealth and honor gains, 't would yield all to have her, if he could."

—China's Millions.

THE COMMISSION.

about to return to the Father's right hand, faithful disciples he gave this command: preach ye my gospel, to all the world, go, th's farthest corner salvation shall know, down through the centuries sounds the command.

re-echoed. To every land the good news, that the darkness of night scattered afar by the glorious light, are thousands, my friends, whom the clouds still enfold, cry of Christ they have never been told: let us labor, for these let us pray, who will know our dear Savior may, od, through his children, his kingdom extend, about the whole earth the sweet gospel send, ery nation its tribute shall bring, sweet adoration to Jesus the king.

CRUELTY OF HEATHENISM.

ew days ago a boy of about eighteen of age crept into the chapel on his feet. Except some of the famine str, I never saw a more pitiable object. His face was so shriveled that there did not seem to be a particle of flesh on them. He was also twisted in a most distressing manner. The story he gave of himself, when seven years of age his father sold him to the manager of a theatre for a sum of about three dollars. He was then obliged to sleep on a piece of matting on the damp ground until he became afflicted with rheumatism, which left him in a condition. When his master found that a cripple for life, he would no longer employ him; and now there is nothing but a life of beggary. Surely "the mercies of the wicked are cruel." It is that the great majority of the stage in China are persons who were either purchased when children from seven years of age, mostly the children of those who were either on the verge of starvation or of disreputable character. The average ranges from two to eight dollars. These boys are put under drill-masters who are said to be masters of cruelty. They are allowed to pass without cuffs and whips. Only the poorest of food is provided. After several years of severe drill, the boys are required to appear upon the stage, for a time, if especially gifted, are allowed a share of the profits. "Stage actor" is a synonym in China for all that is mean and selfish. The profligate and abandoned such that it has almost become a proverb that this class of people never live to old age. It is no wonder that this class is prohibited by law, and on no condition allowed to compete for degrees in the literary examinations.—*Rev. Mr. Corbett, in Foreign Missionary*.

MAN'S INFLUENCE IN INDIA.—A correspondent of the *Foreign Missionary* says: "A great obstacle to the progress of truth in India is family influence. All over the country women are more religious than men, and inclined to call in question what men have been taught. So it is in this part of the world. The women are the great upholders of the superstitions of the land, and good impressions have been made by their influence in the streets or chapels, or by their influence in the school, they are, no doubt, completely obliterated at home. Some of the impression that women are too easily made in the East to have such influence. This is a superficial view of the matter. A woman may be despised in the eyes of her individual influence at home is the same at Lahore as in New York. A few years ago the father of a converted man had brought suit against Dr. Duff for possession of the person of his son. The English judge remarked in summary judgment that the religious influence of women was worth more than that of missionaries in India. There may be some truth in this remark, so far as the influence of the influence is concerned, but it must depend upon its being in the right direction, and unfortunately here it is always in the wrong direction."

THE MISSION FORCE.

In this country of China are gathered, American missionaries: Presbyterian, 5; Protestant Episcopal, 9; Southern Baptist, 2; Seventh-day Adventist, 3; M. E. South, 4; Women's Mission, 2; American Bible Society, 2; Foreign Missionaries: L. M. S., 2; British and Foreign Bible Society, 6; China Inland Mission, 2; total, 39, while some large provinces are still without a resident missionary. The total communicants in the country are reported to be 600.—*Missionary*.

A copy of the Gospel of John led to the conversion of a native in Kyoto, Japan, to renounce idolatry.

Methodists have 8,553 native-day converts in their North India Conference.

THE EFFORT is the chief index of the vitality of a church.



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 7, 1882.

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

THE school year of Milton College opened Wednesday, Aug. 30th; that of Alfred University, Wednesday, Sept. 6th. The many friends of these, our own institutions of learning, will heartily join in the hope here expressed that, with them both, this may be a year of unprecedented success.

IRA J. ORDWAY, of Chicago, Ill., and J. Frank Hubbard, of Plainfield, N. J., were appointed, at the last Conference, a committee to make arrangements for reduction in fares for delegates attending the coming session. Without any authority from them to do so, it is doubtless safe to say that these brethren will do all that can be done in the matter referred to them, and will make public announcement of the result in due time.

The present indications are that there will be an unusually large attendance at the approaching Anniversaries. To many of our people, a visit to Rhode Island is a return to the home of their childhood, or to the scenes of their early associations and labors. To others it is a kind of pilgrimage to shrines with which they have been made familiar, but upon which their eyes have never before looked. Thus, from opposite, and yet kindred, motives, many will be attracted hither. Let us hope that, with all classes, the strongest motive will be a determined purpose to make these Anniversaries a gathering of power for the work of another year. For all who come there is waiting a hearty welcome.

ATTENTION is called to the request of the Treasurer of the Missionary Society in the Special Notice of a meeting of the Missionary Board, in another column of this paper. It has been found exceedingly inconvenient and burdensome to the Treasurer to keep his account open until the Anniversary of the Society. For this, and other reasons which seem good to the Board, it has been decided to close the report so that it may be approved by the Board at the special meeting, September 10th. Missionaries and others having accounts against the Society, will please forward them, so that they may be settled previous to the above date; also, churches and individuals having money for the Society, the receipt of which is to be acknowledged in the Annual Report of the Treasurer, must, therefore, be received before that date. All persons having in charge money for the Missionary Society will please take notice, and act accordingly. Of course, all money received later will be duly accredited and properly acknowledged, but not in the forthcoming Annual Report.

It is doubtful whether, during the last twenty years, so many of our larger churches have been pastorless at any one time as will be found in that condition at the coming Anniversaries. At the same time the call for men to engage in missionary or evangelistic labor among the feeble churches, and in destitute and hopeful regions within easy access to our people is, to say the least, as great as ever. It is, therefore, cause for thanksgiving that a good-sized class of devoted young men and women are ready to begin the theological course this year, and that others, in various stages of college preparation, are coming on. But while we are rejoicing in this prospect of increase of laborers in our ranks, let us not forget that even this number of reinforcements is insufficient for present demands; that veterans are falling by the way; and that new and widening fields are opening to us on every hand. If the present class were many times larger than it is, there would be room for every one of them so soon as they should be ready for the work. There is need that we, as churches and as individuals, give earnest and constant heed to the exhortation of the divine Master, and "pray the Lord of the harvest that he will send forth laborers into his harvest." When we pray, let us begin in our own families, and if it please God to call our sons and daughters, let us give them to his work, and plan our business accordingly.

CORRECTION.—A typographical error, which escaped the eye of our usually-accurate proof-reader, made "Commencement" take the place of "Commendation" as the heading to A. B. P.'s article in last week's RECORDER. This is but another demonstration that the best of men may make mistakes.

INDEPENDENT.

Every individual is responsible to his own conscience and to God for his course of life. In so far as his conduct affects his fellow-creatures, he is also bound to regard their rights and interests, yet he should always fearlessly do what he knows to be right, though it may appear wrong to others. It will not do to accept the approval of any person or persons, however eminent, as determining that a given course is right. One's life would be full of inconsistencies, if not of downright hypocrisy, if he had no higher motives than to have his acts appear right to others. The appearance of an act depends very much upon the standpoint, or the mental and moral bias of the observer, while its character depends upon whether it is right or wrong, irrespective of all appearances. Having determined from the best light attainable that a certain course is right, conscience says we must pursue it, though all the world condemn us for so doing. We can not safely commit either our thinking or our consciences to even the wisest and the best of men.

But while endeavoring to be independent of appearances and fearless of the world's frowns in our devotion to right, we need to be careful that we be not misled by what appears to us to be right, but which may nevertheless be altogether wrong. People, no doubt, often think that they are denouncing evil in a manly and noble way, when they are but giving expression to their own bitter personal feelings against a fellow-creature. Under the plea of exposing evil, and so of benefiting society, they are only gratifying their passions as scandal-mongers. Many a man applauds himself for his uncompromising hostility to sin and wrong in every form, when he is simply harsh in his judgments, and, of course, unjust and cruel in his speech. Many another prides himself upon being honest and truthful, always saying what he thinks, without regard to where he may hit, when he is really coarse and unfeeling, and very likely takes pleasure in wounding the sensitive feelings of others. So people flatter themselves that they are upholding the principles of justice and correct business when they are grinding the face of the poor. So also they claim credit for the virtue of economy to cover the vice of grasping avarice. There is no excuse for doing wrong because one has made wrong put on the semblance of right.

CYNICAL CRITICISM.

Criticism has its uses. It develops and cultivates careful discrimination; it corrects errors, and when indulged in, in a proper spirit and for a benevolent purpose, is legitimate. This is a critical age, but it is no great credit to the age to say it is critical, any more than it is a credit to an individual to say he is critical. It does not require a great man to be a critic. A little man may be a great critic. He belongs to the class of destroyers rather than builders, and it is a much easier task to destroy than to build. Still there is a place, and a legitimate and a useful work for critics to perform. But to be a cynical critic, a morose, sour, ill-natured fault-finder with other men's performances, is contemptible. Cynicism has its spring in a bad heart, an envious, selfish, misanthropic disposition.

Christian toleration sometimes induces us to say of such an individual, "he is peculiar," or "his health is poor," or "it is owing to the infirmities of age," or "the misfortunes of life have soured him." The better name for cynicism is wickedness, a bad state of heart; and he who has it, is by so much disqualified from being a good critic. Indeed, criticism, when rightly understood, does not imply censure any more than it does approbation. A good critical eye will be as quick to discern merit as to observe defects. And a loving heart will as readily and as heartily commend as it will cautiously and carefully disprove. Criticism is not synonymous with censure, but a cynical critic criticizes only to censure. The hard-working laborer in any field stands as much, and more, in need of commendation as of reproof, and he will take the reproof ever so kindly, if he has an equal share of praise when entitled to it. But the cynical critic not only withholds all praise, but he is ill at ease when the object of his censure is commended. It is true we expect a truly great and strong man to go ahead, alike disregarding praise or blame, but great and strong men are few. And nothing tends more to produce in others this moroseness and bitterness of disposition, so much to be deprecated, as to have the cynic habitually withhold all commendation, and lose no opportunity of thrusting in the thorns of reproof whenever the least occasion offers. Thus we

see that wickedness propagates itself; bitterness and cynicism produce their own fruit. Let us try and work in the opposite direction, encouraging and cheering others when they are entitled to cheer and encouragement, and thus make our gladness produce gladness in the hearts of others.

