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IN MEMORY OF REV. JOEL GREENE.

BY REV. A. G. PALMER.

I well remember him, in early life,
Just then a convert to the "seventh day"
As the true Sabbath; and ready for the fray
In controversial and colloquial strife;
A man of earnest purpose, if not great
Or learned, yet well endowed with common sense
In Scriptural lore of rare intelligence,
And sharply versed in logical debate;
With him the Sabbath was the grand issue;
And since the Word of God was on his side,
He boldly all the First-day hosts defied,
To prove his practice otherwise than true—
Ah well, his service measured by his light
As to the Lord, could not be else than right.

STONINGTON, Conn., June 7, 1883.

THEORETICAL AND PRATICAL REVERENCE FOR GOD.

An openly avowed contempt for divinity is decidedly shocking, not only to Christians, but to all, except the class who so brazenly herald their own shame. But are they the only ones guilty in this respect? Or is it possible that those who profess allegiance to Christ do in any degree come under "the same condemnation?" This theme has suggested itself in the unavoidable recognition of the effort on the part of many otherwise devoted Christians, to evade God's claims in regard to what we cherish with profound reverence, his holy Sabbath. Especially absurd is the position so generally assumed, that it makes no difference whether we do just as God tells us or not, while the parent, saying this, would feel that his child sadly dishonored him, by carrying out the same principle, or rather lack of principle. The pupil, persisting in such disregard of established rules, would be expelled, and the clerk, following the same plan, would be promptly informed that his services were no longer desired. Ah! how human dignity asserts itself, throwing divinity completely in the background! Is it possible there can be candor in such inconsistency? Charity is indeed often taxed to its utmost tension to make allowance for such apparent rebelliousness, for it hardly seems possible that the justifying plea of ignorance can be reasonably made in this age of light, when the plain truths of God's Word are so illuminated by the Holy Spirit, and faithfully presented to the people by his own divinely commissioned ambassadors. Surely, those favored with such advantages, and cherishing a teachable spirit, could hardly fail to see the light, and it would seem as if no thoroughly consecrated soul would dare, or even wish, to refuse to walk therein. And yet, how few comparatively are found willing to stem the popular tide, by renouncing error! I have found that much forbearance is needed to meet the groundless arguments used in trying to escape God's law. But some of us have great reason to cherish this grace, for we can never forget the pit of ignorance and indifference whence we were digged, nor the patient labor of those who, so perseveringly, gave us "precept upon precept," till we were willing, yes glad, to exchange error for truth. And as, recently, some who are so self-satisfied in the way which they blindly pursue, manifested great contempt for what they "willingly are ignorant of," my heart was deeply stirred with sadness and pity. And I felt this prayer given me, "Lord, save them from that narrowness of mind and spirit which they deprecate in us." And then the thought occurs, that this prayer would be equally appropriate for ourselves, for possibly we might be no more willing to be "led in ways we have not known." As the Sabbath is only one of the days of the week, so the keeping of it is only one of the varied duties given us to do, and is it not becoming in us to look carefully into our own practices, to see if we are equally strict in all God requires of us? It may not be an unheard of thing to break another important command in advocating the fourth. "Thou shalt love thy neighbor as thyself," reiterated in the "golden rule," does not admit of impolitely "talking down" an opponent. Does it not instead bind us to show the same respectful attention to the views of others, which we wish them to give to ours? The grace of listening is doubtless much more rare than the gift of speaking, and may with profit be carefully cultured. If, in gaining an argument, we lose the spirit of Christ, the victory would be a doubtful one. The commands of God are so "exceeding broad," and the criticisms of those around us so keen and unsparing, that we need to be on guard constantly, lest we give occasion for reproach to the cause so near our hearts. And even if others were not thus officious, we are taught by our Master to watch ourselves, and surely we want to be right in his all-searching sight. And how can we be thus? Only by yielding ourselves fully to the transforming power of grace, and working, as "God works in us, to will and to do of his good pleasure." Great and glorious are the possibilities held out to us in the gospel, even that we may be "made partakers of the divine nature," through the "exceeding great and precious promises" of the infallible Word! And does not privilege create obligation in this, as in other respects? Is it not terrible to think of allowing the enemy to keep us in such bondage through unbelief, that we exemplify Paul's fearful figure of being bound to a loathsome corpse! This corrupt burden of depraved nature is not the normal condition of a child of God, for his Word declares that Jesus gave himself to "redeem us from all iniquity," and assures us that if the blood of beasts sanctified the ancient offerings, how much more shall the blood of Christ purge us. Ineffaceable is the deep conviction in the early years of my experience, made by the Spirit through these inspired words, "This is his command that we believe on the name of his Son Jesus Christ," in which I was clearly shown that although we do every other duty, we fail of meeting God's requirements unless we exercise this unreserved trust, through which comes the glorious fullness of salvation promised, and which we can not innocently reject. For we are told that our hearts are to be "purified by faith," even as we receive pardon. "Not by works of righteousness which we have done, but by the renewing of the Holy Ghost." Then, with a genuine experience of saving grace, on the gospel basis of faith in the only name given, obedience and all good works as spontaneously proceed from the heart thus divinely renewed, as does rebellion from the unregenerate, or the only partially consecrated. While, if we refuse the cleansing, and the endowment of power so richly provided in the gospel, thus contradicting our professed reverence for the divine Word, do we not sadly dishonor God? For the children of a king to be lamenting their leanness, or those who have given themselves up to the care of a physician of rare skill, to be always in hospital, does but poor credit to the bounty of the one, or to the wisdom and power of the other. The practical workings of this unrealized disrespect of God's Word, show themselves in various ways. Jesus taught that "the life is more than meat, and the body is more than raiment." But many of his professed followers say by their practice, that the gratification of appetite is more than the preservation of life, and the distortion of the body at fashion's behest, a vast improvement upon the divine model, even though at the cost of crippled usefulness, and abbreviated life! How can this be pleasing to him, who, as the crowning work of creation, made a being, whom he pronounced, like all else he had made, very good? The apostle calls our bodies God's temple. But if they are in any way perverted from this noble purpose, either for the pleasing of self, or the gaining of popular applause, is it not unqualified insult to God? Again, comes an echo from the divine Word, "Thou that abhorrest idols, dost thou commit sacrilege?" Shall we not then, while laboring zealously to lead others out of error, cherish deep humility of spirit, and walk carefully before the Lord, striving to reach the inspired standard, "Then shall I not be ashamed when I have respect unto all they commandments?"

A. F. B.

LOOKING OUT THE BACK DOOR.—A friend of ours wished to hire a farmer for a wealthy neighbor, and we mentioned one who was wanting an engagement. Knowing that our friend had been to see this farmer, we asked the result. His reply was in substance, "Yes, I went there; I went around to the back door and came away, knowing that he would not suit." The front doors of many farm houses are rarely opened. The back door is in constant use. One need not go far in any locality, to find the outlet of the kitchen sink ending in a sort of ditch, which is supposed to carry off the waste water, but which only allows it to soak away and saturate the ground near the back of the house. The seldom-used front door is opened when a small coffin is to be taken out. The minister speaks of the "mysterious dispensations of Providence." They are not at all mysterious. Bad sink drains at the back of the house are sure to bring typhoid fever and other sickness. Let the back-door surroundings be looked to. If nothing better can be done, carry the kitchen wastes to a cesspool a distance from the house, where they can soak away far below the surface. Prohibit all throwing out of slops at the back door. The ground soon becomes charged with matters that ferment and breed disease. Where pigs are kept, and that includes every farm, there should be a pail, to receive all animal and vegetable matters, and daily emptied. Nothing of the kind should be thrown out at the back of the house. Where there is such a disease-breeding sink-spout as we have mentioned, let provisions be at once made to carry off the water to a cesspool, and cover up the saturated ground with dry earth. Let the back yard to the house always be kept scrupulously neat.—*American Agriculturist for August.*

THOUGHTS OF THE HEART.

Hebrews 4: 12 declares the Word of God to be a discerner of the thoughts and intents of the heart. We learn from this text a very important lesson. The Word of God must be brought to bear upon the minds of the people, by the ministers whom Christ has sent out to preach the gospel. As the minister stands before the people as a representative of Christ, he should have a realizing sense of the responsibility that rests upon him. God has called him to preach the Word, and the Word being a discerner of the thoughts and intents of the heart, and being presented to the people by the minister, it causes thoughts to arise in the minds of the hearers in perfect accordance with the condition of their own hearts. If the heart be filled with the love of God, and if it be actuated by pure motives, then the thoughts will be pure and holy; but if the heart be full of uncleanliness and vulgarity the thoughts that arise from it will be in harmony, and the tongue will give utterance to the thoughts and intents of the heart, thus exposing its corruption for "out of the abundance of the heart the mouth speaketh." What then? The Word of God is not evil nor he that preaches it, but he that hears it. How necessary it is that all Christians thoroughly cleanse their hearts, for though the evil may be hid from the eyes of men, the Word of God is a discerner of the thoughts and intents of the heart. Thus we see that the Word of God draws a perfect line of distinction between right and wrong, leaving everything that is holy and pure on the side of God and his Word, and everything that is unholy and vulgar on the side of the devil and falsehood. So the Word points out a strait and narrow way and few there be that find it. May all who read this article heed the solemn injunction of the Saviour, "Strive to enter in at the strait gate, for strait is the gate and narrow is the way that leadeth unto life."

J. M. ELLIOTT.

THE TRADE DOLLARS.

The coinage of the trade dollar, as originally authorized by the act of February 12, 1873, was not designed to furnish a coin for circulation in the United States. The special object was to facilitate the exportation of silver to China; and inasmuch as China has no mints of her own, and hence depends on foreign coins for its domestic circulation, it was supposed that American silver would find a better market there if placed in the form of such dollars. Mexican dollars had previously circulated in China, and in order to enable the trade dollar to compete with them, it was made a little heavier, and by so much the more valuable. Its weight as declared by law is 420 grains of standard silver, which is about two grains heavier than the Mexican dollar, and seven and a half grains heavier than the standard silver dollar of the United States.

More than thirty millions of these trade dollars have been coined at the mints of the United States, not on Government account, but for private depositors, who deposited the silver and received an equivalent in trade dollars; and far the larger part of these dollars went to China. When the coinage was first authorized silver bullion in the London market was worth a little more than fifty-nine pence per ounce, and this made the trade dollar worth about three cents more than the gold dollar. There was then no object in coining the dollar for home circulation, since its bullion value was greater than its legal tender value as money. The fall in the price of silver brought the bullion value of the trade dollar in 1876 down to about eighty cents in gold and it is now worth about eighty-seven cents in gold.

This fall in the value of silver made it an object for the owners of silver to bring it to the mint for coinage into trade dollars, and, instead of sending them to China, to get them into circulation in this country at their full legal-tender value. Congress, in order to check any such operation, on the 22d of July, 1876, passed a joint resolution that abrogated the legal-tender quality of the trade dollar and restricted the coinage thereof rigidly to the export demand for such dollars, and also gave the Secretary of the Treasury discretionary power to stop the coinage altogether. Secretary Sherman, finding that this resolution was evaded by false affidavits as to the export demand, and that these dollars, ostensibly coined for exportation, were simply shipped to China and then back again to the United States, to be here put into circulation, exercised the power of stopping the coinage; and since that period no more trade dollars have been coined at the mints of the United States.

The trade dollars, however, did not pass out of circulation in this country, as the consequence of the joint resolution of Congress. Some five or six millions of them have been circulating among the people; and for some time past speculators have been buying them in China and bringing them to this country and here selling them at a handsome profit. The Government has refused to receive them, and the banks have done so; yet, in ordinary trade, they have passed from hand to hand as dollars of full value, each person taking them because he expected to pay them out to some other person, and thus get rid of them. The recent movement among the people against the trade dollar promises to stop their circulation altogether, or reduce the value at which they are accepted. The position is really an anomalous one. We have a standard silver dollar which is really of less value than the trade dollar, because containing less silver, but which is a legal tender in the payment of all debts, public and private, except where the contract otherwise expressly stipulates. The law makes one money of full value, and treats the other simply as silver bullion. There ought to be a remedy for such an anomaly.

What Congress ought to do, and ought long since to have done, is to stop the coinage of silver dollars altogether. The people have no use for them and do not use them, and to continue the coinage in these circumstances is the sheerest stupidity imaginable. And as to the trade dollars, Congress ought to provide for their acceptance by the Government at their bullion value; and if it is determined to keep up the nonsense of coining standard silver dollars, then let the bullion thus received be coined into such dollars. The people are doing wisely in refusing to accept trade dollars. They will thus make it neccessary for Congress to take some action on the subject.—*Independent.*

PRINCE FREDERIC'S SCHOOL-DAYS.

In Augusta of Saxe-Weimar, the pupil of Goethe and the friend of Alexander von Humboldt, beauty and talents, tastes and longings, rank and position, have all and ever been counted as dust in the balance when compared to the regal duty of filling the post to which Providence had called her. No second of each waking hour is allowed to pass without a straining of every nerve in the fulfillment of such tasks as her ever-active brain suggests, all tending to the one object of her life, viz., to increase the patrimony of respect and loyalty which has been accumlating in favor of the family into which her destiny has thrown her. Great was the care she bestowed upon choosing governessess and masters for her son's earliest years. In obedience to a family tradition the boy was also early set to do handiwork. He chose carpentering and bookbinding, and went through a regular course of each under professional teachers.

His schooling was finally intrusted to Ernst Curtius, a native of that famous ancient republic of Lubeck, and well known to our readers as the historian of Greece. The mother's attention had been first drawn toward him by a public lecture he gave treating of the Acropolis of Athens. There was something about him that fixed her attention. In him the Athenian mind seemed, as it were, to reproduced. Imbued with an exquisite sense of the beautiful, he treats of the fine arts, of history, and mythology, even of grammar or topography, with a bewitching elegance. His influence, paramount at the present day in the Berlin University, is visible in many traits of character of his high-born pupil, which made the latter, at the age of twenty, what a shy old gentleman at Bonn once called in private conversation, "the delight of mankind."

From Curtius's hands the Prince, in obedience to another tradition of his family, entered the First Regiment of Foot-Guards, stationed at Potsdam. His indefatigable instructor, Major Von der Groeben, exempted him from no duty that any other lieutenant had to perform; his recruits must needs be as completely drilled and as diligently crammed as any other; a strict control was carried out by the commander-in-chief of the guards, who was responsible for the work done.

The choice of Bonn for his life at college was an excellent one. A future sovereign ought, it is believed, to become intimate with every portion of the country. One of the most interesting provinces of Prussia, Rhineland, if not disaffected, was yet far from feeling at that time in hearty unison with the state to which, on the break-down of Bonaparte's power, its particles, disjointed from time immemorial, had been firmly welded. As his parents chose Coblenz for their own residence, making that town for the time a sort of second capital of the kingdom, so was he brought up in the Rhenish University. There he lived, a merry youth with the young, and a genial, instruction-seeking student with the old. If his arrival had been looked upon with some mistrust or dislike by the common people, to whom the name of Prussian was still a rebuke, he quickly vanquished that estrangement without any artifice of kingcraft beyond that of having an honest, civil word for everybody and—remembering everybody. The present writer recollects his addressing an urchin who suddenly emerged from a side lane with "How now, boy? Surely you had not your arm in a sling when I saw you last?" The lad starred and then grinned, blubbered something about having had a fall on the ice, and mother insisting upon his arm being tied up, as if that was any use, and ran away, glancing back from time to time at the young gentleman who had actually recognized him—the little Christopher whom nobody cared about.—*George von Bunsen, in Harper's Magazine for August.*

PELEG CLARK, SENIOR.

We take from the *Narragansett Weekly* the following account of the death and funeral services of the late Peleg Clarke, Senior, together with a brief account of his life, as given by Mr. Utter in his remarks at the funeral. Many of the older people among our readers will find precious memories of the long ago awakened by its reading:

"Mr. Peleg Clarke, Senior, died on Tuesday, June 5th, at the residence of his son-in-law, David Langworthy, in Greenmanville, near Mystic Bridge, Conn. On Thursday morning. June 7th, prayer was offered by Rev. Mr. Sherman at the house of Mr. Langworthy; after which the remains were brought to the meeting-house of the First Hopkinton Church, for funeral services at one o'clock, conducted by Revs. W. C. Titsworth and Geo. B. Utter, previous to burial in the Oak Grove Cemetery, at Ashaway. Mr. Peleg Clarke was a native of Rhode Island, and was one of a family intimately connected with the social, civil, and ecclesiastical history of the State. He was a son of Thomas and Olive (Burch) Clarke, and a grandson of Rev. Joshua Clarke, which connects him with a long and honorable line of ministers of the gospel, who served well their respective churches, and served equally well the communities in which they lived. He was born at Newport, on the 31st of July, 1796; came, some twenty years afterward, to live in the vicinity of Hopkinton City; married there on the 7th of October, 1816, Miss Fanny Spicer, a daughter of Col. Joseph Spicer; lived in that vicinity three or four years, then took charge of the large farm in Stonington, known as the Taugwonk farm, where he lived some fourteen years; then moved to and settled upon the farm left to him by his father, in North Stonington, where he remained until, some eight years ago, the increasing infirmities of age admonishing him of the wisdom of passing over to younger hands the labors to which he had been accustomed, he practically retired from the cares of business, and spent the remainder of his life in the families of his children, where he was always a welcome guest. He leaves a widow, two sons and two daughters, and several grandchildren and great-grandchildren. Of his religious history and experiences it is not necessary here to say more than that he was one of the large number who made a public profession of religion during the great revival with which the First Hopkinton Church was blessed, under the labors of Elders John Green, Nathan V. Hull, and others, in the year 1837—a revival which is said to have resulted in the conversion of between two and three hundred persons, and brought into what is now known as the First Hopkinton Church, a remarkably large number of middle-aged people, many of whom proved to be pillars in the Church; only a few of whom, alas, remain to the present time, most of them have fallen asleep—asleep, as we joyfully believe, in Jesus, that blessed sleep, from which none ever wakes to weep."

At Middleboro, Mass., July 15, Charles Hewood Stratton, better known as "General Tom Thumb," died, of appoplexy, aged forty-five years.

Missions.

"Go ye into all the world, and preach the gospel to every creature."

In his furrowed fields around us,
God has work for all who will;
Those who may not scatter broadcast,
Yet may plant it hill by hill.
—*Youth's Companion.*

OUR WORK.

An address delivered at the Annual Session of the Ladies' Missionary Society, at Nile, N. Y., June 10, 1883.

BY MRS. L. A. HULL.

God never accepts a good inclination instead of a good action, where the action may be done; on the contrary, if a good inclination be not seconded by a good action, it is much more criminal and inexcusable. The true servants of God are, to the extent of their ability, doers. The very first duty enjoined in the great commission was to go and preach the gospel to every creature. And that commission is as binding upon us to-day as upon those who first heard it; or, I should say, it opens to us privileges as large and glorious now as it did to the first disciples. The truly regenerate soul is not anxious to know what it must do, but it inquires, Lord, what may or can I do? Its concern is not how much or how little it may do, and still be saved, but rather does it ask, What is there I can do to save sinners? The same mind being in him that was in the Master, he is ready, if need be, to empty himself and be a bond-servant to advance the cause for which the Master gave his life.

This missionary spirit, in its fullest and most comprehensive import, has been a gradual development. The word love is its highest statement and final generalization. But this has had a very different meaning in the various dispensations. In the Patriarchal Age, to love one's own was all that was required. Hence the family circle determined the extent of paternal obligation. To love one's own children, and provide for their welfare, exhausted the idea of love as the Patriarch understood it. In the Jewish Age we meet a fuller development. We pass from our own to the affairs of our neighbors. The family is translated into nation. The Jewish father was not only bound to look after the interests of his own children, but it was also his duty to look after the interests of all who belonged to the Jewish nation; but beyond his own people, the Jew felt little or no interest in the welfare of men. In fact, his exclusive nationalism kept him in constant antagonism with the Gentiles around him. This was all well for the age in which he lived, and was a necessary forerunner of something better to come. But his love was only the love of country, and is fitly named by our word patriotism. In the Christian dispensation we meet for the first time the word philanthrophy. This takes us from the nation to the world, and gives us the comprehensive idea of the commission under which we are acting as citizens of the kingdom of Christ. Philanthrophy expresses love for man as man, not love for man because he is a member of our own family or nation. Hence the gospel idea of obligation comprehends the whole world and extends to every creature.

This brief survey will enable us to see that the true missionary spirit is the product of gradual development. The conquest of the whole world is a thought which even the friends of God could not comprehend in the beginning of that providential scheme, which looked forward to the time when the kingdoms of this world shall become the kingdoms of the Lord and his Christ. Little by little was the full purpose of Jehovah revealed, and little by little did the human race comprehend the extent of the divine philanthropy. Even when the fullness of time had come, and the gospel, as a message of peace and good-will to all peoples, had been proclaimed, it was still with extreme difficulty that the first converts to religion could break their narrow prejudice, and realize the grandeur of the gospel commission. Standing where we do, and looking back upon the exclusiveness which at first characterized even the apostles themselves, we are amazed at their dullness of comprehension and their narrowness of spirit. But when we remember that they had been educated under the Jewish system, and had received all their ideas of fellowship from no higher development of love than patriotism, it is not to be wondered at that they had to receive a vision from heaven before they would cease to regard the Gentiles as common and unclean. But when the scales did fall from their eyes, and they were permitted to behold the grandeur of the work committed to their hands, it should never be forgotten that they accepted their mission with a full assurance of faith, and entered upon their work with an enthusiasm which knew no discouragement, acknowledged no defeats, and never halted this side of complete victory.

I have called your attention to the foregoing facts of history not only because they are interesting in themselves, but because I desire to impress upon you as far as possible their very important lesson. The religious movement in which we are engaged is not an exception to the general law of development. This fact ought to be emphasized, for it is by no means true that all who should be engaged in this work are willing to accept it. What we most need is to take up every work that comes to us, and if all can not care for the vine, then let some tend and nourish the branches. We hear frequent allusions to Mary and her wise choice of the one thing needful; none will deny that hers was an example of Christian devotion worthy of imitation; but who ever thought of speaking a word in praise of careful, over-burdened Martha? Is there any evidence that her love for the Master was any less ardent than that of her more favored sister? She certainly possessed great foresight combined with energy and rare executive ability. At the death of Lazarus, when she heard that Jesus was coming, she gave no time to unavailing lamentation, but hastened out to meet him ere he had entered the town, and revealing all her sorrow, said unto him, "Lord, if thou hadst been here my brother had not died; but I know that even now whatsoever thou wilt ask of God, God will give it thee." Could she have done more, or expressed greater confidence in his willingness, or more perfect faith in his power to save? Then I repeat, what we need today is a just appreciation of our position as a denomination, and a readiness to accept all the obligations growing out of it. That we have made some mistakes in the past will hardly be denied by any. But to allow these to hinder our future work will be a far greater mistake than any before committed. It is by no means sure that our past history could have been very different from what it has been. Nor are we sure that a different course of action would have been to our advantage. Every single growth has, in a certain sense, it Patriarchal and Jewish Ages; and if this be true, it is not to be wondered at that we have been somewhat tardy in accepting the great commission of Christ to his apostles in its fullest and most comprehensive import. We have, however, been earnestly working under that commission; and though we have been somewhat exclusive in the territory we have occupied, we have not been more so than the first Christians were until they heartily accepted the divine idea of salvation as expressed by the philanthropy of God. From the beginning of our existence in America, we may follow the line of our growth, each year of which has brought to us something to call out our gratitude, and when we remember that today we have ninety-six churches in fifteen States and one Territory of our own country, two in England, two in Holland, and one in China, we may well say, "Hitherto the Lord hath helped us." Sometimes in our restlessness to go forward, we are disposed to undervalue what we have done. Let us be careful at this point, and while we are not to boast, let us be truly grateful to the heavenly Father that we stand identified with a people whose history is not without splendid achievements and glorious victories for the truth. We have been doing a work that had to be done before anything else could be accomplished, and so, as we look at the foundation of this noble work, we feel that it has been so wisely and firmly laid that it can not be shaken. The authority is unquestionable, the responsibility untransferable. The fact that we are so many times outnumbered by other denominations only increases our individual responsibility. The fields are now, indeed, ripe for the harvest. We can no longer look in any direction without beholding the most inviting prospects.

Is the harvest truly great,
Are the faithful laborers few!
Are any laborers standing still,
Saying there is naught to do?
Is it for money some would work,
Seeking reward in gold,
Or standing idle all the day,
As many did of old,
Letting the fields with tares be filled,
And Satan gain the ground?
His laborers faithful prove,
While Christ's are standing 'round.
If faithful in the Master's field,
As Christ would have them be,
They'd labor faithful all the day,
And work, dear Lord, for thee.

It surely can not be unfitting that once a year, as a whole society, you gather in your house of worship to recount the blessings that have crowned the year, and to render thanks to the Father of mercies, from whom comes all success. It is not my province, were it in my power, to number the blessings for which we have reason to be thankful. But a song of gratitude is not all that is due. It is becoming, not only that we express our gratitude, but that we inquire why it is that we have been thus favored, and how we shall best use and preserve the grand energies given for our using. To feel that we are deserving all these things would be thinking more highly of ourselves than we ought to think. God metes out blessings to his creatures according to grand purposes of his own, prompted by a world-embracing love. It was not because Jacob was more deserving than Esau that he was chosen to be the head of the Israelitish nation, for, according to Paul, the children were not yet born when the choice was made, but because God in his infinite wisdom foresaw that the peaceful pastoral Jacob, far more than the restless, roving Esau, would be the proper one to found a settled nation, through which Jehovah might lead all the nations of the earth to the fountains of salvation. It was not because of the righteousness of Cyrus, that God exalted him and gave him a great dominion; that he held his right hand and subdued nations before him; that he loosed the loins of kings to open before him the two leaved gates; that he went before him, made the crooked places straight, brake in pieces the gates of brass and cut in sunder the bars of iron—not for his righteousness, but because God proposed to turn again the captivity of Israel; to build again his city; to replant the chosen people in Judea; and to preserve them there until He should come who was to come and to whom should be the gathering of nations. It was to further plans of world-wide mercy that God exalted Cyrus and called him by his name. If God has given us a name among his people, respected, blessed with material prosperity, rest assured this has not been done because of our goodness, nor for our blessedness alone. While he favors us, God looks beyond us, and in blessing us designs to bless others also. They are as talents committed to our keeping by a Master who will one day reckon with his servants, and who will demand to know what we have done with his bounty, whether, in its using, we have only regarded ourselves or in generous liberality have given as freely as we have received; whether we have hid our light under a bushel or kept it trimmed and burning. In this view, an increase of blessings brings a proportionate increase of responsibilities. What would I have, then? I would have our people a marked missionary people. I would have the high principles of our blessed Christ to reign in our denominational life. Let us begin by setting our house in order; for more than charity, does righteousness begin at home. Let us put away from ourselves every accursed thing. Let us work toward a higher standard. Blessed is the people that places its ideal high and that has faith in the accomplishment of the greatest and best things. We have not forgotten that Gideon and his consecrated three hundred overcame one hundred and twenty thousand of the enemies of Israel. And women had part in that conflict. It was Deborah who inspired Barak to war with Sisera who had nine hundred chariots of iron, and mightily oppressed the chosen people. In the same contest there was another woman of whom it was written, "Blessed above women shall Jael, the wife of Heber the Kenite, be, she put her hand to the nail and her right hand to the workman's hammer, and with the hammer she smote Sisera. At her feet he bowed, he fell." Our weapons are not carnal, but they are mighty through God to the pulling down of strongholds. It is said of St. Theresa that, when she wished to build an orphans' home and had only three half-pence with which to do it, and being reminded of her inability, she replied, "Theresa and three half-pence can do nothing, but God and three half-pence can do all things."

The practical thought before I close: Some blessings come unsought, others depend upon our hearty co-operation with the Bountiful Giver. With unfailing regularity the sun has risen over the eastern horizon, since first the morning stars sang together, uninfluenced by anything man has said or done. The seasons have kept up their perpetual march, whether the nations have remembered or forgotten God. Upon the just and unjust alike the rain has fallen, and for both alike the earth has been ready to yield her increase. But only he can reap the blessing of the harvest who is faithful in sowing the seed, and diligent in nurturing the growing grain. We must not fail to see that we are doing no inconsiderable work, it is small in comparison with our ability to do and our anxiety to see the work done, but it progresses. It is not going back, nor will it go back. Our people, above all others, are committed by their history and by every grand plea they have ever made before the world, to the missionary cause. We are emphatically a missionary people, and if we do not go forward as fast as some of us wish and think we ought, let us not be impatient. Let us learn to work and wait, accepting the experiences that come to us, and learning the lessons which they teach, remembering that in "due season we shall reap if we faint not." There are many precious promises written for us. Then let us live by the Spirit and walk by the Spirit of God.

HOW THE LITTLES GROW.

The wife of a Presbyterian minister canvassed a part of the parish to obtain pledges from the people to give a specified amount for the conversion of the world. Among other places she entered a shoemaker's shop and inquired of the old man on the bench if he would be willing to pledge $18 25 a year in weekly installments for the salvation of the world. He replied:

"Eighteen dollars and twenty-five cents! No, indeed, I seldom have such an amount of money. I would not promise one-half so much."

"Would you be willing to give five cents a day, or thirty-five cents each Sabbath for the cause of Christ?"

"Yes, and my wife will give as much more."

"I do not wish to play any tricks nor spring any trap on you. If you will multiply five cents by 365 days it will make just $18 25."

"Don't say anything to me about the $18 25. I am good for five cents a day. Let me take your memorandum."

He pledged himself for thirty-five cents a Sabbath. He took the book to his wife, for she took in washing and ironing and so had an income. She cheerfully gave her name for five cents a day. Their daughter was a seamstress and she wrote her name for four cents a day. Weeks came and months passed and the shoemaker said:

"I enjoy this, for I can give thirty-five cents a week and not feel it. It goes like current expenses; and then it amounts to so much more than I ever gave before; it gives me a manly feeling. I feel that I am doing my duty."—*The Presbyterian.*

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

"HOP GROWERS, PROTECT YOUR INTEREST."

The article with this title in a late RECORDER shows the bold spirit of the liquor interest, in its purpose to get gain at all hazards to individuals and society. As the article touches the question of moral responsibility in regard to the manufacture of and traffic in liquors, let us as prohibitionists seek light on that point, that we may not have to "advance backward" from any position we may take. In discussing the question, "May temperance men raise hops?" I find that those who answer. No, are not able to lay down a "rule of action." One says, No, "because the crop goes so largely and surely into the production of malt liquors." "But has it no proper use and demand sanctioned by temperance people themselves?" Then how is it about other crops, say corn? "Why, that has a good and proper use the world over." But is it not also distilled? It is answered, "Not over ten per cent. of it." Then is it the *quantity* of evil resulting that makes wrong? or is it the principle and motive? Shall we draw the line at fifty per cent., and if less than that amount is perverted count it all right, if more than that, count it wrong?

We can certainly sanction and encourage the liquor interest by the way we handle our products. One was raising barley, selling it for seed, feed, and at a pearling mill, but *refusing* to sell at a malt house, and when pearling ceased, he closed out that crop at a seeming sacrifice. I deduce and submit these propositions:

1. That we are our brother's keepers and may not put the cup to his lips.

2. We may not handle strong drink (nor tobacco) in channels of trade leading in that direction.

3. We must organize, and by religious, social, and political means put away the curse.

4. We can not sell or deliver any crop or product at distilleries, breweries, etc., without publicly sanctioning the traffic, and asking in return the price of blood and sorrow, on the rational supposition that it will go to its avowed and apparent use, and "promote intemperance, pauperism and crime."

On the other hand:

1. We may raise, produce, and deliver at any elevator, freight house or general market any crop, or product having a safe, healthful, and proper use and demand, on the rational supposition that no one will "spend his money for that which is not bread, nor his labor for that which satisfieth not."

2. That those who take such products from the general markets for any dangerous or improper use are alone fully responsible and guilty.

3. That cessation of brewing and distilling would not necessarily lower the price of hops, corn, etc., except by leaving a surplus in market. It would cost as much to raise a pound of hops or grain for bread as for beer making.