SOW THE SEED, AND GOD WILL WATER IT.

Some years ago, at one of our revival meetings, there was special interest manifested for backsliders. The congregations had been mainly composed of those who had once been professors of religion, but had neglected duty, and then gone back into the world; but they showed their interest in religion by constant attendance, and fervent prayers had gone up in their behalf, and earnest exhortations been given to warn them of their danger and encourage them to take up the cross again. One evening, when the meeting-house was packed from the pulpit to the door, and the back part seemed almost solid with backsliders and the unconverted, the parable of the Prodigal Son was chosen to represent, in Bible language, the condition of those away from God. As this matchless parable was presented, it seemed to me that our Lord had so portrayed the love of God and his yearning for the sinner, that some must be ready to say, "I will arise and go to my father;" but when an invitation was given to come forward to the anxious seat, not one moved. Oh, how I looked at those long seats filled with people, and over the vast congregation, and felt that there must be some there moved by the power of divine truth. But the next morning, as the congregation gathered, I noticed an old, white-headed man, who once had been an earnest Christian, come right up in front and take his seat next to the pulpit. When opportunity was given for speaking, he rose up with a spring, raised his hand toward heaven, and, with eyes glistening with wonderful brightness, cried, "That sermon on the prodigal was all for me. I knew it meant me, and I went home and went to bed, but I could not get it out of my mind. As I fell asleep, I dreamed the devil got hold of me and tried to drag me down to the pit, while the little devils stood round laughing at me. I thought I was going, and I cried to God for mercy. Oh, how I cried and prayed till I woke up my wife, and then we both got up and prayed till almost daylight, when the Lord blessed my soul. Then I got so happy it woke up the children, and they got up, too, and we sung and praised God till morning. And now I want you to pray for my wife that the Lord may convert her soul and we may go together." That very night she came forward to the mourner's bench, and was converted, and I had the joy of leading her down to the baptismal waters, and soon after she united with the Church. And so I have learned to sow the seed in faith and hope, believing that God will water it in his own due time. And if the seed does not spring up as soon as we would like it, I remember the words, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

THE TEMPERANCE BALL ROLLING ON.

A convention of temperance workers is now upon the eighth and last days work of the encampment at Cuba, Allegany county, N. Y. It is the first gathering in the new grounds now dedicated to temperance work. The ground for the encampment has been selected and secured in a beautiful grove of maple, a mile and a half out of the village. The Eldred and Cuba Railroad has a platform just in front of the outer gate of the enclosure. On this occasion, it ran an accommodation train every few minutes to and from the Erie depot, so that comers and goers could have easy access to and from the grounds. The auditorium is a tight enclosure of about a quarter of an acre, on a gentle slope, nicely shaded by tall maples, and permanently seated to accommodate about two thousand. A covered speakers stand runs across the lower end of the enclosure, that will seat a hundred or more. For the opening year of the work the grounds were in excellent order, and all the appointments reflected great credit upon the management. Some of the ablest temperance workers gathered from the States and from Canada; among them was Mrs. Foster, just fresh from the fight and the victory in her own State of Iowa, in which she took a conspicuous and most influential part. She is an orator of boundless powers of eloquent appeal and logical acumen. She is master of the whole question of constitutional law and statutory enactments, having had large legal practice

in the courts of her State. She is simple as a child, yet majestic as a Summer in her utterances as occasion requires. She gave one address on Constitutional Prohibition, and another on the situation and the victory in Iowa. The hosts of rum, with all their appliances of wealth, position, talent, blandishments, abuse, threats, threw themselves into solid phalanx to beat back the tidal wave of constitutional prohibition which Kansas, under lead of her indomitable governor, had set agoing towards the East, but all in vain, the people of that glorious grain-producing State rose in unconquerable might and decreed by constitutional amendment that the manufacture and sale of intoxicating drinks should never more blight her fair and broad acres. The clarion voices of Kansas and Iowa from the West meeting and mingling with the earlier voices from Maine and Vermont from the East, are grandly echoing and re-echoing across the lakes and over the Alleghanies, boding death to the tyrant that is twin brother to the other that has gone to its grave of infamy in this land, which the God of our Pilgrim Fathers means shall yet accomplish its mission of Christian civilization. That man is beyond all reach of argument or appeal who does not know that the slave power and the rum power are the twin giants of evil, and double relics of barbarism that have disputed the title of human freedom and human happiness, and striven with gigantic force to prevent the establishment of Christian civilization and progress in the land God has so manifestly dedicated and fitted for their fullest development.

Mrs. Yeomans, of Canada, with her stately, compact, but eloquent putting of facts and principles, and Mr. Carswell, of the same place, with his exhaustless fund of wit, humor, and sarcasm, added much to the interest and earnestness of the occasion. Home talent of all religious denominations was represented by their ministers. Such an array of talent, and all devoted, earnest, and with single eye, both to the purpose and plans of this grand work, of national regeneration and salvation, has seldom come together. From all their different standpoints of thinking, and with all their varied education, and different thinking on other things, they were a solid unit on this question, both as to principles and ends, and instrumentalities.

It may safely be asserted that the solid conviction of the temperance thinkers and workers of the whole country, is, that prohibition of the manufacture and sale of intoxicating beverages is the demand of the hour, and that prohibition should be incorporated into the constitution of the State by the votes of the people, after the model of Kansas and Iowa. Where, in any State, either of the existing political parties will elect men to their legislatures, who will, in proper legal form, submit a prohibitory amendment to the people, let us work through that party, as has been done by the Republican party in the two States just redeemed; but in case neither of the existing parties will do this, and give the people a fair chance to express their purpose in this way, organize a temperance prohibition party at once, and work it to majority as soon as possible. After a free talk, and comparison of views as to the state of the case, and the demand of the hour, in this Empire State, the following expression was adopted by a unanimous rising vote:

"It is the deep and mature conviction of this Convention, that the time has fully come in the progress of the temperance reform when restraint of the liquor traffic by legal prohibition is the necessity of the hour; and since such prohibitory legislation is not to be hoped for from any political party now in existence, it is a necessity forced upon the friends of temperance, to organize a separate political party whose main object shall be to secure such prohibitory laws, both State and national, as will stay the ravages of rum and break the strong arm of the Rum Power now controlling our legislation so largely in its own interests."

Sorrowfully, as prayerfully, and thoughtfully, have the friends of temperance accepted this alternative. Time and again have they besought the Republican party in this county and others to nominate true and tried temperance men to office, but always and continually has the liquor interest controlled it otherwise. When we have asked for bread, we have been given the stoniest kind of stones. The saddest fact of history now stares us in the face, and necessitates a political party for temperance in this land of ours. The inexorable logic of events, the unforgotten history of the past forty years, the voice of God who will not tolerate the enacting iniquity by law, demand it.

The voice has gone forth, the land is awake. Our freemen are gathering from hill top to lake. Our cause is as pure as the earth ever saw. We stand for the right enacted by law.

THE Excursion tickets to Conference, sold by the New York, Lake Erie and Western Railroad Co., are only intended for those who would not otherwise travel over that road; and to guard the interests of the road, and at the same time give our people the full benefit of the excursion rates, persons desiring to secure such benefits, will be required to present a certificate from D. R. Stillman, Publishing Agent, to the Station Agent where application is made for a ticket, that they are properly entitled to purchase such tickets. To facilitate the procuring of such certificates, they will be supplied to the pastors of all our Churches, or where Churches are known not to have pastors, to some other suitable person, in such numbers as may be ordered, or as the Publishing Agent may suppose will be sufficient, with the understanding that they shall be used only in accordance with the true spirit of the generous proposition of the Railroad Company. Should any Church or society wishing to avail themselves of this proposition, fail to receive the certificates by the time this number of the RECORDER reaches them, or should the supply be thought insufficient, they should write for them at once, to D. R. Stillman, Alfred Centre, N. Y.

Bro. J. F. Hubbard writes us that arrangements are nearly completed with the New York Central Railroad for reduced fare from Rome and Utica to New York and return; also with the Stonington Steamboat Company for excursion rates reduced to Stonington and return. Particulars next week.

POLITICAL ETHICS.—Politicians and political papers of all stripes are particularly busy just now in urging the claims of favorite candidates, and decrying the merits of opponents and competitors, while the dear people who are expected to do the voting have very little influence in the selection, if indeed they are consulted. If they chance to have any regard for the principles of the self-named or ring-made candidates, or of the party, as such, with which they have acted, they are urged to attend the primaries and see that good men are selected as delegates to make nominations; and then if beaten, and nominations are made which no man of good morals can honestly support, the cry is at once raised, "You took part in the Convention, and are in honor bound to submit to the action of the majority," which is an argument of political force, and were there no moral principle involved, might be properly accepted; but when great moral and social questions are involved, Christians should see to it that they do not betray the trusts committed to them for fear of being called recreant to party usages and obligations. Indeed, if one feels that participation in primaries and conventions imposes obligations which may not be disregarded without the stain of dishonor, he should by all means keep himself from such complications as will embarrass him in the discharge of duty, or bind him to any appearance of sustaining evil.

HOME AGAIN.—We are pleased to be able to announce the safe arrival home of President Allen this morning, Sept. 4th, from his European tour, as we are informed, much improved in health. President Allen's personal friends will ever remember with gratitude the generous friend who furnished the collaterals for the journey.

Communications.

TENT WORK.

Several weeks have passed since reporting our Gospel Tent work; but the readers of the RECORDER must not from hence conclude that the firm of Rogers & Clarke is extinguished, or is traveling incog, a mania for which has virtually buried many a friend. No, we are goshplers yet, and not ashamed of our humble share in the great harvest field. This place, as suited to gospel labor, has been in our eye and heart for a long time. Two families of Seventh-day Baptists reside here, and their kind invitation has drawn our attention this way, and finally brought us here, we trust, with the well-ordering of a gracious Providence. After unusual delay in getting our tent goods transported, we are now at work again; had our first tent service last evening. The weather is delightful, and the tent well located. This will be our last series of meetings, and we are hoping for good results. The attendance was small at our first service, owing, in part at least, to a free concert by a Canada troupe, who play Uncle Tom's Cabin to-night. We feel such diversions in a small place like this. Wolcott has a pop-

ulation of about two from Lake Ontario, at Watertown Railroad. This is an enterprising has two thrifty churches, and Methodist Episcopal ones, among them a Church. There seems expectation that the Sabbath thoroughly overhauled, act as a prejudice to, cially on the part of the churches.