4. That those who observe the first four propositions cast their influence and protest against the drink interest.

Paul says, "Whatsoever is sold in the shambles eat, asking no questions for conscience' sake," and further, when feasting with an idolater therefore having doubts concerning the meat, "then eat asking no questions for conscience' sake," or courtes's sake. "But if any one say it has been offered in sacrifice to idols, eat not, for conscience' sake." They would then be committed by example. It seems that a fair inference from the above would not warrant us in asking pledges of a purchaser that he will make a proper use of our products. It is a deplorable fact that steel and lead were means in the untimely death of two of our Presidents, yet those who furnish small weapons are not asked to share the penalty of the crime with Booth and Guiteau. It is also deplorable that a portion of most farm products are made to promote intemperance, but we are not to stop farming on that account. Believing it is the mission of reform to so present moral truth, science, and reason as to enlighten conscience and elevate the standard of right, enjoyment and prosperity, I leave this question to abler pens. E.

ADAMS CENTRE, N. Y.

FRIENDS OF TEMPERANCE.

We very cheerfully give place to the following circular, and hope that all who can do so will answer to the appeal herein made, and do what they can to make the meeting large and enthusiastic:

We are entering upon critical days in the history of temperance reform. The Satan we oppose is appearing as an angel of light. High License is held out as a glittering bait to the unwary. The politics of the land and nation seem drifting into the hands of the liquor traffic. For a season, dark days to the cause will try the faith and courage of the faithful.

Still the signs of the times point to a final victory, for reforms never go backward.

We must close up the ranks, and mass all the artillery that bears on public opinion, to hold our ground, and push the common enemy to the wall.

By agitation in the press, the pulpit, the union, the lodge, the home, the market, the shop, everywhere, all at it, and always at it, we must maintain an effective blockade of public opinion against the liquor traffic and dram drinking.

As one of the many agencies to unite our forces and efforts, the Temperance Camp Meeting has been used with good effect. There the champions of every phase of this reform meet on the same platform and expose the fallacies that so long have deceived the people. From the religious, legal, medical, social and financial standpoints, the subject is handled by masters in their several departments. A circuit of such camps has been formed in Western and Central New York. The friends in Allegany and Steuben counties are requested to make the Hornellsville camp, Aug. 15–21, a success in attendance and enthusiasm. Ex-Gov. St. John, of Kansas, will be present one day, while such household names as Mrs. J. Ellen Foster, of Iowa, Mrs. Mary T. Lathrop, of Michigan, Boole, of Brooklyn, and other noted defenders of the truth, will make a rich programme in eloquence and zeal.

We appeal to all concerned to give these men and women a hearty greeting, a candid hearing, and an unprejudiced verdict upon their utterances, methods and work, and may God speed the right! Address all letters for information in regard to tents, etc., to C. H. Meade, Hornellsvile.

Press notices, giving fuller details, will soon be given the public.

JOHN A. COPELAND,
Cor. Sec., St. John Circuit Temperance Camps.

THE REPUBLICAN OPPORTUNITY.—Some of the Republican journals of Iowa are advising the Prohibitionists to be mild in their demands of the Republican State Convention, and, for the sake of the Republican party, to be content with resubmission. Those journals evidently do not appreciate the responsibility which they have assumed in thus attempting to appease the Prohibitionists of the State and keeping them in the Republican ranks. Had they any idea of what the Prohibition sentiment of Iowa is, they would understand that they are pursuing the wrong course to bring about such a result. It is well enough to request the Prohibitionists to be reasonable, and not cause a division in the Republican forces; but such an argument will no longer have any effect. Every time we have mentioned a Prohibition plank, we have been met in the same manner, and requested not to do anything rash, because the good of the party was at stake. Should the matter be laid aside until the next election, would the present status of the party be changed? Should it be laid on the shelf until 1900, would the party (if then extant) be any the more willing to assume the responsibility of adopting such a plank? We think not. The longer the question is postponed, the longer the Republican leaders will want to have it postponed.

Education.

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ORATION.

Valedictory, delivered at the close Ashaway, R. I., June 22, 1883.

BY MISS ANNIE BARB

Each of us as students ha view, something specific, whic achieve. Whether this end be t of an idea, eminence in a certa or department of life, or the of an individual character, it ca by no single endeavor, only by repeated efforts. Indomitable is requisite to the accomplish great undertaking. What wil ally overcome difficulties with to contend, than steady pursu terprise commenced! What m ly subdue counter motives a than firm adherence to one's p

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THE TRUE RELIGION was the theme of the Baccalaureate Sermon, by President Dodge, of Madison University, last week. The text was, "Add to your faith virtue." It is said that the Doctor showed, in a masterly manner, that the religion of Jesus Christ is the "true religion" by contrasting it with, 1. The religion of sentiment. 2. The worship of beauty. 3. The religion of reason.

THE *Weekly Telephone*, published at Milton, WIS., has the following paragraph in a recent issue, which will be read with pleasure by many readers of the RECORDER:

"The Rev. W. C. Whitford, President of Milton College, has been made Doctor of Divinity by Blackburn University, of Carlinville, Ill. The recognition, coming as it does wholly unsolicited, is an honor in which the President and his friends may justly take supreme satisfaction."

ORATION.

Valedictory, delivered at the close of school, at Ashaway, R. I., June 22, 1883.

BY MISS ANNIE BARBER.

Each of us as students has an end in view, something specific, which we hope to achieve. Whether this end be the perfection of an idea, eminence in a certain profession or department of life, or the development of an individual character, it can be attained by no single endeavor, only by earnest and repeated efforts. Indomitable perseverance is requisite to the accomplishment of any great undertaking. What will more effectually overcome difficulties with which one has to contend, than steady pursuit in the enterprise commenced! What more thoroughly subdue counter motives and influences than firm adherence to one's purpose!

It has been truly said that differences of character are never more distinctly seen than when men are surrounded by difficulties and misfortunes. There are those who, having suffered defeat in an undertaking, from which they had anticipated great results, grow despondent and hopeless; others refuse to exert themselves longer against what they call fate, while a third class will rise more determined, and having failed to effect these results in one way will immediately try some other. We find such men doing the most for themselves and for all mankind. To this class belong Columbus, Watt, Stephenson, Fulton, and Franklin. They not only had high aims and a clear conception of what was to be done, but a determination to do it, notwithstanding obstacles, failures, or the opinion of others. It was only after years of fruitless solicitation that Columbus obtained aid which enabled him to commence his voyage. Nor did his discouragements end here. The course westward, over an unknown ocean, the storms encountered, the variations of the needle, never before observed, caused great fear among the sailors. They entreated him to go no farther, to return to Europe. They even mingled threats with their entreaties, yet he kept steadily on and was at last rewarded by the discovery of a continent. Then was the fear and indignation of the crew converted into sincere admiration and respect. This same spirit which impelled Columbus to press forward under all circumstances, animated the pioneers of our country, and has descended to the succeeding generations. Indeed, it is to this that we owe, in a great measure, the remarkable progress of our country since its discovery, and the almost numberless inventions and improvements of the present age. Without this, the best means and aids are of little worth; with it, one can accomplish much, even when opposed by adverse circumstances. How many men have attained to positions of eminence by their own strenuous efforts! How many have built up characters universally admired! Influenced by one grand and ennobling impulse, they labor patiently and diligently, surmounting the obstacles which make them, like "the fabled specter ships which sail the fastest in the very teeth of the wind." Can we look upon such men, can we read of such men, and not think how worthy of imitation? Note the successful man in any community. Engaged in his chosen vocation, he works judiciously and constantly. Though his progress is, at first, scarcely perceptible, he does not give up. He believes with Shakspeare that "striving to better oft, we mar what's well." He follows one vocation, striving to perfect himself in this.

Again, note the man notorious for his little advancement. He becomes impatient and dissatisfied with his slow improvement. He abandons the business in which he is engaged and seeks another. He, however, seldom betters himself by the change. He who is a lawyer to-day, a merchant to-morrow, and a farmer next week will never become eminently successful as either. In whatever we engage, let us pursue it with fixedness of purpose, yielding not to inducements offered us by pursuit in a different enterprise. We must also labor for ourselves. Beyond a certain point our friends can not help us. We are made strong only by our own exertions, not by those of our friends. Let not the failure of our first efforts deter us. "Uncle Tom's Cabin," at one time so popular, was many times refused; finally being published by J. P. Jewett, at the earnest request of his wife. Many brilliant achievements have followed failures.

One more difficulty must be overcome by us, if we would accomplish anything great or good: fear of the unfavorable opinion or ridicule of others. Sheridan, while young, was regarded by his mother as the dullest and most hopeless of her sons. Despite this opinion he made himself distinguished as a general. Would Fulton have obtained the honor of first bringing the steamboat to a practical use had he yielded to the opinion of others? With what contempt and scorn was his project viewed! Continually subjected to ridicule, yet, resisting all this, he pressed forward until he reached the height of his ambition. "Resistance," it is said, "soon converts unprincipled wit into sincere respect and no aftertime can tear from you those feelings which every man carries with him who has made a noble and successful exertion in a virtuous cause." Therefore, if we would attain to any great or desirable end, we must work assiduously, removing every obstruction which would retard our progress, never fearing the unfavorable opinion of others. If this spirit of perseverance characterizes us in the future, it must characterize us now, even in our school duties, for there are discouragements and difficulties in our school life to which if we yield, we shall find ourselves yielding when opposed by the sterner difficulties of life.

THE VALUE OF EXPERIENCE.

Isaac, in the *Watch Tower*, has the following sensible things to say about the value of experience in a minister. Young ministers, like young physicians and young lawyers, are, certainly, not to be blamed because they are young. They must have a time and place in which to begin their life work. And if in these beginnings, God shall grant them success, they ought, with advancing years and experience, to be more successful still:

A distinguished layman visiting Saratoga during the anniversaries, inquired: "What is the matter with our young preachers, that so few of them can fill the important city churches now vacant?" A wondrous wise question! Imagine a person inquiring, "What is the matter with our young physicians, that so few of them can successfully treat difficult and complicated cases of disease?" or "What is the matter of our young lawyers, that so few of them can skillfully manage intricate suits at law?"

When life is at stake, the most experienced, as well as the best trained medical practitioner is sought. Life is too precious, *too precious* to be entrusted to a mere tyro. The young practitioner who claimed that his few weeks' experience was sufficient to enable him to doctor a child, did not secure the confidence of the mother who valued the life of her babe as much as she did her own. When legal difficulties environ, and immense pecuniary interests are imperilled, or when one's good name is at stake, an inexperienced legal adviser is not thought of. A thorough training and long practical experience in the ins and outs of legal intricacies, and a good knowledge of legal precedents and decisions alone commend the possessor to the notice and employment of the client. Wealth and a good name are too valuable to be committed to the care of the legal tyro. This is good judgment and common sense; so regarded the world over.

What life, what wealth, what good name is comparable in value to the welfare of the soul and the nurture and training of one's spiritual life? The former should not be neglected for the latter; neither should the latter be less cared for than the former. Experience is too little regarded as a qualification for spiritual teaching. Age does not necessarily give wisdom, for there are old fools as well as young fools, everywhere and in every profession. And yet a ripened experience is only the growth of years of observation and personal contact with the world. "The lamp of experience hangs on the stern of the vessel. It throws its light on the waters already passed over, and makes the past the teacher of the future." An iron-gray beard and whitening locks betoken experience in medical and legal practice, and the fruitage of threescore years is invaluable to the sick and the legally perplexed. In the ministry, whose work is the care of souls, these are regarded as indicating the season of the seared and yellow leaf.

Is the soul and its interests, eternal as they are, of so little value that experience in their care and treatment is not essential to those to whom, under God, these priceless interests are entrusted! Is experience a disqualification for this work? Can the churches afford to cast aside as useless the garnered experience of years of successful pastoral work, and commence anew where they commenced with him as pastor whom now, perhaps, they retire to make place for youthful energy, youthful address, youthful attraction, and youthful inexperience? In average longevity the ministry exceeds all other classes. Is not this an intimation from the Master that there is much work for his servants to do? He does not set them aside as soon as they have reached the meridian. Why should the churches? The sun retains its vigor of heat and light long after it leaves the zenith. Not a little of ministerial vigor and power which would subserve the interests of Christ's kingdom has been remanded to the shade because years are increasing and gray hairs are here and there to be found.

Rev. Dr. Williams, of Baltimore, says, "Stock in matured ministerial material is rising, and people are beginning to think that *ripe* fruit even in the ministry is as good as green."

THE new compulsory education law of Rhode Island requires that every child between the ages of seven and fifteen years shall have sixteen weeks of schooling each year. No child under twelve is to be allowed to work in any manufactory, and no one under fourteen who can not write his name, age and place of residence, or read some part of the constitution.

Many a promising child has been hurried ried to the grave or crippled in intellect and enfeebled in body by overstudy. A little eight-year old girl in Philadelphia died a few days ago from brain fever, in which her delirous thoughts were all about examples in arithmetic. She had been in mortal fear of being set back by a grade of failure at examination. Common sense in the school-room is one of the chief needs of the period.

PRESIDENT GILMAN, of the Johns Hopkins University, has written an article in the June number of the *North American Review* on "The Present Aspects of College Training," in which he shows that, while American colleges have made great advances in architecture and in educational apparatus, they have done very little to endow professorships. The result has been either that the best talent has not been secured in many instances, or that professors have been obliged to do outside work to add to their income. In either case, great injury is done to the cause of education.

THE late Dr. Eliphalet Clark, of Deering, N. H., is understood to have given about $100,000 to educational and benevolent objects, $50,000 to the Methodist Seminary, at Kent's Hill, the interest to be applied to school subjects, on condition that if any member of the faculty, or teacher, for any given year, shall use tobacco in any form, the interest on the fund that year shall be added to the fund itself. Several valuable lots of land in Deering were given to found a medical college.

PRESIDENT ELIOT, of Harvard College, at the opening of a speech during Commencement Week, in answer to the toast, "Our beloved Alma Mater," announced the bequest of George B. Dorr, of the class of 1824, amounting to more than $110,000, the income to be used at the discretion of the corporation; and another gift of $60,000, raised by subscription, the income of which is to go, from year to year, to increase the salary of the President.

A PROPOSITION is before the Baltimore School Board to make the tenure of school teachers ten years. The object of this measure is to take the schools out of politics, and, though much opposition is shown to it, it will probably become law. The project to establish an industrial school in Baltimore is now fairly launched.

AT a recent meeting of the Trustees of Crozer Seminary, the treasurer, J. Lewis Crozer, presented a report which showed that, during the year, $60,000 has been added to the General Fund, $10,000 from the bequest of Madame Crozer, and $50,000 from her children in memory of their mother.

THIS year the graduates from the various schools of the Boston University number one hundred and forty-four.

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

THE SABBATHS ARE MARCHING.

BY L. COURTLAND ROGERS.

I.

The militant Sabbaths, like soldiers, are marching,
The long, dusty marches of Time to complete,
And down thro' the valleys, and over the hillsides,
The lines are advancing, nor think of retreat;
The order was given at Eden's fair portals,
To march right across the broad deserts of earth,
Up, up to the gates of the happy immortals,
And there be reviewed in the land of their birth.

II.

Just look at the columns so quietly passing,
And see by the *guidons* how perfectly drest,
By companies marching in bold, open order,
And each one appearing so like all the rest!
Their uniform royal, their plumes proudly waving,
Complete their equipments, all worthy of praise,
No straggling militia, these militant Sabbaths.
The Sabbaths of God are the best of our days.

III.

But see they are crossing an enemy's country,
For few are the cities that open a gate,
Or fling out the bunting from flag-staff and steeple,
And welcome the veterans to march in in state;
So, off of the highways, in the byways of earth,
The militant Sabbaths go marching along,
Where the birds and the brooks, the fields and the forests,
Salute the battalions, and join in their song.

IV.

The head of the column to Zion advancing,
Now sees from afar an enrapturing sight,
The towers and turrets of heaven's fair city,
By rainbows encircled, embosomed in light;
And soon they will be there, these militant Sabbaths,
Will cross over safe on eternity's shore,
And all who have known them and have loved them on earth,
In heaven will see them and love them the more.

Chorus.

The Sabbaths are marching, hail, hail to their Chief,
Good time are they keeping in rank and relief;
The Sabbaths are charging, shout, shout to their praise,
As they dash through the ranks of secular days.

EDGERTON, Wis.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society held a regular session in Plainfield, N. J., July 8, 1883.

There were present, I. D. Titsworth, A. H. Lewis, H. V. Dunham, J. F. Hubbard, C. Potter, Jr., Geo. H. Babcock, and L. E. Livermore.

A. H. Lewis offered prayer, and after the reading of the minutes of the last meeting, correspondence was presented first from several persons to whom the *Outlook* is sent, indicating no abatement of interest in the Sabbath question. Some make sharp thrusts at the editors for pressing the claims of the Bible Sabbath, while many others write in a spirit of candor and truth-seeking.

A communication was read from Dr. C. D. Potter, containing recommendations respecting tent work, and canvassing for funds to sustain the Tract Board in their important work. A letter was also read from L. C. Rogers.

After mature deliberation, it was unanimously voted:

1. That Bro. Rogers do not engage in tent work during the present season.

2. That all funds contributed for tent work be kept for this purpose until such time as it may be advisable to so use them.

3. That Bro. Rogers be directed to continue the canvass for funds for the *Outlook* and other purposes needed by the Board, until the next Conference, endeavoring to cover as much as possible of the Western and North-Western Associations in this time.

A report of the labors of Mrs. A. K. Witter was read, and after comparing the cost with the apparent results of such labors and canvass, it was voted, that the Treasurer be instructed to pay the amount due for labors and expenses, and that this branch of the work be discontinued, since the results do not appear to warrant the continuance of the expense.

A letter was read from G. Velthuysen containing statements of labor in Holland, and also mentioning the fact of there being a small deficit in the last year's cost of publishing his paper.

On motion, the Treasurer was instructed to send $20 in addition to the regular monthly sum of $40, to pay the deficit in the previous account.

The third quarterly report of the Treasurer was read and referred to the Auditing Committee.

The expenses of the editor to the Associations were ordered paid in part from the revenues of the RECORDER office, and in part from the General Fund, as suggested in his letter.

Considerable time was given to a discussion of the interests of the SABBATH RECORDER, and how to make it still more valuable and attractive as a denominational paper. There was a general agreement in the opinion that the RECORDER has suffered much from the change in the management of its Missionary Department since the last Conference.

Various suggestions were made looking to its improvement in several particulars, after which it was voted to appoint a committee of three, with power to advise with the editor in regard to the conducting of said paper.

The following named brethren were constituted such committee: Geo. H. Babcock, A. H. Lewis, Chas. Potter, Jr.

L. E. LIVERMORE, *Secretary.*

NEWS FROM THE FIELD.

To the Editor of the Sabbath Recorder:

The following cards indicate a growing tendency to candid investigation on the part of thinking men. The *Outlook* aims to furnish the facts and arguments which are needed to lead such men to the truth. Every month gives additional proof that the *Outlook* is the most effective agency for carrying the truth far and wide, that has ever been undertaken. The newspapers are saying more than usual concerning the question, especially about the religious aspects of the case, and the Biblical argument. The *Outlook* is a great success as a stimulator of thought and investigation.

BALTIMORE, June 26, 1883.

The Rev. James E. Poindexter, of Port Royal, Va., would, I think, be glad to receive back numbers of the *Outlook*. He takes a great interest in the Sunday question.

Yours respectfully.

The next two cards are from a clergyman who is in a prominent official position in Virginia:

PETERSBURG, Va., June 27, 1883.

The *Outlook* has come to me regularly, but in the press of engagements and the multitude of papers it has not been read attentively till lately. Recently the Sabbath question has gained my earnest attention, and I wish to avail myself of your offer, in order that I may study all you have said from the beginning.

JULY 3, 1883.

I thank you for the papers and book, and will give you careful study.

FOOTVILLE, Rock Co., Wis., June 29, 1883.

Will you please send me the numbers of the *Outlook* which treat on the Sabbath before Moses, and greatly oblige a contributor to the *Outlook* and pastor of M. E. Church.

BROOKLYN, N. Y., 91 Monroe street]

What is your subscription price, and will you send sample copy to, etc?

THE PLAINS, Fauquier Co., Va., June 28, 1883.

The Outlook,—I have been receiving your paper for some time, and throwing it aside. At last, fearing that a bill would come, I ordered my postmaster to have it stopped. But still it came with such pertinacity that it at last compelled my attention, and I am so pleased that I inclose one dollar subscription, with the request that you will send me the back numbers of your historical argument on the Sabbath. Your efforts are timely. For though I can not agree with you about the necessity of the *seventh day*, I believe the attacks on the Sabbath mark the beginnings of that great "falling away" that precedes the last days, and God's people of all creeds must rally in defense, not indeed of the seventh day, but of the Sabbath day, though I believe Sunday is just as truly the seventh day, as Saturday.

Yours faithfully.

The *Outlook* does not mean to crowd itself upon any one who requests it to be discontinued. The above case happened thus, through some mistake on the part of some one, otherwise it would have been discontinued. But good seems to be promised through the mistake, and we are therefore glad that it occurred. The earnestness and candor of the writer command respect. With such reports from the field, we feel that we may justly urge the readers of the RECORDER to enlarge their already generous donations, so that the close of the second volume may find us circulating 75,000 copies. We still want names and money for sending to "laymen," or names without the money, if you can not send both. EDITOR OUTLOOK.

THE SABBATH AND STRAWBERRIES.

I see by the reports that the Farina folks are getting into the strawberry business. I hope they will not get as deep in it as some of our folks at Villa Ridge, who pick them on Sabbath day. Their excuse for so doing is the hands will not pick on Sunday, and so they must pick on the Sabbath or leave them to rot on the ground. Then they quote the scripture about the ox falling into the pit on the Sabbath day. Now I think it is my business to keep my ox out of the pit, and if, contrary to my arrangement, he gets in, he may wallow about as best he can until the Sabbath is past, then if he is not dead I will try and get him out. I have grown strawberries several years and have not found it necessary to pick them on the Sabbath. I am sorry my brethren will do so. I hope the brethren at Farina, and everywhere else, will keep clear of this sin.

P. P. RICHARDSON.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 19, 1883.

REV. L. A. PLATTS, - - - EDITOR.

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

THE article by Mrs. Hull, of Alfred, on "Our Work," published in our Missionary Department this week, though somewhat lengthy, will repay a careful reading.

THE TRADE DOLLAR is again the occasion of some trouble in the community. As is generally well known, the weight of the trade dollar is 420 grains standard silver, while that of the standard dollar is only 412½, and yet the former is worth only about 87 cents while the latter passes for its full face value. Why this should be so is a puzzle to many persons not familiar with the history of this intruder among our standard coins. We quote on our first page, an article from the *Independent* which may throw some light on the subject.

THE KINDNESS and efficiency of the officials and employees of the Chicago, Rock Island and Pacific railroad, in conveying delegates safely to the North-Western Association, "through perils by water," was appropriately acknowledged in a resolution adopted by the Association. The General Ticket and Passenger Agent acknowledges the receipt of this resolution in a note to the Clerk of the Association, which is worth putting on record:

"Please accept my thanks for your favor of June 25. I am glad to see that there are people who appreciate even railroads."

ARTICLES OF FAITH.—Some inquiries have come to us concerning the Articles of Faith of Seventh-day Baptists. To all such as desire to know about it, we take this means of saying we have at this office a small supply each of two leaflets. One is the "Expose of Faith and Practice, adopted by the Seventh-day Baptist General Conference at its Annual Session, in 1880," and published in this form at this office. 4 pp. The other is an eight-page tract, entitled "Articles of Faith of the Seventh-day Baptists," and was published in Glasgow, Scotland, in 1876. We suppose it was written by Brother N. Wardner, while in the employ of the Tract Society in Scotland. We can furnish these leaflets, the former at 10 cents, ant the latter at 15 cents per dozen.

THE following little story is going the rounds of the papers and is good enough to be true. We are disposed to believe that it is only one of very many illustrations of the true Christian spirit which is being exhibited among men, although there is selfishness enough among even those who profess to be the true followers of him who though he was rich, yet for our sakes became poor, that we through his poverty might be made rich:

"A farmer named James Moore died in Caldwell, Ohio, on June 14th, leaving eleven children and a tract of land valued at $10,000. To his son Robert he had deeded forty acres and given a lease for thirty two years of all the rest, so that the other children had a hopeless time to wait for any share in the property. To his credit, their lawyer advised them not to enter upon such an expensive diversion as a legal contest, and suggested a conference with the lucky brother. To the astonishment of lawyer and clients, the said Robert, after a little conversation, tore up the lease and said that the land should be equally divided among the others, he himself taking the forty acres deeded to him years ago. He explained this unexpected action by saying that he was a Christian and could not conscientiously leave his brothers and sisters out in the cold."

VACATION.

The season of vacation has come. It begins with the student whose term or three terms of work have closed, and who seeks employment at some trade or craft for the Summer, or secludes himself in the forest or by the sea-side, until September calls him back to college halls and books. The weary teacher also finds a two month's rest from the otherwise continual round of the class or recitation room. The ministers, too, find it a relief, after a hard Winter's campaign against the powers of darkness—spiritual wickedness in high places—or the more pleasing but scarcely less fatiguing work of instructing, counseling and leading willing souls in the ways of righteousness, to leave his work only for a short time, and feel that there is none now to demand his time and labor, no sermon to prepare for next Sabbath, nothing but rest, in such a way as may prove to him the most restful. Then, of course, as the minister is away the people who can not leave town, take their vacation by staying away from church. Merchants, during these hot days when so many people are away from home, and so many others are indisposed to trade or do anything else beyond that which is absolutely necessary, find themselves taking a vacation almost *nolens volens*. In short, the warm months of July and August are coming more and more to be a season of rest or vacation to almost all classes of persons, except, perhaps, the farmer whose rest comes when the Summer's work is over, and the long Winter evenings afford him abundant leisure, and except (without any perhaps) the printer whose work is never done. Thus the vacation is coming to be an important factor in the plans of almost all classes of people, and not without reason. We live fast. We rush and crowd until some season of rest reems almost a necessity, in order that we may quiet our nerves, and renew our vitality, in mind and body, so as again to take a vigorous hold upon life's work. Whether this is the better way to do, whether we would not do more work and better without this annual breaking up of homelife and regular work, and take it more moderately and more continuously, is open to serious question. But be this as it may, the fact remains—we take vacations, as a rule, no more than we need, and the time of the vacation is at hand. The immediate practical question is, how to take it so as to make the most of it, so as to get the greatest good from it, with the least possible evil, for that there are evils resulting from the practice none can deny. Of course, this is a question for each one to settle in his own way. We have only this to say about it, let us not forget that the devil is as busy in July as in January, and that if we let go our hold upon our work for a season now, it is only that, when we take hold again, it shall be with a stronger hand, a clearer mind, a purer heart, that, in a word, we may do more and better service for truth and righteousness, than we could otherwise do. It is a grave mistake to suppose that we can do this by taking time for vacation or recreation which belongs especially to the Lord. With busy people, there is a temptation to spend the Sabbath at the sea shore, in the mountains, or in the fields, because there is no other time which they can devote to such recreation so well, and so the house of God, if not shut up during the vacation of the pastor, is well-nigh deserted by the people. This may conduce to bodily recreation, and not interfere seriously with business, but the loss which the church sustains by it, and the injury done to the religious life of those who indulge in such a practice, are beyond computation. Let us give the minister a Summer vacation if he needs it, but let us keep the house of God well filled on the Sabbath, whether he is at home or not. If we ourselves must go from home for a series of weeks, for rest and recuperation, let us remember that we are God's people, bound to honor him in all his holy requirements as much among strange and unwonted scenes as at our own homes. Or, if we do not, or can not take a vacation from our busy life at all, and must have a day now and then for recreation, let it be taken from our work-day time, and not from the Sabbath of the Lord. We shall not be losers in any sense by so doing, but in every sense the gainers, for God honors those who honor him.

Communications.

"But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

GOSPEL PROGRESSION.

In view of the opportunity afforded us as a people we ought to be progressing in the true work of the gospel. In some things doubtless there is progress, as in gospel knowledge. In some other things, I fear that we may have made some mistakes. Could there not be an improvement in the discipline of the church? I believe that it is generally admitted that many things are left to the discretion of the church connected with its discipline. If we understand Eusebius correctly in giving the history of the early church, every church had its Bishop, who, in connection with the deacons, constituted an eldership, to whom all matters of interest were referred, and their decision had its influence in the final decision of the church. In the appointment of a Bishop he was solemnly charged to attend to all the business matters of the church, and the church was solemnly charged to obey the counsel of the bishop. The epistles of the *Apostolic Fathers* charge many of the evils that they were laboring under in the churches to their want of submission to the teachings of their bishops. The want of a proper discipline is a crying evil at the present day in nearly all Christian churches. The pastor of a church should be capable of being a leader in all the arrangements of the church, and the church should look to him as the leader and director of the flock in all things. Where the pastor must stand neutral, lest he assume unwarranted powers, or where he choses to do so lest he shall oppose some one, and from him meet with opposition, you will find connected with that church evils of no common magnitude. Pastors are to know no man after the flesh; neither are they to lord it over God's heritage. If you take from the pastor all authority to govern and direct, you make him a mere tool for the backsliders and the unbelieving, and limit his influence for good. Ministers are evidently appointed as rulers, and they should labor and pray that their words may be heard and heeded. Too often the minister is put in the pulpit that the people may be entertained in hearing his pleasant voice, without any regard for the suppression of vice, and the progress of piety. Why so many pastoral changes? Is it for the health of the church? We have no account of pastoral changes in the early history of the church; a bishop remained in his office until taken away by death, then another was appointed. They were not hirelings by the month or by the year. An aged Christian said to me that he should think himself wanting in influence if he could not remove the minister if he chose to do so. Where then would be found the government of the church. A minister said to me after he had gone to another field of labor, "One man removed me from the pastorate of that church where I had lived so pleasantly and labored so successfully for so many years." And how often does it occur that a church is deprived of a good minister, and a minister of a good home and a field of usefulness through the wickedness of a few uneasy, discontented spirits, and the cause injured and the church discommoded merely for the gratification of a few who ought to have been severely disciplined by the church. There may be occasions when there ought to be a change of the ministry in the churches, but those occasions ought not to be as common as they are. He who rents a farm for a year only, manages very differently from the one who is the owner. I believe that a good pastor should be able to say "This people is my people, this is my home, here I will live, labor and die." Let his field be as large as he can occupy, but let the church be his home and the people his people. Churches will not, they can not prosper without a pastor. We are a missionary people. We must know that all our missionary enterprises depend upon the strength, prosperity and permanency of the churches. Therefore we need the best, the strongest men in the churches, for the streams must depend upon the fountain; we must look to the churches for the laborers in the mission field, and for the funds to sustain them. Hence the work of missions will only prosper as the churches are sustained at home, where the workmen are to be found. Our missions will partake of the character of the churches at home. If we wish our missions to be conducted with the true spirit of religion we must cultivate that spirit in our churches. The gospel discipline must be maintained. Our missionaries are made here, and may they be of lasting honor to the churches and the cause that they represent. Make the churches what they ought to be and then, and not till then, will they be examples of piety and a terror to the ungodly.

W. B. GILLETTE.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 14, 1883.

It is now settled that the President will start on his contemplated trip across the continent to Yellowstone Valley about August 1st, if nothing should occur to interfere with his present plans. The arrangements for the trip are in the hands of Lieut. Gen. Sheridan. The party will number about ten persons, and will be gone five or six weeks. The President will join Gen. Sheridan and the other members of the party at Chicago.

The report of the Academy of Sciences on Prof. Collier's sorghum experiments is now printed, and Commissioner Loring declares, tearfully, that he has not kept it back a day. The Commissioner has a molasses man of his own, now, besides a clarvoyant and an herb doctor. Of course they are not distinguished in this manner in the blue book, but these names accurately describe their business.