Our stay at Geneva, but the truths brought the people, made a visit and met with a favorable part of not a few. A week or two more would evidently have the Bible Sabbath. It to leave people with to perish. We hope the prayers of the faithful of salvation may attend

CORRECTION.—By circulation, that attending meetings at Shinnongton pitched the with their meetings. ings there, and have that the Adventists know when they went their times in their tent, and prevailed.

Home

Connecticut

MYSTIC Since the first of little rain; consequently and pastures show it growth and diminish rains have revived the heavy dews and fogs fresh and green.

The general health and the Lord has been sparing our aged ones Sabbath services, schools, well attended, mendable.

Sunday afternoon, Mystic River burned destroying about six of property. Insured value.

Sabbath morning, munity was started by the death of Mr. Chaffin found dead in his bed, old, and highly esteemed Bridge. Commencing as a sailmaker, and after whaling and shipbuilding large fortune. He has respected as a man of right in business, simple unostentatious in living.

The Connecticut Peace Union held its ing at Burrows' Grove, Mystic River, about and Lower Mystic. The attendance upon although not as large, exercises were very much under consideration wings;" "War—its ho instead of the sword; faculties;" "The E "Treatment of the Ind Tobacco, and Woman's principal speakers were Philadelphia, President Peace Union; Amanda N. Y.; Laverne G. N. Y.; a Mr. Mann Mass.; Rev. Henry S. Edwin H. Coats, Phi wold, Hopkinton, R. of Washington, D. C. reputation as a woman practice before the S. K. Joslyn, President; Joselyn; J. K. H. W. Mr. Washburn, of speakers, assisted by meeting both interest.

The principal theme discussions was, to "make for peace," and a considerable difference in taking part, as to the "ance," all agreed that "ing" would be when and the "swords shall shares and spears into

PARADE

On Sabbath, Aug. 11 to be at home after in tent work among fine, though warm



Excursion tickets to Conference, sold New York, Lake Erie and Western Co., are only intended for those who could not otherwise travel over that road and to guard the interests of the road, the same time give our people the benefit of the excursion rates, persons going to secure such benefits, will be required to present a certificate from D. R. ...

ETHICS.—Politicians and politicians of all stripes are particularly busy in urging the claims of favorite candidates, and decrying the merits of opponents and competitors, while the dear who are expected to do the voting little influence in the selection, if they are consulted. If they chance to have regard for the principles of the party or ring-made candidates, or of any such, with which they have been urged to attend the primary, see that good men are selected as candidates to make nominations; and then if nominations are made which no good morals can honestly support, it is at once raised, "You took part in the election, and are in honor bound to support the action of the majority," which is a moral principle involved, might be accepted; but when great moral questions are involved, Christians see to it that they do not betray the confidence committed to them for fear of being contempt to party usages and obligations. Indeed, if one feels that participations in primaries and conventions imposes obligations which may not be disregarded the stain of dishonor, he should by all means keep himself from such complications and avoid him in the discharge of his duty and him to any appearance of sympathy.

AGAIN.—We are pleased to be able to announce the safe arrival home of President this morning, Sept. 4th, from his tour, as we are informed, much in health. President Allen's personal friends will ever remember with grateful remembrance the friendly and generous friend who furnished the means for the journey.

Communication.

WOLCOTT, N. Y. Weeks have passed since reporting our Tent work; but the readers of the Recorder must not hence conclude that the firm of Rogers & Clarke is extinct. It is traveling incog., a mania for which is virtually buried many a friend. The gospels yet, and not ashamed to be or business, but are trying to do their share in the great harvest field. As suited to gospel labor, has been and heart for a long time. Two Seventh-day Baptists reside here, and invitation has drawn our attention, and finally brought us here, with the well-ordering of a gracious After unusual delay in getting us transported, we are now at work on our first tent service last week. The weather is delightful, and the tent will be our last series of tents, and we are hoping for good results. It was small at our first service, but at least, to a free concert by a troupe, who play Uncle Tom's Cabin. We feel such diversions in our tent like this. Wolcott has a population of about two thousand; is six miles from Lake Ontario, and is on the Rome and Watertown Railroad, Lake Shore Division. This is an enterprising and thrifty village: has two thrifty churches, the Presbyterian and Methodist Episcopal, and several small ones, among them an Association Baptist Church. There seems to be a prevailing expectation that the Sabbath question will be thoroughly overhauled, and this possibly may act as a prejudice to full attendance, especially on the part of the membership of the churches. Our stay at Geneva was necessarily brief, but the truths brought to the attention of the people, made a very solemn impression, and met with a favorable reception on the part of not a few. Could we have had a week or two more with them, some of them would evidently have been brought to keep the Bible Sabbath. It is especially sad to me to leave people with convictions half formed to perish. We hope to be remembered in the prayers of the faithful, that the blessing of salvation may attend our labors here. L. C. ROGERS.

CORRECTION.—By some means a report is in circulation, that after I commenced holding meetings at Shingle House, Pa., the Adventists pitched their tent and went on with their meetings. I had held no meetings there, and have no reason to believe that the Adventists knew that I intended to when they went there. I preached three times in their tent, and harmony of feeling prevailed. H. P. BURDICK.

Home News.

Connecticut. MYSTIC BRIDGE.

Since the first of July, we have had but little rain; consequently, gardens, cornfields, and pastures show its effects in stunted growth and diminished yield. The late rains have revived things somewhat, and heavy dews and fogs have kept the foliage fresh and green.

The general health of our society is good, and the Lord has blessed us abundantly in sparing our aged ones so long.

Sabbath services, prayer-meetings, Bible-schools, well attended, and the interest commendable.

Sunday afternoon, Aug. 20th, a fire in Mystic River burned down two buildings, destroying about six thousand dollars worth of property. Insured about two-thirds of its value.

Sabbath morning, Aug. 26th, the community was startled by the announcement of the death of Mr. Charles Mallory, who was found dead in his bed. Mr. Mallory was an old, and highly esteemed citizen of Mystic Bridge. Commencing his business here as a sailmaker, and afterwards engaging in whaling and shipbuilding, he accumulated a large fortune. He has ever been known and respected as a man of sterling qualities, upright in business, simple in manners, and unostentatious in living and giving.

The Connecticut Branch of the Universal Peace Union held its fifteenth annual meeting at Burrows' Grove, on the west bank of Mystic River, about half way between Upper and Lower Mystic, Aug. 23d and 24th. The attendance upon the meetings was good, although not as large as last year. The exercises were very much better. The subjects under consideration were, "Peace—its blessings;" "War—its horrors;" "Arbitration instead of the sword to settle national difficulties;" "The Egyptian imbroglio;" "Treatment of the Indians;" "Temperance, Tobacco, and Woman's Rights." Among the principal speakers were, Alfred H. Love, of Philadelphia, President of the Universal Peace Union; Amanda Deye, Salt Point, N. Y.; Lavergne Gardner, Poughkeepsie, N. Y.; a Mr. Manning from Worcester, Mass.; Rev. Henry S. Clubb, Philadelphia; Edwin H. Coats, Philadelphia; S. S. Griswold, Hopkinton, R. I.; Belva A. Lockwood, of Washington, D. C., who has a national reputation as a woman lawyer, admitted to practice before the Supreme Court; Levi K. Joslyn, President Rhode Island Peace Society; J. K. H. Wilcox, New York; and Mr. Washburn, of Philadelphia. These speakers, assisted by home talent, made the meeting both interesting and profitable.

The principal theme of the speeches and discussions was, to work for the things that "make for peace," and while there was considerable difference in the opinions of those taking part, as to the extent of "non-resistance," all agreed that the "good time coming" would be when war shall be no more, and the "swords shall be beaten into plowshares and spears into pruning-hooks." O. KANSAS. PARDEE—A PLEASANT DAY. On Sabbath, Aug. 12th, it was my privilege to be at home after an absence of some weeks in tent work among strangers. The day was fine, though warm, and a large congregation

assembled. It was a pleasure for me to preach to the people whom I had served as pastor so many years. Then we celebrated the Lord's Supper, and afterward sat together in the Bible-school to search the Scriptures and learn God's Word. Thus closed the Sabbath service.

But at night, we, as a family, were invited to our nearest neighbors. There we found a large company gathered for our special benefit. After a pleasant social hour, order was called, and Mrs. Wheeler and myself were asked to rise and stand in the presence of all the company. Then Bro. H. R. Maxson, M. D., performed his part by placing into our hands a big handful of silver, and informing us that this was the contribution of friends to help us start on our second twenty years of married life. With full hearts, we replied that such expressions of kindness were more precious than gold and silver. It was pleasant to review the long line of kind acts shown to us by these brethren and sisters in Christ during nearly fourteen years. After singing and prayer, the assembly gradually dispersed with many kind good-nights and good wishes.

How true it is that kind deeds and kind words can never die. At times, the road seems dry and dusty, and we travel with weary feet. And again the clouds seem dark and forbidding, and our souls sink within us. Then come refreshing showers and the bright sunlight of heaven. Be assured, dear Christian friends, that your kind consideration cheers us on our pilgrimage very much. Nor shall we forget to labor and pray for your best welfare in time and eternity. S. R. WHEELER, S. F. WHEELER.

Condensed News.

TROUBLE IN COREA.—A Yokohama dispatch of Aug. 11th reports that on the evening of July 23d, an organized body of insurgents took possession of the main thoroughfares of Seoul, the capital of Corea, and attacked the royal residence and the Japanese legation. The Japanese envoy and consul escaped with some twenty followers, and made their way to the palace for protection, but found it in possession of the rioters. They then retreated to Jinson, a port fifteen miles distant, being repeatedly assailed. Four were killed, three wounded, and several are missing. The survivors, among whom were the envoy and consul, reached a British surveying-ship. A Japanese ship of war was ordered to Corea, to rescue the imperilled Japanese and obtain information as to the cause of the outbreak, but to avoid dispute. The vessel returned August 4th, announcing that the Japanese at Seoul had probably been slaughtered, and the capital was in a state of anarchy. Of the royal inmates of the palace, the king alone was spared. The queen was murdered. The king's heir and the latter's betrothed, both children, were forcibly poisoned. Thirteen ministers of state and other high dignitaries were slain. The proceedings are said to have been directed by the ex-regent, Tai-In-Kun, by some pronounced the father and by others the uncle of the king. He has always been a very violent opponent of foreign intercourse. Whether he has assumed control of the government is not known. At the ports of Terson and Gensan there has been no disturbance.