The end of the fiscal year in all the departments of the government is marked by the adjustment of the accounts with the government and their final closing out. The ledgers which contain the records of the expenditures of the past year are closed, the accounts balanced, and the word "finis" written over the last page. Unlike the accounts of a private individual, the balancing is not followed with the transfer of whatever remains over to the new account which is opened with the new year. The old books are closed, and the balance returned to the Treasury, while the amounts appropriated for the new year by Congress are entered upon the ledgers and the new accounts begin. This balance, which the government claims at the close of the year, varies all the way from five to eight million of dollars. These five to eight million, however, are somewhat dwarfed, at least in their relative magnitude, when the total amount of the expenditure is stated. The figures show that last year there was expended about $382,000,000, which represents the total cost of the government, including current expenses and interest on the national debt. How much of this will be returned as a balance to the treasury can not be ascertained just at present, but the balance will probably not amount to more than five or six million. This amount was unusually large, owing to the increased amount for pensions and the large appropriations for rivers and harbors. This year it is calculated that the Government can struggle along on about $318,000,000.

There is a nameless fascination in the Washington air. The average citizen, living far removed from the capital, often wonders why the office-holder who comes to Washington is so loth to leave it that he will often stoop to almost any device to secure a further lease of power, whether it be four years in the White House, another term in either end of the capitol, or only a longer commission in a petty department clerkship. But when the citizen comes to Washington himself, the mystery is solved. He may not be able to define them very clearly, but he can not stay long in the city without himself experiencing in some measure those subtle influences which render the capital so attractive to the permanent resident. Even to the casual visitor there is something very interesting about merely watching the great governmental machine, or inspecting its component parts. The very atmosphere of the capital, instinct with the official and social life that centers about the seat of government in a great nation, seems to possess a singular charm which disposes one to linger and enjoy it. The stranger no longer wonders that the office-holder likes Washington, that he constantly schemes for an extension of the term; that, if finally deposed from power, he so often prefers the most humble position here to a residence elsewhere.

AUGUST.

TEMPERANCE CONVENTION.

The Allegany County Women's Christian Temperance Union held a Convention in the village of Nile, Wednesday and Thursday, July 11th and 12th.

The Convention met at 2 o'clock P. M., and was opened by reading of the Scriptures by Mrs. W. D. Crandall, of Nile, and prayer by Rev. G. W. Burdick, of Little Genesee, followed by singing "Hold the Fort."

An able and interesting address of welcome was delivered by Mrs. L. H. Kenyon, in behalf of the Women's Christian Temperance Union, of Nile, responded to by Mrs. L. A. Hull, of Alfred Centre, in behalf of the delegates.

The Recording Secretary, Mrs. J. R. Freeland, of Wellsville, presented a very full report of the sayings and doings of the last Convention, held at Alfred Centre.

Then followed the reports of the Corresponding Secretary and Treasurer, and of the Superintendent of temperance work among children.

The following committees were appointed: Mrs. Scott of Friendship, Mrs. I. L. Cottrell of Independence, and Mrs. L. H. Kenyon of Wirt, on Nominations; and Mrs. Barker of Friendship, Mrs. Farr of Angelica, and Miss Mary Bowler of Little Genesee, on Resolutions.

Reports from the various local Unions were then presented, covering the following grounds: number of members, amount of money raised, population of their respective towns, number of churches, of saloons, of scholars in the temperance schools, if any, the work done, &c.

The Committee on Organizations reported three new Unions organized: one at Almond, one at Angelica, and one at Stannard's Corners.

Mrs. L. M. Stoddard, of Oil City, Pa., gave a talk to the children on the formation of habits, and on the nature of alcohol, with illustrations.

In the evening a very interesting lecture was delivered by Mrs. Stoddard on "Our Work." She said the work in which the Women's Christian Temperance Union was engaged was God's work, and she vindicated woman's right to a part in this work, in speaking and acting, by the examples of Miriam, Deborah, and Huldah, of the Old Testament, and of Anna and Phebe and the daughters of Philip, of the New Testament. She called particular attention to the evangelistic character of the work of the National Women's Christian Temperance Union, of which State, county, and local Unions are auxiliary, and said there were over thirty departments or branches of the work, mentioning as examples their work among the children, among the colored people, Indians, Chinese, railroad employees, dissolute women, inmates of prisons, &c., &c.

The Thursday morning session opened with a prayer-meeting, led by Mrs. I. L. Cottrell, of Independence, after which, some additional reports from local Unions were heard.

Mrs. Barker, of Friendship, delivered a very practical address which she called hints as to the proper work of the members of the Women's Christian Temperance Unions. She mentioned the work to be done by mothers in their families, where she feared there was great neglect. Children were to be taught purity, and shielded from enemies, among which was the cider barrel. There were many who called themselves temperance people who would abhor the use of whisky, wine, &c., who do not scruple to use cider and permit their children to use it. This was a snare to them, for cider made of the soundest apples would begin to ferment and generate alcohol within twenty-four hours of manufacture. To indicate the importance of the work among children she said, we now have the training of boys who will in a few years be the voters.

A Question Box was opened and the questions answered by Mrs. Stoddard.

A Paper was presented by Miss Coats, of Wellsville, on Young Women's Christian Temperance Union's Work, a copy of which was, by vote of the Convention, requested for publication in the county papers, and therefore need not be further mentioned here.

The officers for the following year were elected as follows: Mrs. V. A. Willard, Belmont, President; the Presidents of the various local Unions, Vice Presidents; Mrs. J. R. Freeland, of Wellsville, Recording Secretary; Miss Emma J. Ross, Wellsville, Corresponding Secretary and Treasurer.

I may hereafter send you a copy of the resolutions reported by the committee, and passed.

The Convention was well attended, and its proceedings were of an interesting character. The people of our own community turned out well, so that our church was well filled during all the sessions.

C. A. B.

PARIS LETTER.

(From our Regular Correspondent.)

PARIS, July 2, 1883.

Louise Michel has received a sentence which appears severe. It is certain that a female agitator in the United States, who wished to "descend into the streets" and to stir up a riot, followed by the robbery of a few baker shops, could do so without incurring six years' imprisonment and ten years' police supervision. The French authorities, however, know that the most trivial disturbance may develop into a revolution, and they are proportionately severe on unsuccessful attempts. A mob, such as followed at the heels of this wild woman, would be dispersed in New York by a few policemen, amid the laughter of the bystanders; but some of the most terrible revolts in the turbulent history of Paris have sprung from causes as contemptible as the gathering of a few professedly hungry rioters who were led and harangued by Madame Michel last March. The demonstration was organized in the usual style: a meeting was summoned in order that the government should be petitioned. The lady-leader marched at its head, bearing a black flag—have the Communards got tired of the red?—and the war-cry of the mob was, "Bread, work, or bullets!" To emphasize the cry for food, three or four bakers' shops were pillaged, and the loaves were distributed amongst the crowd. On the police advancing, Louise Michel escaped for the time, but her leading partisans were arrested, and she surrendered herself after a few days' delay. She had the feminine courage before the tribunal to give her age as forty-seven, and she treated the charge against her with something like contempt. "Three shops pillaged," she exclaimed; "that is nothing at all!" When it was pointed out to her that her accomplices studied "explosives," she added: "Certainly; I encourage them; I would rather see young men so employed than wasting their time in cafes." On bein
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"AMUSEMENTS" FOR CH

BY N. ARLOUINE BRIG

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Had the jury on this occasion been what is called thoroughly French, they would at once have acquitted a lady who could act with such noble disdain of self. M. Victor Hugo has so often taught them what he calls the logic of the heart, that again and again they release murderers, if the counsel can only bring home to the mind of the hearers some touching trait. The culprit who, having murdered his father and mother, requested the court "to have pity on a poor orphan," would have had a fair chance before a French jury. It is not at all necessary to deny that among the leaders of Socialism on the Continent that there are many disinterested men and women, whose hearts burn within them at the miseries of the poor, and who are inspired by pure benevolence. There are, however, more places than one that are paved with good intentions. A rage for the saving of souls lighted up the fires of the Inquisition, and many a despot has been driven into cruelty because his subjects did not appreciate his designs for their welfare. Women like Louise Michel see the evil around them, and, to their narrow vision, there is no remedy but revolt. The elements of the problem are simple—the poor are starving, the bakers' shops have bread; and so the question is solved. A mass of people live in a large city, and patiently witness wealth and luxury in the posseseion of a few, while only a handful of policemen control crime. This almost magical result of years of organized order, however, is beyond the reach of disordered intellects. They think that redistribution of wealth would at once lift up all the poor and leave none without adequate resources. They little reflect how the steadiness of daily toil, the quiet labor of years behind counters, the painful pursuit of art, the searching out of nature's secrets—all the remote ramifications of industry and enterprise—absolutely depend on the general assurance that a man, even after a lifetime of work, is sure to reap what he sows.

"AMUSEMENTS" FOR CHRISTIANS.

BY N. ARLOUINE BRIGHTMAN.

I do not like the term "amusements" as applied to Christians. I can not conceive of a hard-working Paul seeking amusement at billiards, cards, or the theatre, to rest his mind or body, wearied in the service of the Master. The Bible teaches that whatsoever we do, we should do it to the glory of God. Whether such amusements are for the "glory of God," we leave the reader to judge. I could love to think of grand, manly Paul finding relaxation in some of those "households" he so much loved, and so often saluted. Even the prattle of the little children was rest to him from the controversies of the world. Noble Abraham Lincoln, could he have felt he might suit his own wish, would have sought a like social, loving and simple resting place. Genuine weariness wants genuine rest. A genuine Christ found such rest in the home love of the sisters of Lazarus. The Christian ministers or laymen, president or whoever he may be, who seeks rest or "amusement" in card playing, or in the glamour or glow of the theatre, has either mistaken *ennui* for weariness, or else imagines his little compromise with the world will do more good than evil; a though he has no right to harbor, as the Apostle teaches that we may not "do evil that good might come." The crowded boxes, brilliant lights, and changing, exciting scenes of the theatre rest the tired mind in about the same ratio that alcohol tones up man's flagging energies. Each may give temporary elation, but will surely take a double draft of vital force in return. I think when Jesus comes he will not find his *saints*, "who have washed their robes and made them white in the blood of the Lamb," dancing, playing billiards, or going to the theatre. No, there is a better way than this. The *working* Christian ought sometimes to be tired and need rest and refreshment, but let him get it legitimately. To his discerning mind the life of almost every one he meets is a tragedy; and almost every day, a sad theatrical, and he loathes seeing these *realities* enacted for "amusement." Rather will he hie away to some quiet retreat which can ever be found

By one who is willing for a time,
To leave all courtiers behind.

A well-poised will, such an one as Napoleon says "makes circumstances," will make itself such a place as it chooses, for "amusement" or relaxation. And very blessed indeed is it if he dare to keep the glitter of the world out of his own home, and *there rest*. But if like Paul or Christ he has no home, like them he will seek the restful places, where beautiful souls congregate, and where they "speak often one to another" of such things as will be worthy *His* book of remembrance.

MILTON JUNCTION, Wis.

A QUESTION.

To the Editor of the Sabbath Recorder:

The late gatherings of our Associations, and especially the one held at Plainfield, N. J., carried my mind back to the earlier days of our denomination, and I call to memory Elders John Green, Joel Greene, Wm. Green, Henry Green, Ray Green, Daniel Coon, Stillman Coon, Amos Satterlee, Wm. Satterlee, Wm. B. Maxson, S. S. Griswold, C. C. Chester, Geo. E. Tomlinson, Eli S. Bailey, Daniel Babcock, Thomas Babcock, C. M. Lewis, Richard Hull, Nathan Hull, O. P. Hull, David Clawson, Lucius Crandall, Chas. Rowley, T. B. Brown, Jas. H. Cochran, A. A. F. Randolph, Samuel Davison, Wm. C. Kenyon and others, all these men I have met in public gatherings, and was familiarly acquainted with most of them. They were men of sacrifice; almost invariably poor as to this world's goods; though a few of them by industry and economy saved up a few hundred dollars. They were mostly uneducated men, save what they picked up after deciding to enter the work of the gospel ministry. Some of them could scarcely read a chapter intelligently when commencing preaching. But they were earnest men, and while they did not exhibit scholarship, they manifestly exhibited the Spirit of the Master, and through their instrumentality thousands were added to the churches. Our public gatherings, General Conference and Quarterly Meetings, seemed to be of general interest to the common people, and were largely attended, and often a great revival interest followed such gatherings, some of the ministers remaining over with the people for several weeks. As I look over our people to-day, and see the facilities for education, and the opportunities for work which we now enjoy, the question will arise, are we, ministers and people, really doing the work in the line of reform and the conversion of the world as efficiently as did our fathers in proportion to their facilities and opportunities? This is a question for ministers, as well as for laymen. Are we ready to make the sacrifices, and suffer for Christ and his cause, and the salvation of men, as did those that have gone before us? This is an age of the world wherein temptations are thick and powerful. Churches and ministers are sometimes overtaken and weakened, if not destroyed by them. We are not exempt from these dangers. Let us watch and pray that we be not overcome with temptation.

E. LANPHEAR.

Home News.

New York.

ALFRED CENTRE.

Mr. and Mrs. S. L. Maxson received an unexpected call from a numerous party of friends, on the evening of July 10th, who came to congratulate them on the completion of the seventeenth year of their married life. Music was furnished by various members of the company, refreshments were served, and the occasion was one to be ever remembered with pleasure, by all who were present. After the presentation of a China tea set, as a substantial token of regard, to which Mr. Maxson responded in brief but feeling terms, and the singing of "O, merry wedding bells," the guests departed.

On the evening of July 12th, the same couple were surprised by another party, who also came to offer their congratulations. An elegant silver cake basket was presented to the bride and groom of seventeen years standing. There was an abundance of good cheer, and, at a late hour, the company adjourned. Mr. and Mrs. Maxson have made many friends since their removal to Alfred, and all join in wishing them long life, prosperity, and much happiness. †

Rhode Island.

ASHAWAY.

Warm weather and frequent showers are causing a rapid growth of vegetation in garden and field; haying is progressing finely. The thermometer has been playing between 90° and 60° for a few days, July 6th and 7th being the warmest days yet.

July 6th, Mr. Titsworth returned from Alfred Centre, where he had attended the Anniversary exercises of the University and its societies.

Sabbath-day, July 7th, our pastor had two funeral services to attend. The first was at the church, at 10½ o'clock, being that of Mrs. Lucy Maxson, whose remains were brought from Butler Asylum, and buried in the family lot in the First Hopkinton cemetery. The other was at 2 P. M., below Westerly, being that of the widow of the late Dr. Murphy. These were both members of this Church, and have been since the year 1831—more than a half century.

Sabbath eve, July 13th, we had a missionary Bible reading, arranged by the pastor, and conducted by A. E. Main; this was followed by reading of selections by H. W. Carpenter and a short review of the mission work set forth in the *Missionary Reporter* for June.

Sabbath-day, July 14th, we listened to a sermon by A. E. Main, who preached from a part of verse 9 of the 3d chapter of 1st Corinthians. Q.

Alabama.

ATTALLA.

We organized a Sabbath-school at Willson's chapel, six miles west of Attalla, on the first Sabbath in June, with about twenty scholars. J. C. Willson is superintendent, and R. S. Willson Secretary. Our school is now in good condition.

We have been hoping that Bro. Main would visit us again in July. We greatly need the labors of such a man. But in all our needs, our hope is in God, for the promise is to those who keep the commandments of God and the faith of Jesus. R. S. W.

Wisconsin.

MILTON.

Rev. James Bailey has sold his residence to Howell W. Randolph, of Walworth, and will build a new house for himself on a lot adjoining his present home.

Ezra Crandall is building a fine house, and has sold his old one, we believe, to Mrs. Clarke, of Walworth.

Mr. John Spaulding, one of our residents, proposes to build a brick block 50x70 on the corner of College street and the street by the park. Two stores and a bank will occupy the ground floor and a hall the upper floor. The bank will open Oct. 1st, it is said. The store now occupying the site will be moved farther along the street.

Pres. Whitford will spend most of the vacation working in the interest of the alumni endowment fund.

Mrs. Prof. Rogers, of Cambridge, Mass., is visiting her sister, Mrs. G. S. Larkin, and Prof. Rogers is expected here soon.

W. F. P.

ALBION.

Our Spring and Summer, for the most part, has been wet and cold. A few days of warm weather, during the last two weeks, have very rapidly developed growing crops, and with a favorable Autumn we may expect a fair return for industrious toil. It is a general time of health with us now. But few cases of sickness, and those mostly of a chronic nature. S. H. B.