Japan has established a naval military rendezvous at Shimoneki, the nearest port to Corea. A fleet has been despatched to the scene of disorder and troops have gathered to await developments. Reparation must be absolute and unconditional, or war will ensue. A telegram from the navy department, at Washington, was received by Admiral Clitz, commanding the United States naval force in Asia, announcing that the Shufeldt's treaty with Corea had been rejected, and requesting that a ship of war be sent to Corea, and stating that Young, United States minister to China, would assume diplomatic control of the question.

The Public Debt was diminished during August \$16,128,261, leaving the debt, less cash in the Treasury, \$1,658,926,171.

Extraordinary reports have appeared in Japanese papers in relation to the cremation of the corpses of the poorer victims of cholera. Operatives appear to be stricken with panic and a considerable number have forsaken work. The government authorities, finding it impossible to replace them, except by men of great ignorance and questionable character, their work was neglected. Scores of bodies dried before they were burned. Persons still alive were thrown into the flames.

Thirteen Indians engaged in the recent rebellion in the Creek Nation were captured, tried, and found guilty, and were publicly whipped at Cane Creek, Muscogee District, Creek Nation, each man receiving one hundred lashes on the bare back. The sentence and punishment caused some excitement, but no attempt was made to rescue the prisoners, and each received the lash with sullen and stoical indifference. Their backs were out and bruised in a most shocking manner. A large fire occurred at Haverhill, Mass., Aug. 29th, destroying property valued at \$100,000, principally manufacturing establishments. Three hundred people are thrown out of employment.

When the bill to compensate the Garfield surgeons failed to become a law, Dr. Bliss endeavored to persuade his colleagues to abandon any claim on Congress for compensation, and induce them to present bills against the Garfield estate; but Dr. Agnew wrote that while deeply indignant at the way in which they had been treated, he was disposed to submit, promising that hereafter when surgeons were called upon to attend presidents, princes or potentates, they would place their services on a purely business basis. As this was not their course in the treatment of the president, he would decline to make a bill against the estate.

It is asserted that prohibition was carried in Iowa through the efforts of the women. They organized associations in nearly every county, and, by diligent and importunate appeals to individual voters, induced a large proportion of those who were languidly opposed to the proposition to support it at the polls. If this be so, then are the women entitled to great credit for the service done the State and humanity.

The Montgomery Palace Stock cars furnish a much needed improvement in the comfort and profit of stock transportation. They are so arranged that the cattle can be fed and watered in transit without unloading. They will be supplied with water at the same time the engine is taking water, and food is let down while the train is moving, from bins in the top of the cars.

According to Edwin Alden & Bro.'s American Newspaper Catalogue, just issued, there are 12,158 newspapers published in the United States and the Canadas. Total in the United States, 11,522; Canadas, 636. Published as follows: Dailies, 1,152; Tri-Weeklies, 80; Semi-Weeklies, 150; Weeklies, 9,078; Bi-Weeklies, 23; Semi-Monthlies, 202; Monthlies, 1,290; Bi-Monthlies, 12.

A difficulty has arisen with the Dublin police many of whom were discharged, and on quitting their quarters were cheered by the crowd. Subsequently immense crowds gathered in the streets, and stones were thrown at the troops which had been brought out to preserve order, when the troops charged and the mob fled.

During the maneuvers of the German ironclad squadron in the Baltic last June, a torpedo got mislaid. As soon as the Captain of the ironclad Kronprinz, to which it belonged, missed it, he offered a reward for its discovery. It is fifteen feet long, weighing in proportion, and at present a terror to navigators.

Prof. Chauvanne, as the result of several thousand measurements, calculates the average height of the entire continent of Africa to be not less than 2,150 feet. This high figure is believed to be due to the great extent of elevated plateaux in that country—Africa surpassing even Asia in this respect.

There has been an engagement between the British troops and those of Arabi Pasha, in which the former were successful, as they have usually been in their encounters with the Egyptians. There has considerable sickness appeared among the British soldiers, principally caused by a lack of pure water.

The Wesleyan Female College at Cincinnati was sold by the Sheriff last week, to satisfy a debt of about \$75,000. The property was bid off in the interest of the trustees, who will open the institution this month. Over \$60,000 has been subscribed for the payment of the debt.

The strike of the operatives of the Harmony mills came to an end on the 28th of August. The "stayouts" generally returned to work at the ten per cent. reduction against which they struck, after having lost many thousands of dollars by idleness.

Winnemucca, king of the Pintes, was recently married, in Nevada, to a princess of his tribe. According to tradition, he is the 1,555th monarch of his line, and traces his lineage back to the time when Humboldt Valley was a lake.

An order has been issued from the Post-office Department stopping the delivery of money orders and registered letters to parties conducting a fraudulent "Institution for Feeble-minded Children," at Englewood, Cook Co., Ill.

The will of the late Rev. Dr. George Musgrave, bequeaths \$30,000 to Princeton College; \$12,000 to the Presbyterian Hospital in Philadelphia, and \$4,000 to the Theological Seminary at Princeton.

A gallery of modern art has been instituted at Rome by order of the King of Italy, and the Government has voted \$20,000 a year to keep it up. It will be opened some time in October.

Owing to the prevalence of yellow fever at Pensacola, the marines there have been ordered to safe quarters. All the officers and men that can be spared, will also be transferred.

The liquor dealers of Topeka, Kansas, shaved the tail and mane of a horse owned by a prosecuting attorney, and made kindling wood of his carriage.

The will of the late Jesse Hoyt gives certain lots at East Saginaw, Mich., to the city for a park, and \$100,000 toward the erection of a public library there.

Three million seven hundred thousand three and one-half per cent. bonds were withdrawn from the treasury Aug. 29th, for conversion into threes.

The Nassau cotton mills, at Brainard, Rensselaer county, were burned Aug. 29th. Loss \$5,000. Sixty operatives were thrown out of employment.

There have been heavy floods in the interior provinces of Japan, causing great injury to the rice crop and loss of human life and cattle.

The bridge on the Canada Pacific railway, between Montreal and Ottawa, collapsed while a freight train was passing over it, Aug. 30th, and several cars went through. Fortunately no lives were lost.

A new type of fever has appeared among the operatives in the knitting mills at Little Falls, which the physicians are unable to name.

During the month of August the coinage at the Philadelphia mint amounted to 7,348,900 pieces, having a value of \$2,583,982.

Mr. Blaine is credited with an epigrammatic description of Oscar Wilde. He referred to him as "that underdone young man."

The argument of the Star Route cases continues, and Col. Ingersoll expresses confidence in the acquittal of his clients.

The army worm is eating the grain in Kentucky, little red ants are eating the army worm, and sparrows are eating the ants.

About 100 miles of electric railroad are now in operation in Europe, and much more is in course of construction.

The emperor of Japan is reported as suffering from disease with characteristic of dropsy and acute rheumatism.

Officers of the British army were in Cincinnati last week, buying mules for their government.

A slab from Plymouth rock is to be set in the inside wall of Pilgrim church, Harlem, New York.

The sale of intoxicants has been forbidden in all restaurants of the Grand Trunk Railway.

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

SPECIAL NOTICES.

We both desire and expect a large attendance of delegates and visitors at the coming Anniversaries of our Conference and Societies, in Ashaway, R. I., Sept. 20-24; and in order that these may be conveyed from the cars at Westerly and provided with entertainment in a way mutually satisfactory, some systematic arrangement is believed to be necessary. We therefore wish to receive, on or before September 5th, a list of all persons in each church and neighborhood who will probably attend. An exact list is not, of course possible; but an approximately correct list is practicable; and we deem the matter of sufficient importance to all concerned to ask for it prompt attention. Probably the most convenient way for the friends to come from New York will be to take a steamer of the Stonington Line, at Pier 33, foot of Jay St., on Tuesday afternoon, at 5 o'clock. They would then take the cars at Stonington, at 7:10 A. M., Wednesday, and reach Westerly at 7:23, where carriages will be in readiness to take them to the places that are to be their homes during the meetings. Trains leave New York from the station of the New York, New Haven and Hartford Railroad, 42d street, as follows: 5:00, 8:10, A. M., 1:00, 4:00 P. M., arriving at Westerly at 11:03 A. M., 1:47, 5:45, 9:03 P. M. Persons expecting to reach Westerly at any other time than 7:23, Wednesday morning, are requested to give us special notice.

A. E. MAIN, P. M. BARBER, 2d, } Com. T. T. LARKIN, }

In behalf of the First Hopkinton Church, I extend a cordial invitation to our people, as a whole, to the coming session of the General Conference and Anniversaries of our Societies. Our homes will be opened, most willingly to all who can be present. Hopkinton is the nest from which have gone those who have built other nests westward, and it will not be a wonder if many of the delegates from the churches outside of New Jersey, West Virginia, and Southern Illinois, are descendants of those who have gone from this church. Many of the delegates, too, will be of the number who have once been members here. To all these, we will give a hearty welcome. But we will give a no less hearty welcome to those who look back to the nest in New Jersey as their starting place, and to those who have come from nests which are not Seventh-day Baptists. We expect unity from the love we all have for our common Master, our common cause, and for each other as brethren; and we expect success and profit in the meetings from the same source, and the blessing of our Master who is the Head of the Church. We are prepared to entertain all who will come, but that we may do so the better for ourselves and you, I ask all the churches to respond, as far as possible, to the letter of our committee of arrangements, containing a request for the names of those who are coming; not only the number, but the names. The committee will publish the necessary information for reaching here from New York city.

W. C. TITSWORTH, Pastor 1st Hopkinton Church.

THE public exercises of the Seventh-day Baptist Education Society, as arranged by the Executive Committee for the Anniversary at Ashaway, R. I., Sept. 22, 1882, will be as follows: 1. The Annual Report of the Corresponding Secretary; discussing the position Theology should occupy in our University-course. Rev. D. E. MAXSON, D. D. 2. The College Curriculum, Prof. Albert Whitford 3. The practical in Education, Geo. H. Babcock 4. Shorter courses in Colleges, Rev. A. E. Main 5. The necessity of promptly endowing and establishing a Natural History department in Alfred University, Prof. A. R. Crandall. 6. How best to assist indigent young men who are preparing for the gospel ministry, Rev. G. B. Uter

TRACT BOARD MEETING.—There will be a regular meeting of the Executive Board of the American Sabbath Tract Society, in Plainfield, N. J., Corner of Central Avenue and Fifth St., at 2 P. M., Sept. 10th, 1882. L. E. LIVERMORE, Rec. Sec.