Condensed News.

Domestic.

The Wabash road began Sunday running through solid fast trains to Niagara Falls and New York, the route being via the Baltimore and Ohio road to Auburn Junction, Wabash to Detroit and the Great Western to Niagara Falls, there connecting with the New York Central, Erie and the Delaware, Lackawanna and Western. It is claimed to be the shorted route east.

The worst storm of the season took place at Lincoln, Neb., July 13. A man named Wilson, at Firth, was mortally injured by the falling of a shed. A large brick block in course of construction was leveled to the ground. At Louisville the crops were damaged by hail. Reports from all directions show serious damage by hail.

Already about thirty suits for damages, aggregating $750,000, have been begun against the Board of Bridge Trustees and the Corporations of New York and Brooklyn as co-defendants, in consequence of the disaster on the bridge.

Louis Walso, an Indian chief, died at Lake George, New York, Saturday, 109 years old.

The civil service rules went into effect Monday, and all executive departments will be required to report to the civil service commission the number of vacancies in them. The report will uniformly be that there are no vacancies, as care has been taken to have all appointments and transfers completed.

There are prospects that there will be two-thirds to three-fourths of a full crop of peaches, and better in quality than usual.

July 14th the civil service commission examined fourteen applicants for positions, including one colored man and one female.

Advices from the cattle centers indicate that the drive this year will reach 600,000 against 350,000 last year.

Foreign.

At the unveiling ceremonies of the Statue of the Republic, at Paris Saturday, the prefect of the Seine pointing in the statue, in the right hand of which is an olive branch, said the republic holds in her hand an olive branch, showing that the period of violence is passed, and that universal suffrage has replaced revolution. France is unwilling to impose her will upon other nations, but wishes to live at home, free and respected.

Further investigation shows that among treasury bonds deposited in the treasury at Havana, at intervals by the Spanish bank are $64,000 in counterfeits. At Matanzas branch, a still larger amount of counterfeit bonds have been discovered, while there is a probability that four books with bonds representing $500,000 has disappeared from the treasury.

A meeting of ship owners at New Castle, July 15th, and a meeting of merchants at Birmingham, on the same day, condemned the government's arrangement with DeLesseps. It seems certain that the House of Commons will reject the scheme. The Irish members will join the conservatives in opposing it. Thirty liberals will vote against it.

Cholera has appeared at Ghizeh, a suburd of Cairo, where five deaths are reported. A cordon has been established around the town. July 14th, there were 43 deaths at Damietta, fifty-one, at Mausourah, seven at Shirbin, twenty at Menzalep, three at Talka, thirteen at Chobar, and ten at Samanoud.

It is reported that the Czar has placed the grank duke, Nicholas Constantinovitch, directing the making of the canal in Turkestan, under arrest for interfering with the duties of the governor of Turkestan. The emperor has given his sanction to the Prussian church bill.

The natives of France, in Montreal, Canada, July 15th, celebrated the anniversary of the storming of the Bastile by a grand picnic.

BOOKS AND MAGAZINES.

We have received from the publishers, Funk & Wagnalls, 10 and 12 Dey Street, New York, "The Lamb in the Midst of the Throne; or, the History of the Cross," by Rev. J. M. Sherwood, well known as editor of the *Presbyterian Review*. The object and aim of the book is declared as being to give the true idea of the Cross, and how to give it saving power in this age of the world. The book is a "body of divinity," not in formal statement or scientific treatment, but in historical order and development. The Cross is the central truth, and around it are clustered, in concrete form and historical relation, all the vital doctrines of Revelation. Christian theology is thus taught in the form of a history; starting with God's eternal purpose of grace and tracing it down through all the dispensations of time and up to the consummation in the eternal kingdom; treating the several parts of the scheme in their historical order and relative significance. We can not better express our estimate of the work, so far as we have read, than to quote the words of Rev. T. L. Cuyler: "A right sturdy, stalwart piece of orthodoxy is Dr. Sherwood's book; if you tap it with a mallet, it has a resonant *ring* like the big bell of St. Paul's. If every seminary student would read it before licensure, it would tone him up for his life work, and put new marrow into his bones."

HARPER'S MAGAZINE for August presents its usual attractions in the shape of articles historical, descriptive, and purely literary, on topics domestic and foreign; also poetry from some of the favorite writers; while the Editor's Easy Chair, Literary Record, Historical Record, and Drawer furnish a pleasing and instructive series of paragraphs on a great variety of subjects.

THE LADIES' FLORAL CABINET for July contains some very readable articles on Midsummer gardening, propagating plants by cuttings, &c., besides the usual household suggestions, and general literary department. 22 Vesey Street, New York.

OUR LITTLE MEN AND WOMEN for July and August came to us together this month, and are full of such easy, pleasant reading as will delight the very little people, and will be read by older ones. Full page illustrations. Boston, D. Lothrop & Co.

SPECIAL NOTICES.

☞ THE Quarterly Meeting of the Seventh-day Baptist Churches of Rhode Island and Connecticut will be held with the First Seventh day Baptist Church of Westerly (Dunn's Corners), July 28, 1883.

ORDER OF EXERCISES.

Sixth-day evening, at 7.45, preaching, by W. C. Titsworth; Horace Stillman, alternate.

Sabbath-day, at 10 A. M., Sabbath-school, conducted by W. C. Stanton; B. P. Langworthy, 2d, alternate.

At 11 A. M., preaching, by A. E. Main; J. R. Irish, alternate.

At 3 P. M., preaching, by L. F. Randolph.

At 7.45 P. M., preaching, by O. D. Sherman; J W. Morton, alternate.

Per order. JOS. W. MORTON, *President.*

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

LETTERS.

D. C. Whitford, Mrs. A. S. Truman, P. A. Burdick, A. M. West 2, A. H. Lewis, J. H. Babcock, Jas. H. Crandall, Mrs. P. A. Wheeler, O. Maxson, R. T. Burdick, M. A. Langworthy, S. A. King, G. M. Cottrell, A. E. Main 2, B L. Barber, W. F. Place, J. W. Morton 2, A. B. Burdick, 2d, Mrs. Roby Strong, A. G. Palmer, J. Clarke, H. W. Wilcox, J. C. Bowen, G. H. Spicer 2, E. J. Van Horn, A B. Prentice, J. F. Hubbard.

RECEIPTS.

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

		Page	Vol.	No.
Mrs. Sarah Rosebush,	Alfred Centre,	$2 00	39	52
A. A. Shaw,	"	2 00	39	52
Jeremiah Beebe,	"	2 00	39	52
Mrs. J. M. Baker,	"	1 00	39	26
William R. Barber,	Alfred,	1 00	39	52
Samuel P. Burdick,	"	2 00	39	52
Rial Westcott,	"	2 00	39	52
Luther Green,	Independence,	2 00	39	52
Mrs. H. C. Coleman,	"	2 00	40	28
E. D. Stillman,	"	2 00	40	14
Will R. Crandall,	"	2 00	40	4
R. P. Babcock,	Scott,	3 00	40	26
Geo. W. Maxson,	"	2 00	39	52
M. G. Frisbie,	"	2 00	39	52
S. C. Stillman,	"	2 00	39	52
Hiram Babcock,	"	2 00	40	5
L. S. Hazard,	"	2 00	39	52
W. H. Maxson,	"	2 00	39	52
Mrs. Amy Crandall,	"	1 00	39	52
Mrs. Ezra Babcock,	"	2 00	39	21
Mrs. N. K. Lewis,	Ashaway, R. I.,	2 00	39	52
Joseph T. Spicer,	"	2 00	39	52
Peleg Saunders,	Potter Hill,	2 00	40	26
H. R. Brown,	Hopkinton,	1 00	39	52
Mrs. H. B. Newton,	"	1 50	39	52
E. R. Brooks,	Waterford, Conn.,	2 00	39	52
Ezekiel Brooks,	"	2 00	39	52
Isaac Davis,	Shiloh, N. J.,	2 00	40	23
E. M. Lippencott,	Bloom Centre, O.,	2 00	40	32
Roby Strong,	Kalamazo, Mich.,	1 00	39	42
Mrs. L. A. Randolph,	Butler, Mo.,	1 00	39	26
T. M. Davis,	Knoxville, Tenn.,	1 00	39	26
C. G. Crandall,	Albion, Wis.,	2 00	39	52
E. P. Babcock,	"	2 00	39	52
N. M. Webster,	"	2 00	40	12
Jesse Saunders,	"	2 00	40	13
Mrs. A. S. Truman,	Lima Centre,	2 00	40	26
M. S. Babcock,	Hanford, Cal.,	2 00	40	26

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending July 14th, 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 45,131 packages; exports 5,189. The market is unsettled, irregular, and lower for the bulk of stock. There were sales for export of about 2,000 tubs good to fine creamery, both State and Western, at 20 @ 21 cents, and 3,100 tubs Western dairy and factory butter at 12 @ 14 cents. Local trade was light, taking only finest fresh make creameries at 22 @ 23 cents, and best dairy tubs at 20 @ 21 cents. Market closes with an estimated stock of 100,000 packages, trade light from all quarters, and prices favoring buyers. We quote:

	Fancy.	*Fine.*	*Faulty.*
Sour cream creamery..	—@23	20@21	17@18
Sweet " " ..	—@21	——	18@20
Home dairy, " ..	—@21	20@21	15@18
Imitation cream'y, fresh	—@18	16@17	10@13
Factory butter, fresh....	—@14	13@13½	10@12

CHEESE.—Receipts for the week were 103,278 boxes; exports, 112,084 boxes. There was good quick demand all the week for finest colored cheese at 10¼ cents. White cheese were more plentiful, and 10 cents was top. At the close, stocks are well cleared and prices firm. We quote:

	Fancy.	*Fine.*	*Faulty*
Factory.....	—@10¼	9½@10	6@ 8¼
Skimmed	—@ 8	5 @ 7	1@ 3

EGGS.—Receipts for the week were 6,281 bbls, and 4,002 boxes. With light receipts and good demand we note an advance of fully 1 cent per dozen since our last. We quote:

Fresh.	*Fresher.*	*Finest and Freshest.*
17@18	19@20	—@21

BEANS are less active and lower. We quote:

Marrows, per bushel, 62 lbs.....	$1 90	@$2 20
Mediums " "	1 75	@ 2 15

DRIED FRUITS.—There is only a peddling trade, and prices are weak. We quote:

Evaporated apples, ring cut, choice.....	12½@13
" " fair to good.....	10 @11
Apples, N. C., sliced, choice to fancy....	— @—
" " " fair to prime.....	7 @ 9
Peeled peeches, evaporated.....	18 @20
Unpeeled peaches, "	— @—
Peeled " choice to fancy.....	9 @12
" " common to good.....	7 @ 9
Raspberries, dried.....	— @—
Blackberries.....	— @ 8¼
Cherries.....	— @18
Plums.....	10 @11

BAUGH'S

$25.00

PHOSPHATE

Has given such UNIVERSAL SATISFACTION to the farmer on ALL CROPS that it has supplanted, to a great extent, the other Highest Priced Brands.

☞$25.00☜

Per Ton of 2,000 Pounds.

On Cars or Boat in Philadelphia.

GUARANTEED ANALYSIS PRINTED ON EACH BAG.

SEND FOR CIRCULAR. ADDRESS

BAUGH & SONS,

SOLE MANUFACTURERS,

20 South Delaware Avenue, Philadelphia, Pa.

Selected Miscellany.

DO YOU THINK TO PRAY?

Ere you left your room this morning
  Did you think to pray?
In the name of Christ. our Saviour,
Did you sue for loving favor
  As a shield to day?

When you met with great temptations
  Did you think to pray?
By his dying love and merit
Did you claim his Holy Spirit
  As your guide and stay?

When your heart was filled with anger
  Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
  Who had crossed your way?

When sore trials came upon you
  Did you think to pray?
When your soul was bowed with sorrow,
Balm of Gilead did you borrow
  At the gates of day?

—*The Presbyterian.*

"AS WE FORGIVE OUR DEBTORS."

When a mere lad I was struck with the remark of an eminent physician, and have thought of it hundreds of times since. His collector, in making returns, reported as valueless an account against a gentleman who had recently failed in business.

"This bill is good for nothing," said the collector. "M—— has sunk everything, and is now with his family on the world penniless."

The physician took the bill, quietly tore it into pieces, and then, turning to the unfortunate debtor's account, wrote across it, "Settled."

"Rather a losing business that," remarked the collector.

"I hope to be able to say the Lord's prayer as long as I live," was the physician's reply. "'Forgive us our debts as we forgive our debtors.' When we say that prayer, my friend, it behooves us to look into our hearts, and ask ourselves how we forgive our debtors. 'With what measure ye mete, it shall be measured to you again.'"

Hundreds of times since then, in my world-experience and contact with men, have I thought of that physician's remark. But very few have I met, who, like him, could say the Lord's prayer without asking for a curse instead of a blessing; for if the Lord forgave *their* debts as they forgave their debtors, their chances for eternal salvation would not be worth a fraction of a mite.

This defect of forgiveness is not confined to the non-professor—to him whose lips repeat not daily the holy words of that holy petition. So far as my experience and observation go, they who profess to have "had much forgiven, because they have sinned much," are as rigid in their exaction of the uttermost farthing, as the men who assume no sanctity of life or conversation. Self-love and self-interest blind us all. They blinded Mr. Harver Green, notwithstanding he had passed from "death unto life," and had the evidence of the change in the fact that he "loved the brethren."

Harvey Green was a shrewd man of business—honest in all his dealings, yet ever exacting his own. He took no advantage of others, and was very careful not to let others take advantage of him. While acting on the precept, "Owe no man anything," he never lost sight of a debtor, nor rested while the obligation remained in force. A very natural result was that Harvey Green prospered in the things of this world—not that he became very rich, but well off as to leave no reasonable want unsupplied.

It so happened, a few years ago, that a man named Wilkins, after an unsuccessful struggle with fortune, continued through six or seven years, failed in business. Few men had toiled harder or suffered more; and when at last he yielded to the pressure of iron circumstances, he sank down for a season, prostrate in mind and body. Everything that he had was given to the creditors—the property paid but a small percentage on their claims—and then he went forth into the world, all his business relations broken up, and, under the heavy disadvantage of his situation, bravely sought to gain for his large, dependent family things needful to their sustenance and growth in mind and body.

Among his creditors was Harvey Green. Now Mr. Wilkins belonged to the same church that numbered Mr. Green among its members. When the latter heard of the failure, he was a great deel disturbed, although the sum owed to him was not over three or four hundred dollars. On reflection he grew more composed.

"Mr. Wilkins is an honest man," said he to himself. "He'll pay me sooner or later."

It did not take long to sell off at a sad sacrifice the stock of goods remaining in the hands of the debtor; for he threw no impediment in the way of those who sought to obtain their due.

"Ah, my friend," said the latter, on meeting Mr. Green a few days after the closing up of his insolvent, "this is a sad business! But if God gives me strength, I will pay off every dollar of this debt before I die. An honest man can never sleep soundly while he owes his neighbor a farthing."

"The right spirit, Bro. Wilkins," answered Mr. Green; "the right spirit! Hold fast to that declaration, and all will come out straight in the end. Though I can't very well lie out of my money, yet I will wait patiently until you are able to pay me. I always said you were an honest man; and I am sure you will make good my words."

"God helping me, I will," said the debtor; his voice trembled, and his eyes grew moist. Oh, how dark the future looked! What a cloud was on his path! What a weight of grief, mortification, and despondency on his heart!

The two men parted, and each took his homeward way, the one with countenance erect, self-complacent feelings, and elastic step; the other, sad and depressed.

That night Mr. Green prayed, "Forgive us our debts as we forgive our debtors." Yet scarcely had the words died on his lips ere he was musing on the chances in favor of his ever receiving from the penniless Wilkins the few hundred dollars owed him by that unhappy individual. There was no sympathy for him in his heart, no thought of his terrible prostration of spirit, nothing of pity and forgiveness. A selfish regard for his own interest completely absorbed all human considerations.

Time passed on. Mr. Wilkins was no drone. An earnest, active man, he soon found employment—not very remunerative at first, but sufficiently so to enable him to secure many comforts for his family, and to provide for their education.