THE next regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society will be held in the vestry of the church at Alfred Centre, N. Y., on the evening after the Sabbath, September 9, 1882. A. C. LEWIS, Recording Secretary.

A SPECIAL MEETING of the Board of Managers of the Seventh-day Baptist Missionary Society will be held at the usual place in Westerly, R. I., on the first day of the week, Sept. 10, 1882, at 9 o'clock A. M., to hear the Annual Reports, and to transact other important business. A full meeting is desired. The Treasurer, Rev. Geo. B. Uter, wishes churches and individuals having money for the Society, which they wish to have acknowledged in the forthcoming report, to forward the same at once, as he will close the report on the date of the meeting above called. Reports of missionaries should be made up to Sept. 1st, and forwarded at once to the Corresponding Secretary, Rev. A. E. Main. L. A. PLATTS, Rec. Sec.

It is very desirable that the churches and friends of the cause in the North-Western Association, will immediately, or as soon as possible, forward their apportionments, or contributions for tent work in this Association, as the means are greatly needed to meet the demands of the laborers now on the field. Apportionments have been made out by the Corresponding Secretary of the Tent Board, based on the resident membership of the churches, and notice given to each as per order of Board. If any of the churches have failed to receive such notice, application should at once be made to the Corresponding Secretary, L. T. Rogers, Milton Junction, Wis. Remittances should be made by bank draft on Chicago or New York. P. O. order, or registered letter, to the Treasurer. S. H. BABCOCK, Albion, Wis.

YEARLY MEETING OF SOUTHERN ILLINOIS.—Our Yearly Meeting which was to have been held last year with Pleasant Hill Church, having been a failure, it was suggested to me during a recent visit to Stone Fort and Crab Orchard, that as the Moderator of the last meeting actually held, it might be my duty to call a meeting for the present year. By a vote of our society on last Sabbath, it was agreed to invite the meeting to be held here; and this seemed to be the mind of the brethren and sisters elsewhere; therefore, the Seventh-day Baptist Yearly Meeting of Southern Illinois will hold its meeting for the present year with Villa Ridge Church, commencing on Friday, the 20th day of October, at 11 o'clock A. M. Eld. Leman Andrus to preach the Introductory Sermon, and Eld. W. F. Vanclieve or Eld. C. W. Threlkeld, alternate. It is to be hoped all the churches will be represented by as many as can attend. M. B. KELLY. VILLA RIDGE, Ill., Aug. 18, 1882.

THE next session of the South-Western Yearly Meeting will be held with the Pardee Church, Pardee, Kan., beginning at 10 A. M., Sept. 23, 1882. All are invited to attend. O. W. BABCOCK, Clerk.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

MARRIED. In Utica, Wis., Aug. 30, 1882, by Rev. Geo. W. Burdick, Mr. JUSTIN H. BURDICK, M. D., and Miss FANNIE E. COON, youngest daughter of Samuel H. Coon, all of Utica.

DIED. In Walworth, Wis., Aug. 11, 1882, Mrs. REBECCA CONANT GREENE, lacking only three days of being 97 years old. She died from old age, and was the last of her family. She was the widow of Daniel Greene. She had been long ready and waiting to go to her Savior. O. U. W.

LETTERS. J. F. Hubbard, E. S. Williams, M. G. Stillman, E. A. Witter, F. E. Davis, Mrs. G. T. Brown, H. H. Johnson, Mrs. M. J. Mattison, Mrs. A. T. Van Derver, D. F. Raymond, W. L. Van Horn, Mrs. H. S. Ambler, Mrs. L. Butterfield, O. D. Sherman, D. W. Jackson, C. D. Potter, Lois Townsend, P. F. Randolph, E. McBurney, John B. Whitford, H. D. Clarke, S. S. Griswold, L. R. Swinney, B. W. Becks, L. D. Seager, N. J. DeGraft, Charles Alling, A. B. Prentice, J. H. Weber, Miss F. Geneva Little, J. W. C. Willoughby, E. L. Maxson, E. M. Tomlinson, Geo. E. Loomis, G. W. Hill, O. U. Whitford, E. P. Barker, A. M. West, Barton Edwards, M. M. Jones, C. B. Hisle, Florence, Kan., L. T. Rogers, H. W. Stillman, S. R. Wheeler (received).

Table with columns: Name, Amount. Lists names like M. D. Rogers, Alfred Centre, P. S. Green, etc., and amounts like \$1 00 39 9, \$3 60 38 52, etc.

LESSON LEAVES.

J. B. Whitford, Richburg, \$4 20

COOK'S Sunday School Publications FREE

For fourth quarter to schools that have never tried. Full particulars and samples on application; goods now ready. DAVID C. COOK, 46 Adams street, Chicago.

Benson's Capcine Porous Plaster. No Remedy more Widely or Favorably Known. It is rapid in relieving, quick in curing. For Lame Back, Rheumatism, Kidney Affections, and aches and pains generally, it is the unrivaled remedy. Over 5000 Druggists and Physicians have signed a paper stating that Benson's Capcine Porous Plaster is superior to all others. Price 25 cents.

TEACHER'S LIBRARY.

Nine books, including Bible Dictionary, Commentary on Mark, Compendium of Teaching, etc.; books worth 75c. to \$1.50 each. Price 10c. each; whole nine, 80c. DAVID C. COOK, 46 Adams St., Chicago.



Selected Miscellany.

THE OLD SCHOOL BOOKS.

What pleasant memories cluster round
Those volumes old and worn
With covers smirched and bindings creased
And pages thumbed and torn!

HARRY'S TEMPTATION.

In a little manufacturing village in Massachusetts, where the busy sound of lathe and hammer and plane kept time to every running stream, Harry Lindsay lived with his widowed mother and a little sister Jennie.

Harry said he was, and tried to look so anyway, in fact, that would convey to his benefactor's mind his entire willingness to dispense with his skin, if that would show the proper gratitude.

Truth to say, he was thankful, and rose every morning with fresh plans to cheer his dear mother's lot, and make as pleasant as possible her changed condition.

They had been obliged to give up their old comfortable home, and live in the half of a small cottage where the rent would come within their reduced means.

There is something very friendly and protective in a mountain. This one seemed to her like a grave but steadfast comrade—an "everlasting hill," in whose shadow she could live again the days that were never to come back.

There were two other families in the house, kindly people, profuse in their offers of assistance, and all delighted with Jennie, who was the prettiest little wild-rose that ever blossomed within sight of the blue mists of Wachusett.

They rose early, and the day's work began at seven o'clock for Harry. With a loving kiss to Jennie, whom he called "Chub"—because she was such a rolly-polly little thing—he was off. But he always managed to drive by the house, and he would wave his palm-leaf hat so joyously to her, from his high seat on the rack, that the anxious mother forgot half her cares, and thought the people who called her boy "smart" were altogether right.

They beautified their side of the cottage—which came so close to being the back side—that only for the pretty blossoms springing from every nook, and a view of the dear Wachusett (that Mrs. Lindsay said was worth half the town), it would have been barren indeed.

At night, when Harry got home, they pulled up the weeds and had those delightful interchanges of thought and plan, that comes to those where the smallest pleasure is earned in the loving light of home.

And the sun-flowers by the wood-shed door were another bright link. Larkspurs and magnolias and pinks and pansies and other familiar blooms kept healthful company, nor seemed to miss the dear old sunny garden left behind.

So the days went on. To Chub the joyous hour of all the twenty-four was her brother's return at night. She would station herself at a window with the best lookout, and patiently watch till the loved form came in sight, when he would nod and smile, and perhaps point significantly to something that lay behind him in the rack.

Somehow the boy had learned the secret, or inherited it, or something, of making friends. Everybody liked him on his route, and he was always being invited to have a glass of milk or a doughnut, as he cheerfully unloaded the piles of seats whereby the thrifty housewife or the aspiring daughter earned the warm Winter cloak, or paid for the magazine and papers.

The men began to speak respectfully to him, and he was occasionally trusted with other business besides taking out and bringing in the work. He had a book in which he kept account of the number left at each place, and the number taken away, with the various amounts paid.

Sometimes he handled a good deal of money in this way, and felt quite like the man of business. But he had so little for themselves. His wages were small, and what with the rent and fuel, and even their simple table, there was scarcely anything left.

One day, about this time, Mr. Harlon, the "head man of the concern," told Harry he wanted to send a note over to a certain farmer—an old friend of theirs, who owned a small wood-lot the firm wanted to buy.

Harry was delighted. His eyes were hungry for a sight of "the old place," which was only a few miles away, and when Mr. Harlon said he could take the buggy and drive over his mother and little sister, he felt that after all there were pleasures which money could not buy.

Mr. Harlon was thought to be a very eccentric man, but he had latterly taken a great deal of notice of Harry, and this sending him with the note meant a great deal. He said he must have the answer and the farmer's terms before seven o'clock that afternoon.

The time was short, and they could not stop at the old place, but they could drive by, and see if the honeysuckles were out.

Mr. Harlon's own man brought the buggy to their door, and in a few minutes they were rolling along out into the fresh and ever-varied beauty of woods and meadows and fragrant valleys.

The influences of nature are something to all, but they were life itself to those children of the hills. Chub's apple blossom face showed that she knew something highly satisfactory was going on in her little world, of which her mother and brother were the chief persons.

The note was delivered and a price fixed upon for the wood-lot. Then Mrs. Lindsay glanced anxiously at the tall clock that stood in the corner.

"Time enough, time enough!" said the farmer. And while his good wife hung her tea-kettle low down on the crane, he was busy nailing up a mysterious box in the yard, and finally lifted it, with a good natured chuckle, into the back of their buggy.

He said he had been owing a little debt for a long time to the Lindsay family—pushing a bag of corn under the seat as he spoke, and crowding in at the side another bag of something else.

Such a cackling as ensued brought Chub to the door, and she clapped her dimpled hands with delight when the farmer lifted her up and showed her, through the slats across the top, six splendid hens and a lordly rooster, all for their own, "to take home and keep."

The "debt," the generous farmer emphasized, was a couple of little downy chicks that Harry's grandmother had given to him when the farmer was a poor boy, and did "chores" for her.

He said he believed it was the foundation of all his after prosperity. And so, if the "sins of the fathers are visited upon the children," their little gracious acts, too, return, often fourfold.

Then they must have a "bite of bread and cheese," as he called the feathery biscuit and the luscious custard pie, after which they rode away.

The hens cackled, the rooster crowed, Chub laughed aloud, Harry raised his palm-leaf hat in grateful adieu, while Mrs. Lindsay lifted up her heart in silent thankfulness to the Giver of all good.

still better pleased with the terms for the wood-lot. He asked a few questions—how near it was to their old home, etc., and ended off with:

"Well, my boy, the world is all before you; you come off good stock enough to do something for yourself." Then he looked over his glasses, and smiled a queer smile at Harry's blushing face, at the same time picking out of his vest pocket a gold dollar, which he slipped into the embarrassed boy's hand, and went on saying:

"When I was a youngster like you, I had this gold dollar given to me, with instructions to keep it until I needed it to buy bread with. It's a little worn," he continued, "and I don't believe I shall ever want it for that" (here he looked very self-satisfied), "so I'll give it to you on the same terms. I see you know the moments are also golden, of which this is to be a reminder."

Harry tried to thank him, but he was a shy boy, and something stuck in his throat. It had been almost too happy a day, and now this unexpected kindness, with all that the farmer had done—the little gold dollar and all—nearly made a baby of him.

The evening that followed this pleasant day was spent in planning about the hens. Where could they keep them? And how would it do to add a few more, and so sell some eggs? They must have a hen-house—that was certain—but how? Questions never seem to answer themselves, and neither did this one.

"A hundred dollars," Mr. Harlon had said, as he handed him the money, and had charged it so in the book.

At the bank, several persons were in, and he had to wait quite a little time, during which he held the bright new bills, and turned them over without thinking about them particularly, only that he was in a hurry to get them changed and be off.

Suddenly he started, and his heart beat quickly, for he counted, not five bills, but six. They were new, and in their crisp freshness two had stuck together, only separating in time for him to see the mistake before the cashier was at liberty to attend him.

Passing in five to be changed, he quietly folded the sixth, and slipped it into his pocket.

What was he thinking of? He did not return at once to the office and rectify the mistake. Perhaps he was thinking of the hen-house. He knew it was a mistake. They were a rich firm. He was not responsible for other people's carelessness, etc., etc.

This, and much more passed through his mind as he mounted the rack and drove off, forgetting to glance at their side of the house as he came to a turn in the road where he could always see the morning glories, and never before had forgotten to nod, whether anybody saw him or not. His thoughts were elsewhere.

So swift is temptation to take advantage of every circumstance, that by noon Harry had persuaded himself it would be simply ridiculous for him to give up what had so accidentally (and he thought opportunely) fallen into his hands. He tried to reason again that he had earned it twenty times over.

Harry was a bright boy. He knew right from wrong, and in the most justified arguments the thought would obtrude: "What! cheat the man who has at least been just to me, and who is already beginning to be more?" Then, as he drove through a bit of still and lonely woods, a voice would seem to whisper in his inmost soul: "Thou God seest me."

The day passed, the last seats had been delivered, and the last job paid for. He had forgotten "to come across" anything for Chub, and now it was too late—not even a berry, nor a stray blossom. She was already watching for him, and, in a few minutes he came in sight of her, and she stretched out her little sunny head, smiling her sweet welcome to him.

O, how could he go home with that awful load in his pocket, and, worse still, the weight upon his heart? He could not. He would stop at the counting-room, and tell Mr. Harlon about it, and the hen-house might go. The hens would do well enough in a corner of the wood shed.

But then he hesitated, fearing he should be asked why he had not stopped in the morning. What could he say to that?

"Nothing," he thought in an agony of doubt and fear; for he knew in his secret heart he had meant to keep it, and the remembrance of his guilty weakness almost crushed him.

What should he do? A terrible despair paralyzed his judgment. He was afraid his voice would tremble and his manner betray him. Still he considered that when he handed in his account-book, it would be quite easy to get over it, somehow; and so, summoning all his courage, he opened the door and walked in, only to find the clerk, and learn that Mr. Harlon had gone to supper.

There he was with his burden the same as before; and putting up his horse, he walked

slowly home, with a feeling it would be impossible to describe.

Chub seemed to feel that all was not right, and his mother appeared constrained and unnatural, seen through the distorted vision of his sick mind; so that, altogether, the supper was not half as cheery as usual.

Harry could not endure it. He stole out just at dusk, and almost ran over to Mr. Harlon's house. That gentleman was sitting quietly in his library, when Harry appeared, flushed and breathless, and looked up in some surprise to see him there at such a time.

"You made a mistake this morning, sir," gasped Harry, his voice thick with excitement. "Here it is—twenty dollars too much."

"When did you discover it?" kindly inquired Mr. Harlon.

"At the bank," replied Harry, almost sinking with shame and confusion.

He could say no more, for a burst of tears prevented further speech.

"Come here, my boy," said his questioner; and he drew him down beside him. "Now tell me all about it," gently urged the kindly man. "You are on the right track, and I'm sure it has been a hard one this time."

Harry could not speak for his sobs. "How did it happen?" persisted Mr. Harlon, in an encouraging tone.

"O!" said Harry, "I wanted to make a hen-house."

"A hen-house?" repeated Mr. Harlon. "What do you want with a hen-house?"

Then Harry told him of the present they had had, his staid means, how much he wanted a little money, and how dearly he should like to buy his mother a new bonnet.

"But," he added, "I don't want anything now, only for you to forgive me, and not to tell my mother; O, sir!" he cried, in keen distress, "what would she say? What would she do?"

"Say nothing to your mother about it," replied Mr. Harlon. "I am not afraid of the boy who so bravely humbles himself to confess a fault, or a premeditated crime. Let it be your life-long lesson, and I will be your friend. Ask God to help you, for temptation and dark days come to all."

Could he believe himself? Was this the end of what he feared would plunge him into irretrievable ruin? He was dumb with gratitude. But silence is often as eloquent as any words can be, and Mr. Harlon understood the speaking looks that could not find expression except through tears.

Years went on, and Harry rose steadily and honestly from one post to another, until he sat in the same counting-room where he had received the twenty dollars too much—the equal and partner of the man who had so mercifully recognized human frailty, and with his large heart and helping hand considered it not beneath his dignity to encourage and cheer the penitent boy, who had almost fallen by the way.—Golden Days.

DEMONSTRATED!

That smart men average \$5 to \$8 per day profit, selling the "Pocket Manual." The most marvelous little volume ever issued. Needed, endorsed and purchased by all classes. Nothing in the book line ever equal to it. Will prove it or forfeit \$500. Complete sample and outfit 50 cents, or full particulars for stamp. Don't start out again until you learn what is said in this book, and what others are doing. W. H. THOMPSON, Publisher, 404 Arch Street, Philadelphia, Pa.

BULBS FOR FALL PLANTING, FLOWERS FOR THE HOUSE. The Autumn number of Vick's Floral Guide contains a full list of Bulbs for Fall Planting and Flowers for the House, with descriptions of Hyacinths, Tulips, Lilies, and all Bulbs and Seeds for Fall Planting in the garden, just published, and free to all on application. Customers who ordered bulbs last fall will receive it without applying. A. J. VAN VEGH, Rochester, N.Y.

ALFRED UNIVERSITY. ALFRED, N. Y. EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN.

Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, and Painting and Drawing courses of study. Better advantages than ever can be promised for the coming year. A new feature will be the Normal or Teacher's Class running through the entire year.

CALENDAR. Fall Term commences Sept. 6, 1882. Winter Term, Dec. 20, 1882. Spring Term, April 4, 1883. Commencement, July 4, 1883. Expenses, \$100 to \$200 per year. For further particulars, address J. ALLEN, President.

LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS.

Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE AT 75 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE.

Address, D. R. STILLMAN, Alfred Centre, Albany Co., N. Y. BIG PAY to sell our Rubber Printing Stamps. Samples free. TAYLOR, BRUBER & CO., Cleveland, O.

S. S. BANNERS. All kinds at the lowest prices. Send description of just what you want and we will give estimate. Fine silk banner, fringe and pole (plated tips), for \$6. Lettering in gold. DAVID C. COOK, 46 Adams St., Chicago.

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

IRELAND OF TO-DAY \$75 to \$150 Per Month. Give Representation Bill Events of 1882. Wanted. J. C. McARDY & CO., Philadelphia, Pa.

PATENTS OBTAINED FOR MECHANICAL devices, medical or other compounds, ornamental designs, trade-marks and labels. Caveats, Assignments, Interferences, Infringements, and all matters relating to Patents, promptly attended to. We make preliminary examinations and furnish opinions as to patentability, free of charge, and all who are interested in new inventions and Patents are invited to send for a copy of our "Guide for Obtaining Patents," which is sent free to any address, and contains complete instructions how to obtain Patents, and other valuable matter. During the past five years, we have obtained nearly three thousand Patents for American and Foreign inventors, and can give satisfactory references in almost every county in the Union. Address: LOUIS BAGGER & CO., Solicitors of Patents and Attorneys at Law, Le Droit Building, Washington, D. C.

NOTICE TO INVESTORS! First Mortgage Real Estate Loans made and Guaranteed by the Nebraska Loan and Trust Company, HASTINGS, NEBRASKA. School Bonds and Municipal Securities for sale. Best of references furnished. Write for full particulars. JAS. B. HEARTWELL, Pres. E. C. WEBSTER, Treas.

HOLMAN'S PICTORIAL FAMILY BIBLE, Containing both versions of the New Testament. We make no extra charge for this addition. Other publishers charge \$1. FINE PHOTOGRAPH ALBUMS, Elegant Designs, Handsomely Bound. Our Bibles contain 2,000 pages, 2,500 Illustrations. Extra Inducements offered to Energetic Agents. Illustrated Catalogue sent on application. A. J. HOLMAN & CO., 1222 Arch St., Philadelphia.

A TALKING HORSE. Would you like to see a horse that can talk? He will tell you all the news of the day, and will answer you all the questions you can ask. He will tell you all the news of the day, and will answer you all the questions you can ask. He will tell you all the news of the day, and will answer you all the questions you can ask. CHAS. N. CRITCHFIELD.

REWARD CARDS! One third price; three for one price. Sample pack, 100. DAVID C. COOK, 46 Adams St., Chicago.