One, two, three years glided by. With the growth of his children his expenses increased, and kept so close a tread upon his income that he had not been able to pay off any of the old obligations; although he never lost sight of them, and never ceased to feel troubled on account of their existence.

"Oh, debt, debt, debt!" he would often sigh to himself. "What would I not give to be able to say 'I owe no man anything.' But with my large family and limited income, what hope is there?"

This was his depressed state of mind one day when Mr. Green called in to see him. Many times before the unhappy man had been reminded of the debt.

"How are you getting on?" inquired the creditor, fixing his eyes steadily upon poor Mr. Wilkins, who felt a sense of suffocation, and slightly quailed before his tyrant.

"I have much to be thankful for," meekly answered the debtor. "My health has been good, and I have had steady employment."

"You are living very comfortably."

"And we are grateful to a kind Providence for our blessings.'

"Your salary is one thousand dollars."

"It is; and I have six children to support."

"You ought to save something. I've been easy on you a long time; it's three years now, and you haven't offered me one cent. If you'd paid me five or ten dollars at a time, the debt would have been lessened. I wish you would begin to make some arrangement. You ought to save at least two hundred dollars from your salary. I know plenty of men who get only eight hundred dollars a year, and have as large families as yours."

"I have always upheld you as an honest man," continued Mr. Green, in a tone of voice that implied an awakening doubt as to whether this view of the debtor's character was really correct.

"That is between God and my own conscience," said Mr. Wilkins, lifting his eyes from the floor and looking with some sternness into the face of his persecuting creditor.

"For your own sake, I trust you will keep a clear conscience," returned Mr. Green. "As for the present matter between us, all I wish to know is, whether you mean to pay my debt; and if so, when I may expect to receive something."

"How much is the debt?" asked Mr. Wilkins.

"It was three hundred and seventy dollars at the time of your failure. Interest added, it now amounts to four hundred and fifty," said Mr. Green.

"There were other debts besides yours."

"Of course there were; but I have nothing to do with them."

"The whole amount of indebtedness was twenty thousand dollars. The yearly interest on this debt is more than my whole income. I can not pay even the interest, much less the principal."

"But you can pay my small claim if you will; you could have paid it before this time if the disposition had existed. You talk of conscience, but I'm afraid, Bro. Wilkins, in your case there is a very narrow foundation of honesty for conscience to rest upon. I don't put much faith in the professions of men who live after the fashion you live, and refuse to pay their debts. I'm a plain-spoken individual, and you now have my mind freely."

The tone and manner of the creditor were harsh in the extreme.

"Perhaps," said Mr. Wilkins, with forced calmness, "there may be less of dishonesty in my withholding than in your demanding."

"Dishonesty! Do you dare!" The creditor's face flushed, and his lips quivered with indignation.

"There are ten creditors in all," said Mr. Wilkins, with regained composure. "Let me put to you a question. I owe John Martin six hundred dollars. Suppose I had six hundred dollars, and little prospect of ever getting any more, and were to pay the whole of it over to John Martin instead of dividing it equally between you and all the creditors, would you deem that right on my part? Or would you think Martin really honest, if he were to crowd and chafe me until in very desperation, as it were, I gave him the whole of what mainly belonged to others? Would you not say that he had possessed himself of your property? I know you would. And let me say to you plainly, that I do not think your present effort to get me off your claim entire, regardless of others equally as much entitled to be paid as yourself, at all indicative of unselfishness, or a spirit of genuine honesty. If I have any money to pay, it belongs equally to all my creditors—not to any one of them exclusively."

To be turned upon thus by a man who was in debt to him—to be charged with a dishonest spirit by the poor creature whose relation to society he regarded as essentially dishonest—this was too much for the self-complacency of Mr. Green. He rose up quickly, saying, in a threatening tone:

"You will repent this insult, sir! I have forborne for years, believing that you were really honest; but for this forbearance I now meet with outrage. I shall forbear no longer. You are able enough to pay me, and I will find a way to compel you to do so."

Left alone with his troubled thoughts, poor Mr. Wilkins felt not only humiliated and wretched, but alarmed. There was no way in which his creditor could extort the sum due him except by seizing upon his household furniture. His fears proved not altogether groundless. On the very next day, a sheriff's writ was served on him at the suit of Harvey Green.

"What do you propose doing?" asked Mr. Wilkins, on meeting with his creditor a few days afterward.

"Get my money," was answered, sternly.

"But I have nothing."

"We will see about that! Good morning."

"Mr. Green imagined that the indignation felt toward Mr. Wilkins was directed against his dishonest spirit—was, in fact, a righteous indignation, when its spring was in cupidity and wounded pride.

It was the day before the trial of his cause against Mr. Wilkins, when he expected to get judgment by default, as no answer had been made by the defendant in the case. And it was his purpose, as it had been from the beginning, to order an execution as soon as the matter was through the court, and seize upon any property that could be found.

Evening came, and Mr. Green sat, with his children around him, in his pleasant home. A sweet little boy knelt before him, his pure hands clasped in prayer, while from his lips came, musically, the words taught by the Lord to his disciples, "Forgive us our debts, as we forgive our debtors." There seemed to be a deeper meaning in the words, murmured by innocent childhood, than had ever before reached his perceptions. His thoughts were stirred; new emotions awakened. The prayer was said, and the little one arose and lifted his rosy lips for the good-night kiss.

"Father," said he, turning back after going across the room, "I'm not going to let Harry Williams pay me for that sled. It was broken to pieces the next day after I let him have it."

"He bought it from you," said Mr. Green.

"I know he did; but Harry's mother is poor, and he only gets a penny now and then. It will take him a long, long time to save a dollar; and then the sled is broken, and no good to him. I have a great many more nice things than he has, and why should I want his pennies when he gets so few?"

"What made you think of this?" asked the father, who was touched by the words of his child.

"It came to my mind just now when I was saying my prayer. I prayed, 'Forgive us our debts, as we forgive our debtors.' Now Harry Williams is my debtor, is he not?"

"Yes, my son."

"Well, if I don't forgive him his debt, how can I expect God to forgive me my debt? If I pray to him to forgive me as I forgive Harry, and I *don't* forgive Harry at all, don't I ask God *not* to forgive me, father?"

The child spoke earnestly, and stood with his large, deep, calm eyes fixed intently upon his father's face. Almost involuntarily Mr. Green repeated the words:

"'If ye forgive not men their trespasses,' said our Saviour, 'neither will your Father forgive your trespasses.'"

"I'll forgive Harry the debt, father. I'm sure he isn't able to pay for the sled; and I have a great many more nice things than he has. If I don't do it, how can I ever pray that prayer again!"

"Oh, yes, yes; forgive him the debt, by all means!" replied the father, kissing his boy.

That evening was spent by Mr. Green in closer self-communion than he had known for many years. The words of his child had come to him like rebuking precepts from heaven, and he bowed his head, humiliated and repentant, resolving to forgive in the future as he would be forgiven.

On the morning following, as Mr. Wilkins, from whose mind the cloud had not lifted, who was yet trembling for the home of his children, was passing from his door, a lad placed a letter in his hand. He knew the face of the boy from its likeness to that of Mr. Green.

"More trouble," he sighed to himself, as he thrust the note into his pocket. An hour afterward he opened it, and to his bewilderment and surprise, found within his account fully drawn out, and receipted with the signature of Harvey Green. Below the receipt was written, "I stand rebuked. I must forgive, if I hope to be forgiven."

It was with difficulty that Mr. Wilkins could refrain a gush of tears, so great was his instant revulsion of feeling. Ah, if Harvey Green could have seen his heart at that moment, his debt would have been paid fourfold. No amount of money poured into his coffers could have produced such a feeling of heavenly delight.

HOME POLITENESS.—A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have every semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinions of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy, and to every girl, cultivate the art of courtesy and propriety at home—in the sitting room and in the kitchen as well as in the parlor—and you will be sure in other places to deport yourselves in a becoming and attractive manner. When one has a pleasant smile and demeanor, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.

[From an Original August in-ian version of the Scriptures.]

WARRANT FOR CLOSING CHURCHES.

"I will come into thy house in the multitude of thy mercy, except in August."

"The Lord is in his holy temple, except in August."

"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, except in August."

"Beautiful for situation, the joy of the whole earth is Mount Zion, except in August."

"God is known in her palaces for a refuge, except in August."

"I will abide in thy tabernacle forever, except in August."

"Praise waiteth for thee, O God in Zion, except in August."

"We shall be satisfied with the goodness of thy house, even of thy holy temple, except in August."

"How amiable are thy tabernacles, except in August."

"My soul longeth, yea, even fainteth, for the courts of the Lord, except in August."

"The Lord loveth the gates of Zion more than all the dwellings of Jacob, except in August."

"Strength and beauty are in thy sanctuary, except in August."

"I was glad, except in August, when they said unto me, let us go into the house of the Lord."

"Our feet shall stand within thy gates, O Jerusalem, except in August."

"Where two or three are gathered together in my name, there am I in the midst of them, except in August."

"Preach the gospel to every creature, except in August."

"Preach the word, be instant in season, out of season, except in August."

"Not forsaking the assembling of yourselves together, except in August."

"To the poor is the gospel preached, except in August. This day is this Scripture fulfilled in your ears."

"They continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers, except in August."

Application:—"Well done, ye good and faithful Summerers, for ye have closed the house of God in August, and have taken away the key thereof; ye entered not in yourselves, and them that were entering in ye hindered."—*Baptist Weekly.*

WIT AND ELOQUENCE.

Where the traveler now encounters one beggar in Ireland, fifty years ago he would have met with fifty. The towns and villages swarmed with them. A tourist in those days was alternately moved to tears by sights of misery, and to laughter by bursts of genuine wit. The wit was mixed with blarney, which so delicately flattered, that offense was out of the question. Mr. S. C. Hall illustrates the perfection with which an Irish beggar used what we Americans call "soft-sawder," by an incident that happened while he was visiting Maria Edgeworth, the popular Irish writer. He was driving with her one day, and the carriage, as soon as it stopped, was surrounded by beggars.

"You know I never give you anything," she said to one, who was pleading for a gift. As quick as a flash came the answer:

"O, the Lord forgive ye, Miss Edgeworth! that's the first lie ye iver told."

"Good luck to your ladyship's happy face this morning!" said another of the group. "Sure you'll lave the light heart in me bosom before ye go?"

"O, then look at the poor who can t look at you, my lady," pleaded a blind man; "the *dark* man that can't see if your beauty is like your sweet voice."

"O, the blessing of the widdy and five small children, that's waiting for your honor's bounty, be wid you on the road!" called out a mother to Mr. Hall, as she led forth her fatherless children

"O, help the poor craythur that's got no children to show, yer honor!" shouted another woman; "they're down in the sickness and the man that owns them at sea."

"Won't your ladyship buy a dying woman's prayers—cheap?" moaned a sick female.

"They're keeping me back from the penny you're going to give me, lady dear," wailed another, on the outskirts of the crowd; "because I'm wake in myself, and my heart's broke with the hunger."

Can the reader parallel the eloquence of those touching appeals, outside of Ireland? —*Youth's Companion.*

EARTH WORMS in pots will generally succumb under liberal doses of lime-water or tobacco-water. A florist also uses successfully ten drops of carbolic acid in a pint of water. Poured upon the earth, the worms are killed and the plants improved.

THE SABBATH RECORDER

LIST OF LOCAL AGENTS

NEW YORK.
Adams—A. B. Prentice.
Brookfield—C. V. Hibbard.
Berlin—Edgar R. Green.
Ceres—R. A. Barber.
DeRuyter—Barton G. Stillman.
Genesee—E. R. Crandall
Independence—Sherman G. Crandall.
Leonardsville—Asa M. West
Lincklaen—Benjamin H. Stillman.
New London—H. W. Palmiter.
Nile—Ezekiel R. Clarke.
Portville—A. K. Crandall.
Richburg—Edwin S. Bliss.
State Bridge—Joseph West.
Scott—Byron L. Barber.
Watson—Benj. F. Stillman.
West Edmeston—J. B. Clarke

CONNECTICUT.
Mystic Bridge—George Greenman.
Waterford—Oliver Maxson.

RHODE ISLAND.
1*st Hopkinton*—Alfred B. Burdick, 2d
2*d Hopkinton*—Geo. H. Spicer.
Rockville—U. M. Babcock.
Westerly—Sanford P. Stillman.
Woodville—Horace Stillman.

NEW JERSEY.
Marlboro—J. C. Bowen.
New Market—L. E. Livermore.
Plainfield—J. Elias Mosher.
Shiloh—W. S. Bonham.

PENNSYLVANIA.
Hebron—Geo. W. Stillman.
Mosiertown—J. Greene.
New Enterprise—D. C. Long.
Roulette—LeRoy Lyman.
Union Dale—A. W. Coon.

WEST VIRGINIA
Berea—D. N. Meredith.
Lost Creek—L. B. Davis.
New Milton—Franklin F. Randolph
New Salem—Preston F. Randolph.
Quiet Dell—D. H. Davis.

OHIO.
Jackson Centre—Jacob H. Babcock.

WISCONSIN.
Albion—E. L. Burdick
Berlin—Datus E. Lewis.
Cartwright's Mill—D. W. Cartwright
Edgerton—Henry W. Stillman.
Milton—Paul M. Green.
Milton Junction—L. T. Rogers
Utica—L. Coon.
Walworth—Howell W. Randolph.

ILLINOIS
Farina—Isaac Clawson.
Villa Ridge—M. B. Kelly.
West Hallock—E. B. Saunders

IOWA.
Welton—L. A. Loofboro.
Toledo—Maxson Babcock.

MINNESOTA.
Alden—
Dodge Centre—Geo. W. Hills.
Freedom—J. L. Shaw.
New Richland—R. D. Burdick.
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THE use of petroleum for fuel has been for a long time a favorite problem with many, on the supposition that an enormous economy can thus be produced. This is a fallacy. One pound of petroleum when fully burned will generate 21,000 units of heat, while a pound of carbon in coal will furnish 14,500. But as there is less waste in the oil, and a nearer approximation to theory may be attained by it than by coal, it is fair to assume, and indeed it agrees with practice, that one pound of petroleum is equal in a furnace to two pounds of coal. It follows that to be equally cheap fuel it must not cost more than twice as much per pound, or three and a half barrels must be bought at the price of a ton of coal. This would be, approximately, 50 cents per barrel at the well, or 3 cents per gallon at New York. B.

IF a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy, most efficient and applicable in a large number of cases, is a heaping teaspoonful common salt, and as much ground mustard, stirred rapidly in a teacupful of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach; and lest there be any remnant of the poison, however small, let the white of an egg or a teaspoonful of strong coffee be swallowed as soon as the stomach is quiet, because these very common articles nullify a large number of virulent poisons.

ONLY a few farmers in the Eastern States are free from the pests, Canada thistles. They can be killed; but once plowing in the Fall or Spring will do no good. The work must be done thoroughly. Commence early in the Spring, plow deep and harrow well. In one month plow again, and waiting a month harrow and plow. In the latter part of August, harrow and plow again and sow to Winter wheat, or plow in October, and leave for a Spring crop. Land thus fitted will pay better with a good crop once in two years than thistles every year. If the land can not be plowed, mow the thistles when the stalks are hollow in July or August. It may save angry feelings and sore hands.

IT is usually regarded as impossible for a steam pipe to set fire to wood. In a Pittsburg steel works, a steam pipe 2½ inches in diameter, carrying from 90 to 100 pounds pressure, was laid underground, encased in common pipe boards about one inch thick. After three years of use, occasion was had to dig up the pipe, and the whole length of the wooden drain was found to be charred, and apparently burnt, about three-fourths of the thickness of the wood, the other fourth being partially rotted. The whole inside of the drain was turned to charcoal, with here and there spots of white ashes, showing that ignition had actually taken place. It seems probable that if the casing had not been excluded from the air by the earth covering, it would have blazed and been entirely consumed.