Ten Nights in a Bar Room. T. S. Arthur's great work, with eight illustrations, in cloth form (just as good for the road), sold for lowest price ever sold. (See notice in this issue.)—and twenty-six extra copies to distinguished writers and poets. Most thrilling and forcible temperance book extant. Costs nothing to scatter it on this plan. THE BENEVOLENT TRUST, Publishers, 46 Adams St., Chicago.

JOB AND BOOK WORK. NEATLY AND PROMPTLY DONE AT THE RECORDER OFFICE. Orders by mail will receive special care.

CANCER INFIRMARY. HUNDREDS OF PERSONS from all parts of the world have been cured of this much dreaded disease. Write for a Circular containing full particulars. Address: BROWN, CRANE & RUSH, 46 Adams St., Chicago.

CRUDEN'S CONCORDANCE. The complete, unabridged concordance of the Bible. Sold by mail, postpaid. DAVID C. COOK, 46 Adams St., Chicago.

Bible Dictionary, 10c. Complete encyclopedia of Bible truths and narratives, antiquities, geography, biography, and natural history; correct pronunciation of words, of words, of words, of words. Sold by mail, postpaid. DAVID C. COOK, 46 Adams St., Chicago.

MILTON COLLEGE. Two Departments: Preparatory and Collegiate. Three Courses of Study: Classical, Scientific, and Theological. Expenses from \$120 to \$200 per year. Fall Term begins Aug. 30th; Winter Term, Dec. 6th; Spring Term, March 28, 1883; Commencement, June 27, 1883.

\$100 Library for \$4.75. Until October 1st, \$4.75 buys a library of 100 volumes of choice 1st and 2nd hand books, sent postpaid. Books of all kinds, new and used, put up in pamphlet form; wire stitched; 1800 and flexible; with most extensive. One hundred and fifty-six books now selected. Extra list of 500. Same book and library exchange, 8 cents. For terms, write to DAVID C. COOK, 46 Adams St., Chicago.

CUSTOM WORK.—THE SUBSCRIBER HAVING thoroughly repaired and increased his Water-Power, is prepared to do custom WOOL CARDING and CLOTH DRESSING Promptly, at his old stand, 1 1/2 miles north of Alfred depot, in the Best Manner, and at Reasonable Prices. N. G. HADSELL.

\$1.30 Teacher's Bibles. "Oxford" Teacher's Bibles, a concordance, encyclopedia, dictionary, and many other valuable features. Sold by mail, postpaid. DAVID C. COOK, 46 Adams St., Chicago.

Popular. JACOB REESE, of forth some remarkable alleged new discovery says he is able to melt steel one inch in diameter fused in less than five minutes heat attained against it a column of 25,000 feet a minute.

THE ATOMIC WEIGHT. Brouner has determined of didymium, and correct number obtained instead of 146.6 as previously determined. Experiments suggest the possibility is like cerium, a compound split up into at least two weight of one being under 146.6.

SENSATION IN THE SCHOBL, of Prague, has of nerves to the ear of special examination, the fabulous richness of the bat's wing being in ly supplied. According mate, a mouse's ear of on an average 6,000 for both ears 12,000. elaborate development case of the bat's wing, to guide its way through sages.

THE NILOMETER.—The purpose of measuring Nile, is situated on theposite old Cairo. It consists of a chamber, in the center of which is a column of water divided into 21 7/16 inches long. The rise of water and it now passes above highest part of the column the stream is proclaimed Cairo, during the inundation several criers, to each of district is allotted. From may be taken as the rise at Cairo.

BAMBOO IN CHINA.—The bamboo, south of Yang-tze, of bamboo are said to furnish the principal Fochow and Swatow, to forty or fifty feet in diameter; on the it is found even larger, at least five hundred in China. The roots are lantern handles, and culms are used for everywhere poles and ribs are worked into thatel screens; cut into splints into baskets, plaited into cables; the shaft other parts supply beds for sleeping, broom for smoking, fuel for the hair, paper for writing tables, buckets for water tender shoots are said to as a vegetable to be eaten.

AN ENGLISH STEAM.—The fact that a steam by an English firm, is kota, is not without interest is attracting considerable farmers are coming long The general arrangements: Two large tractors from 300 to 500 yards each engine, attached to drum, about 5 feet in diameter carries a steel cable about 300 yards long, and cap weight of 30 tons, which and fro across the field framework of iron rest wheels; on each side of fixed six plows with cast-rows 16 inches wide, each crosses the field. Each power, and weighs about plow reaches one side of on that side moves attention taking 3 1/2 minutes started back to the other. The machine will plow 3 The quantity of silver the waters of the ocean at two million tons.







S. S. Department.

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

- President—A. B. KENYON, Secretary—E. M. TOMLINSON, Treasurer—E. S. BLISS, Vice Presidents—GEO. H. BARCOCK, Plainfield, N. J., L. R. SWINNEY, Lost Creek, W. V., A. B. PRENTICE, 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. July 22. Blind Bartimaeus. Mark 10: 46-52. July 29. The Triumphal Entry. Mark 11: 1-11. Aug. 5. The Fruitless Tree. Mark 11: 12-20. Aug. 12. Prayer and Forgiveness. Mark 11: 24-33. Aug. 19. The Wicked Husbandmen. Mark 12: 1-12. Aug. 26. Pharisees and Sadducees Silenced. Mark 12: 13-27. Sept. 2. Love to God and Men. Mark 12: 28-44. Sept. 9. Calamities Foretold. Mark 13: 1-9. Sept. 16. Watchfulness Enjoined. Mark 13: 21-37. Sept. 23. Review.

LESSON XII.—WATCHFULNESS ENJOINED.

BY REV. GEO. J. CRANDALL.

For Sabbath-day, September 16.

SCRIPTURE LESSON—MARK 13: 21-37.

(Old Version.)

21. And then, if any man shall say to you, Lo, here is Christ; or, Lo, he is here; believe him not. 22. For false Christs, and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. 23. But take ye heed: behold, I have foretold you all things. 24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall, and the powers that are in heaven shall be shaken. 25. And then shall they see the Son of man coming with the clouds with great power and glory. 26. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 27. Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye also, when ye see these things coming to pass, know that it is high even at the door. 28. Verily I say unto you, That this generation shall not pass, till all these things be done. 29. Heaven and earth shall pass away: but my words shall not pass away. 30. But of that day and that hour knoweth no man, no, neither the angels which are in heaven, neither the Son, but the Father. 31. Take ye heed, watch and pray: for ye know not when the time is. 32. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded also the porter to watch. 33. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. 34. Lest coming suddenly, he find you sleeping. 35. And what I say unto you, I say unto you, I say unto you, Watch.

(New Version.)

21. And then if any man shall say unto you, Lo, here is Christ; or, Lo, he is here; believe it not: for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect. 22. But take ye heed: behold, I have foretold you all things beforehand. 23. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall, and the powers that are in heaven shall be shaken. 24. And then shall they see the Son of man coming with the clouds with great power and glory. 25. And then shall he send forth his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. 26. Now from the fig tree learn her parable: when her branch is now becoming tender, and putteth forth leaves, ye know that the summer is near: even so ye also, when ye see these things coming to pass, know that it is high, even at the door. 27. Verily I say unto you, This generation shall not pass away, until all these things be accomplished. 28. Heaven and earth shall pass away: but my words shall not pass away. 29. But of that day and that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father. 30. Take ye heed, watch and pray: for ye know not when the time is. 31. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded also the porter to watch. 32. Watch ye therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crow, or in the morning; lest coming suddenly, he find you sleeping. 33. And what I say unto you, I say unto you, Watch.

CENTRAL TRUTH.—"Blessed are those servants, whom the Lord when he cometh shall find watching."—Luke 12: 37. DAILY READINGS. 1. Matt. 25: 9-51. 2. Luke 21: 5-36. 3. Matt. 25: 1-13. 4. Matt. 30: 13-30. 5. Matt. 30: 31-46. 6. Eph. 6: 10-18. 7. 2 Thess. 5: 1-23. GOLDEN TEXT.—"Therefore let us not sleep as do others; but let us watch and be sober."—1 Thess. 5: 6. TIME.—A. D. 29. PLACE.—Mount of Olives. OUTLINE. I. Signs connected with the destruction of Jerusalem. v. 21-23. II. Signs coming between the destruction of Jerusalem and the end of the world. v. 24-31. III. We must watch in order to discern the time. v. 32-37. QUESTIONS AND EXPLANATIONS. A warning against false Christs. Such as should make pretense to divine authority in revealing truth and to divine power to save. False prophets. Religious teachers who shall inaugurate reforms, or seek to establish new forms of religion, or introduce revolutionary changes into society, claiming divine sanction. To seduce. To turn aside from the right. The elect. Those believing in Christ and depending upon him for salvation, are God's elect, or chosen ones. Take heed. Be careful and thoughtful. But in those days, after that tribulation. The days following the destruction of Jerusalem. The sun shall be darkened. Probably not yet-fulfilled. The Son of man. Jesus. Then shall he send his angels, etc. Through his messengers, God shall gather his people from every nation. The parable of the fig tree. As the summer is near, when the trees leave out, so, when these signs are seen, Christ's coming is near. Christ's word shall abide though the world pass away. We are so to watch, to live so near to the truth as God has revealed it, that at whatever time Jesus returns to earth, we may be ready to receive him with joy and praise. Fearful indeed will be the condition of every one, who, from carelessness or indifference respecting the teachings of the Bible, shall become drowsy and fall into the slumber of infidelity. COMMENTS. I. Signs respecting the destruction of Jerusalem. v. 21-23. And then. During the terrible suffering connected with the siege and destruction of Jerusalem. If any man shall say Lo, here is Christ; or, Lo there; believe it not. There were to be false Christs, i. e., men who should claim to be the Messiah, and, inasmuch as the Jews had rejected and crucified Jesus, many would follow these pretenders. But he says to his disciples, do not follow these, nor regard their teachings. Josephus tells us that about the time of the destruction of Jerusalem "the land was overrun with magicians, seducers, and impostors, who drew

the people after them in multitudes into solitudes and deserts, to see the signs and miracles which they promised to show by the power of God." Among these he mentions Dositheus, the Samaritan, who affirmed that he was Christ; Simon Magus, who claimed to be the Son of God; and Thudae, who persuaded many to follow him to the Jordan to see the waters divided. False prophets. Those who teach false doctrine, and, by the revolutionary measures which they shall introduce, shall lead many astray, and their influence shall be so great that real and true Christians shall be put to very severe tests. This statement was fulfilled in the early history of the Christian Church, and has been many times since; and I have no doubt, that, as the light grows intense in the future, these trials will become more and more severe. No real Christian need fear, however, for Christ our Savior is stronger than our enemy. But take ye heed. The third time this warning is given in this discourse. This shows that it will require the most intense watchfulness and faithfulness on the part of God's people to maintain their walk with God. Behold, I have told you these things beforehand. It is a saying that to be forewarned is to be forearmed. So Christ has stated these facts to the disciples, and to us, that we all may escape from the deceptions and snares of our great enemy. II. v. 24-31. But in those days, after that tribulation, i. e., the days following the destruction of Jerusalem. I think this includes all the time from the fall of Jerusalem to the end of the world. Luke says Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, i. e., filled out full; and this is true of it to-day. The Gentiles occupy the city and rule over it. The sun shall be darkened, etc. These signs have yet been fulfilled, I think, and what is meant by them, I do not know. It may be great political changes, or it may be great spiritual darkness, such as hides the light of the Sun of Righteousness, and the light of the Church which reflects the light from the Sun; or it may mean that the solar system shall literally be destroyed preparatory to the establishment of the "new heavens and the new earth." Where such language is used concerning things yet future, it is better for us to watch, and learn through the fulfillment the meaning of the words, than to feel certain we have the right interpretation and expect God to do just what we think he will. And then. After God has accomplished his purpose in giving up the Holy City to the Gentiles, and the gospel has been preached to all the people of the earth, shall they see the Son of man coming. See 1 Thess. 4: 16, also Rev. 19: 11. And may we not then look for the return of the Jews to Palestine, and the reign of Christ on earth as is revealed in Rev. 20: 4, 5, 6? Thus Jesus will manifest his "great power and glory." And then. After he comes, he shall gather his own people from all parts of the earth to himself. Now from the fig tree learn her parable. As we know Summer to be near when the trees leave out, so we are to expect Christ to come very soon when these signs are being accomplished. This generation shall not pass away until all these things shall be accomplished. Two views are held: 1st. Generation is to be taken in its literal sense; then everything said here respecting the signs was fulfilled in the destruction of Jerusalem. 2d. Generation used in the sense of the Israelites; then the meaning is that the Israelites shall remain a distinct race until Christ establishes his reign in the earth. I think the latter view harmonizes more perfectly with history and with the developments of the present day. Heaven and earth shall pass away, etc. Teaching us that the word of God will abide, whatever becomes of all other things.

III. Watchfulness necessary to discern these signs. No one need try to find out the exact time, for the infinite and eternal Father has seen fit to let it remain unrevealed. It was Jesus' work to reveal what it was God's will to have revealed, and therefore he had nothing to reveal on the time of his coming. The emphasis is placed upon being prepared. If we are earnestly engaged in his service when he comes, it will be of no consequence to us whether it is at the first, second, third, or fourth watch, or whether he comes in the morning. Many people seem anxious to know when he will come, that they may make special preparations, but this is entirely unnecessary. The sincere, earnest servant, has nothing to fear. Let us watch and be sober. THE Five Corners Sabbath-school held a picnic Friday, Sept. 1st. QUITE a large number of the statistical reports of our Sabbath-schools have not yet reached us. Will those who have not forwarded the printed cards sent them for this purpose, please do so at once? LET not the meek and lowly superintendant or teacher be utterly cast down and discouraged while listening to the "burning words" depicting the proper way to conduct a Sunday-school, or the requisite qualifications of a Sunday-school worker. None fall farther below their models in actual practice than many of these eloquent speakers and essayists themselves. In the church, there is a diversity of gifts; some have the ability to organize, some to superintend, some to teach, and some have only the "gift of gab,"—Gospel Teacher.

TEACHING is not the only work of a teacher; nor is teaching always a teacher's best work; but nothing short of teaching is, or ever can be, teaching. You may influence and impress a scholar by your character and your words, without any co-work on his part. You can not teach him, unless he and you work together to make his own that which you would fain cause him to know. You may have ten scholars in your class, and influence and impress them all, even while they seem listless and passive; you can teach only so many of the ten as are learners, through

their intelligent appropriation of the truth you declare to them.—S. S. Times.

"MEDITATE ON THESE THINGS."—Only the other day, in the course of a conversation with a most successful teacher of a great adult Bible-class, he assured us that he never gave less than twelve hours of solid work to the preparation of each lesson. He is a full man. Full of the rich treasures of Scripture truth; and no one can talk to him for five minutes without edification and inspiration. But he does not rely upon these resources, and so he must give at least twelve hours to each lesson. He is a very full man in another sense: in that he is at the head of an extensive business establishment, and is occupied closely by its demands from early morning till close of day; and yet, somehow, he finds time to give twelve solid hours to the study of the Bible-lesson that he has to teach. We know of self-sufficient, but utterly inefficient, teachers, who have far more leisure than he, and far less culture; and yet they have an absurd notion that half an hour before the session is quite enough to qualify them for the edification of their classes.—Baptist Teacher.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending September 2d, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 31,061 packages; exports, 2,407 packages. The market was quick and active and the advance noted last week maintained, the week closing solid and strong for fine fresh butter. Western factory butter is arriving rather more freely, and without much export trade is slow sale. Fine fresh butter sold here deliverable next month for 35c., and fancy fresh creamery sold in Chicago for next February delivery at 39c. These sales of futures are a new feature of the market which has come in since creameries got to making regular brands of such uniform quality as to warrant their sale without sample. We quote: Creamery, sour cream... 32@33 28@30 20@25 " sweet... 26@27 23@25 20@22 Factory butter... 23@25 20@22 18@20 Dairy, fresh make... 25@30 26@28 20@26 " June... 27@28 25@26 20@25

CHEESE.—Receipts for the week were 42,188 boxes; exports, 35,282 boxes. The market has a little more tone this week, prices closing fractionally higher on specially favorite brands. Creamery skims are less inquired for by exporters, and if faulty in make are unsaleable. We quote: Factory... Fancy... Fine... Faulty... Skimmed... 8 @ 9 1/2 7 @ 9 2 @ 4 Eggs.—Receipts for the week were 6,210 bbls. and 2,669 boxes. This market has been steady at same prices as last week. We quote: Near-by extras... 24 Western and Canada firsts... 21 @ 22 1/2 BEESWAX sold on arrival at 27@28 cents

BEANS.—We quote: Marrows, per bushel, 62 lbs. \$3 35 @ \$3 40 Mediums " " " " 2 50 @ 2 90 DRIED FRUITS.—We quote: Evaporated apples, ring cut, choice... 14 @ 15 fair to good... 11 @ 12 State and Western, quarter apples... 5 @ 6 Apples, North Carolina, sliced... 5 @ 7 1/2 Unpeeled peaches, halves and quarters... 4 @ 5 Raspberries, dried... 27 @ 29 Blackberries... 6 @ 7 1/2 Cherries... 19 @ 21 Plums... 14 @ 16 BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittance for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall st., N. Y. WORTH SENDING FOR. Dr. J. H. SCHENCK, of Philadelphia, has just published a book on "DISEASES OF THE LUNGS AND HOW THEY CAN BE CURED," which is offered free, postpaid, to all applicants. It contains valuable information for all who suppose themselves afflicted with, or liable to, any diseases of the throat or lungs. Address DR. J. H. SCHENCK & SON, 600 Arch St., Philadelphia, Pa. P. O. Box 2838.

Business Directory.

- Alfred Centre, N. Y. S. ILAS 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. J. C. BURDICK, JEWELER, ALFRED, N. Y. G. C. SHERMAN, Repairer of all Kinds of Light Machinery. Prices reasonable. Hornellsville, N. Y. ELLIAS 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. Leonardville, N. Y. ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER CO., Leonardville, 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. 12 & 14 Spruce St. C. POTTER, JR., H. W. FISH, 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., New Market, N. J. Plainfield, N. J. THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J., L. E. 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, BALE 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 ct. 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. SPICER & HUBBARD, PLANING 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. ORSON C. GREEN. 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. PLATT, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Ashaway. GEO. B. UTTER, Treasurer, Westerly. All contributions for missions, and communication 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. 3084 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 PRESS AND SHEARS. TIRE-SHRINKERS 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. 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 contracts made with parties advertising extensively, or for long terms. Local advertisements inserted at legal rates. Yearly advertisements 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 THE VOL. XXXVIII The Sabbath Recorder Entered as second-class office at Alfred Centre, N. Y. HE KNOWETH THE I know not, the way is The joys of our grief What clouds are o'erhanging What flowers by the But there's One who will Nor in west nor in w And this is my solace "He knoweth the wa I stand where the cross And know not the way No beckoning fingers d No welcome flouts to But my Guide will soon By wilderness, moun Whatever the darkness "He knoweth the wa It is true that I can not If backward or forward He heth himself, but That more of his love And O, that the gold s For the trouble that g I am not afraid of life "He knoweth the wa Who knoweth? The F The Savior who suffe The Spirit all present Whatever the future So let me have hope and This truth shall my joy The Lord is my strength "He knoweth the wa And I know that the wa To the land of the liv To the country of ever To the city of peace, a And there shall be heal And fountains, life's What matters beside? "He knoweth the wa RESTING BY THE O Whatever of haste i Paris, no one should r Versailles, if to no oth teen miles out, and m way, street cars, om riage. We chose the led us first to the Pl stands the bronze ca made from cannon cap tricians by Napoleon I, inscriptions on it com rines over that nation and surmounted by a the costume of a Cass pulled down by the and its parts scattered to say, they have all b single exception, and ed, and the column r establishment of the Re Passing this, we ent promenade known as flanked on either side fanciful architecture and Summer theaters, illuminated by its my through multitudin makes it a scene of be can not be found, w other city on the face through this, leaving where was held the Exposition, on our left of Triumph, begun and finished in the re and designed to com of the French arm 146 wide, and 72 deep by a spiral stairway from which we obtain the whole city and its seen, also, that the A which radiates twi streets, through one Bois de Boulogne, 31 times as wide as Bro take our way to the prominent parks in Great Britain, I can grandest of all. Through this leads cascades, botanical which we have to castle and beautiful g Rothschilds, through to St. Cloud, eight Palace, the country press Eugenia. It w in a large park, on the city of Paris, and