A HEALTHY grown person's pulse beats seventy times a minute; there may be good health down to sixty; but if the pulse exceeds seventy there is disease; the machine is working too fast, it is working itself out; there is a fever or inflammation somewhere, and the body is feeding on itself, as in consumption. When the pulse is quick—that is, over seventy—it gradually increases with the decreased chances of cure, until it reaches one hundred and ten or one hundred and twenty, when death comes before many days. When the pulse is over seventy for months, and there is a slight cough, the lungs are affected. An infant's pulse is one hundred and forty; a child of six about eighty; and from twenty to thirty years, it is seventy beats a minute, declining to sixty at fourscore. There are pulses all over the body, but where there are only skin and bone, as at the temples, it is most easily felt.

As mosquitoes are very numerous in some places, perhaps our readers would like to know the scientific process of the operation. The bill is a complex institution. It has a blunt fork at the head, and is apparently grooved. Working through the groove, and projecting from the angle of the fork, is a lance of perfect form, sharpened with a fine bevel. Beside it the most perfect lance looks like a handsaw. On either side of this lance two saws are arranged, with the points fine and sharp and the teeth well defined and keen. The backs of these saws play against the lance. When the mosquito alights with his peculiar hum, it thrusts its keen lance, and then enlarges the aperture with the two saws, which play beside the lance until the forked bill with its capillary arrangement for pumping blood can be inserted. The sawing process is what grates upon the nerves of the victim, and causes him to strike wildly at the sawyer. Dr. Bushnell tried, in his essay on "The Moral Uses of Dark Things," to account for the existence of the mosquito by regarding it as a sort of "object lesson," intended to teach pestered humanity the exceeding hatefulness of "little sins." There is no doubt but a mosquito can bring out the little sins of humanity.

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Abstract of Time Table, adopted May 21, 1883

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave				
Dunkirk	.....	1.05 PM	.....	7.15 AM
Little Valley	.....	2.52 "	.....	8.54 "
Salamanca	8.25 AM	3.50 PM	10.50 PM	9.11 AM
Carrollton	8.35 "	4.06 "	.....	9.25 "
Olean	9.00 "	4.33 "	11.20 "	10.00 "
Cuba	9.25 "	4.58 "	.....	10.31 "
Wellsville	10.22 "	5.50 "	12.23 "	11.25 "
Andover	.....	.....	.....	11.43 "
Alfred	.....	.....	.....	12.00 M
Leave				
Hornellsville	11.40 AM	6.40 PM	1.15 AM	1.50 PM
Arrive at				
Elmira	1.15 PM	8.37 "	2.47 "	4.30 "
Binghamton	2.55 "	10.38 "	4.27 "	7.30 "
Port Jervis	7.08 "	3.18 AM	8.25 "	.....
New York	10.00 PM	7.00 AM	11.25 AM	.....

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 12.01 P.M., Scio 12.27, Wellsville 1.45, Andover 2.40, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.12, Cuba 1.40, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.00 P. M., daily from Salamanca, stopping at all stations, arriving at Hornellsville 2.00 A. M.

No. 8 will not run Sundays between Salamanca and Hornellsville.

WESTWARD.

STATIONS.	No. 1	No. 5	No. 3*	No. 9
Leave				
New York	9.00 AM	6.00 PM	8.00 PM	8.15 PM
Port Jervis	12.13 PM	9.00 "	11.30 "	12.55 "
Hornellsville	8.55 PM	4.25 AM	8.10 AM	12.25 PM
Andover	9.35 PM	.....	.....	1.05 PM
Wellsville	9.57 "	5.20 AM	9.13 AM	1.24 "
Cuba	10.49 "	6.07 "	10.01 "	2.22 "
Olean	11.18 "	6.30 "	10.29 "	2.50 "
Carrollton	11.40 "	6.57 "	11.09 "	3.30 "
Great Valley	.....	.....	.....	3.40 "
Arrive at				
Salamanca	11.50 "	7.05 "	11.20 "	3.45 "
Leave				
Little Valley	12.32 AM	.....	11.52 AM	4.35 PM
Arrive at				
Dunkirk	3.00 "	.....	1.30 PM	6 00 "

ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perrysburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheriden 7.10, and arriving at Dunkirk at 7.35 P. M.

5.40 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.20 P. M.

Sundays, Train 1 will run between Salamanca and Dunkirk.

BRADFORD BRANCH

WESTWARD.

STATIONS.	15.	31.	9.	3.	21.	37.
	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.
Leave						
Carrollton	9.26	.....	4.10	11.50	8.22	.....
Arrive at						
Bradford	9.55	.....	4.51	12.35	9.00	.....
Leave						
Bradford	10.00	7.05	4.55	.....	.....	7.50
Custer City	10.10	7.20	5.07	.....	.....	8.05
Arrive at						
Buttsville	12.25	8.26	5.45	.....	.....	.....

7.20 A. M., daily, except Sundays, from Carrrollton, stopping at all stations, and arriving at Bradford 8.20 A. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

11.45 P. M., except Sundays, from Carrollton, stops at all stations, arriving at Bradford 12.25 P. M.

EASTWARD.

STATIONS.	6.	20.*	32.	12.	16.	38.
	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Leave						
Buttsville	.....	.....	8.40	.....	.....	.....
Custer City	.....	.....	9.35	.....	3.15	5.40
Arrive at						
Bradford	.....	.....	9.50	.....	3.25	6.00
Leave						
Bradford	8.35	6.30	10.03	2.40	4.15	.....
Arrive at						
Carrollton	9.30	7.05	10.45	3.20	4.55	.....

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

6.50 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 7.50 P. M.

Train 12 runs Sundays from Bradford to Carrollton.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 3.30 P. M., and arrive at Titusville 7.30 P. M.

* Daily.

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INTERNATIONAL LESSONS, 1883.

THIRD QUARTER.

June 30. Joshua, Successor to Moses. Josh. 1: 1-9.
July 7. Passing Over Jordan. Josh. 3: 5-17.
July 14. The Plains of Jericho. Josh. 5: 10-6: 5.
July 21. Israel Defeated at Ai. Josh. 7: 10-26.
July 28. **The Reading of the Law.** Josh. 8: 30-35.
Aug. 4. The Cities of Refuge. Josh. 20. 1-9.
Aug. 11. The Last Days of Joshua. Josh. 24: 14-29.
Aug. 18. Israel Forsaking God. Judges 2: 6-16.
Aug. 25. Gideon's Army. Judges 7: 1-8.
Sept. 1. The Death of Samson. Judges 16: 21-31.
Sept. 8. Ruth and Naomi. Ruth 1: 14-22.
Sept. 15. A Praying Mother. 1 Sam. 1; 21-28.
Sept. 22. The Child Samuel. 1 Sam. 3: 1-19.
Sept. 29. Review.

LESSON V.—THE READING OF THE LAW.

BY REV. N. WARDNER.

For Sabbath-day, July 28.

SCRIPTURE LESSON.—JOSHUA 8: 30-35.

30. Then Joshua built an altar unto the Lord God of Israel in mount Ebal,
31. As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up *any* iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.
32. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the pressence of the children of Israel.
33. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.
34. And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.
35. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

CENTRAL TRUTH.—Blessed are they who obey God's law.

DAILY READINGS.

1. Gen. 4: 3-16.
2. Gen. 12: 1-7.
3. Gen. 15.
4. Gen. 33: 17-20.
5. Gen. 46: 1-7.
6. Exod. 12: 30-51.
7. Lev. 19; 1-19.

GOLDEN TEXT.—"I have set before you life and death, blessing and cursing."—Deut. 30: 19.

TIME.—1431 B. C.
PLACE.—Shechem in Samaria.

OUTLINE.

I. **Offering sacrifice.**
II. **Recording the law.**
III. **Public dedication of the nation.**

QUESTIONS.

Joshua. Who was Joshua? Where was he born? How old was he at this time? Had he ever been in the land of Canaan before he led the people of Israel into it? When the spies brought to Israel an evil report, what position did he take? Did his words prove true in the end? Who else expressed the same opinion? How many were now living who came out of Egypt, and who were they? Why were they the only ones who left Egypt who were spared to realize the promise of entering into the land of Canaan? Did God fulfill his promise to the nation faithfully? Are all the conditions of a promise necessary parts of the promise? Can one justly claim a promise who deliberately neglects *any* of its conditions? Was this the reason why so few who left Egypt reached Canaan? Are you living in neglect of any command of God? If so, have you a right to claim any blessing God has promised?

Altar. What is an altar? Of how many stones composed? Why just so many? Were they to be natural or hewn stones? Why not hewn? What was offered upon it? What did a burnt-offering imply? Does this show why God had respect unto Abel and his offering? "He being dead, yet speaketh," what does he teach?

Rededication of the people. What advantage was it for the people to divide off and respond "amen" to the blessings and curses read in their hearing? What does "amen" mean? Would they have been any less responsible, or subject to the curses, had they not thus responded? Did they by responding make a vow that they would obey all the commandments of God? Having vowed to God, can any one ever be released from the obligation assumed? Is any one free from obligation if he does not vow to obey? Who shows the best heart, he who vows and tries to perform and fails, or he who refuses to vow? Has any one an excuse for finally failing?

COMMENTS.

The children of Israel had been kept wandering in the wilderness forty years, in consequence of their rebellion, and to teach them the necessity of uncompromising obedience; yet in the first victory won, after entering Canaan, although the presence of the Omniscient One was so apparent, one of their number dared, presumptuously, to disobey, and thus involved the nation in defeat and the loss of many precious lives. As soon, however, as they regained their prestige by a victory over the inhabitants of Ai so as to render it safe, Joshua assembled the nation at the spot designated by Moses, and by a solemn rededication of themselves to God, sought to impress upon their minds the fact that God was present to bless or curse, according to his word.

Joshua was the son of Nun. His name at first was "Oshea." Numb. 13: 8, 16. In the New Testament it is called Jesus. Joshua and Jesus both signify Saviour, Deliverer. No man had witnessed more and greater miracles than he. **Joshua built an altar . . . in mount Ebal.** The selection of this spot for such a solemn assembly was not without reason. When Abraham first entered Canaan, he pitched his tent here and worshiped God. Here the Lord appeared to him, and promised to give him the land of Canaan, and to his seed after him, and he built an altar. Gen. 12: 6, 7. When Jacob returned from Haron, this was also his first resting place, and here he bought a parcel of a field and erected an altar, and called it El-Elohe—Israel, *i. e.*, God, the God of Israel. Gen. 33: 18-20. Moses also commanded the Israelites that when they got possession of the land, they should set up great stones here, on mount Ebal, and plaster them with plaster, and write upon them all the words of this law, and also to build an altar and offer burnt-offerings. Deut. 27: 1-8. It seems that Joshua did not build the altar upon the top of Ebal; but at the place of the assembly. The Samaritan Pentateuch reads Gerizim here, instead of Ebal. All critics of eminence, except Kennicott, regard this as a corruption of the Samaritan text. The Samaritans had a strong reason for corrupting the text because Gerizim was their sanctuary; and they desired to make it, not merely the mountain of blessing, but the place of the altar and the inscribed law.—*Kitto.* **An altar of whole stones, over which no man hath lift up any iron.** Exod. 20: 25. This teaches by a figure that the sinner only defiles by his imagined improvements, and therefore can do nothing toward atoning for his sins. **And they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.** In burnt-offerings, the whole victim was consumed, without any reserve to the person who gave the victim, or to the priest who killed and sacrificed it, except that the priest had the skin; for before victims were offered to the Lord, their skins were flayed off, and their feet and entrails were washed. Lev. 1: 1-17, 7 8. Every burnt-offering contained an acknowledgment of guilt, and a typical expiation of it. The burning of the whole victim on the altar signified, on the part of the offerer, the entireness of his devotion of himself and all his substance to God; and, on the part of the victim, the completeness of the expiation. —*Bible Dictionary.* Such was Abel's offering with which God was well pleased; but not with Cain's offering, which lacked these. **Peace-offerings** were offered in fulfillment of vows, to return thanks to God for benefits, or to satisfy private devotion. The Israelites, accordingly, offered these when they chose, no law obliging them to it; they were free to choose among such animals as were allowed in sacrifice. Lev. 3: 7, 11-34. The law only required that the victim should be without blemish.—*Bible Dictionary.*

And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. Stones, and even rocks, are seen in Egypt and the Peninsula of Sinai, containing inscriptions made 3,000 years ago, in paint or plaster. By some similar method those stones may have been inscribed, and it is most probable that Moses learned the art from the Egyptians. **Thou shalt write upon them all the words of this law.** It might be, as some think, the Decalogue; but a greater probability is that it was the blessings and curses there read in the hearing of the multitude, which comprised an epitome of the law. The stony pillar was to be so large as to contain all the conditions of the covenant, and so elevated as to be visible to the whole congregation of Israel; and the religious ceremonial performed on the occasion was to consist, first, of the elementary worship needed for sinful man; and secondly, of the peace-offerings, or lively, social feasts, that were suited to the happy people whose God was the Lord. There were thus exhibited the law which condemned, and the typical expiation for its transgression—the two great principles of revealed religion.—*Jameison.*

Verses 33-35. In the midst of the mountains of Samaria lies the beautiful upland plain of Mukhna. The ridge which shuts it in on the west is steep and rocky, and toward its northern end is cleft asunder at right angles to its course by the picturesque vale of Shechem. On each side of the opening of the vale, the ridge rises several hundred feet, thus forming two distinct peaks, overtopping all the neighboring summits. That on the south is Gerizim, and that on the north is Ebal. They are not isolated mountains, but culminating points of a chain. Their declivities facing the vale bear a similar resemblance to each other. They are generally rugged and bare; the limestone strata here and there project, forming bold bluffs and precipices; but the greater portion of the slopes, though steep, are formed into terraces, partly natural and partly artificial. For this reason both mountains appear more barren from below than they are in reality, the rude and naked supporting walls of the terraces being then alone visible. The soil, though scanty, is rich, and, to a large extent, is still cultivated. In the bottom of the vale are olive groves; and a few straggling trees extend some distance up the sides. The summit of both Ebal and Gerizim are distinctly marked; and their sides toward the vale and the plain of Mukhna are steep and often precipitous. The elevation of the sister peaks is about equal. The height of Gerizim is 2,700 feet above the sea, and about 900 feet above the vale of Shechem.—*Van de Velde Memoir, p.* 178. The first reference to Ebal is where Moses gave the charge to the Israelites regarding the reading of the law in solemn assembly upon their entrance into Canaan. **Thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.** Deut. 11: 29. The peaks referred to were near Shechem (now Nablous), rising in steep precipices, and separated by a green, well watered valley of about 500 yards wide. The people here were divided into two parts. On mount Gerizim (now Jebul-et-Tur) were stationed the descendants of Rachel and Leah, to whom was assigned the pleasant and honorable office of pronouncing the benedictions; while on the twin hill of Ebal (now Imad-et-Dun) were placed the descendants of Zilpah and Bilhah, with those of Reuben and Zebulum, son of Leah, whose descendants were required to pronounce the curses. The ceremony might have taken place on the lower spurs of the mountains. Amid the silent expectations of the assembly, the priests standing round the ark in the valley below, said aloud, looking toward Gerizim, "Blessed is the man that 'maketh not any graven image,'" when the people, ranged on the hill, responded in full simultaneous shouts, "Amen;" then turning toward Ebal, they cried, "Cursed is the man that maketh any graven image," to which those who covered the ridge answered, "Amen." The same course was followed at the repetition of all the blessings and curses. The maledictions should have been rendered "Cursed *is* he," not "cursed *be* he."—*A. Clark.* The exact scene was, doubtless, near the mouth of the vale of Shechem, immediately below the highest peaks of both mountains, and must have been singularly grand and impressive.

TO THE OFFICERS OF OUR SABBATH SCHOOLS.—We have mailed to you printed blanks to be filled out and remailed to us. It is very desirable that your reports be returned as early as the first week in August. If there has been a change of officers in any of the schools, let those who receive the blanks put them into the hands of the present officers at once. THOS. R. WILLIAMS.

MARRIED.

In Wirt, N. Y., July 11, 1883, at the residence of Dennis M. Johnson, by Rev. Geo. W. Burdick, Mr. ASA L. MAXSON, of Little Genesee, and Mrs. CARRIE D. YOUNG, of Dodge's Creek.

In Westerly, R. I., June 2, 1883, by Eld. C. C. Stillman, at his residence on High Street, Mr. WILLIAM S. KENYON, of Stonington, Conn., and Mrs. HANNAH E. BABCOCK, of Westerly.

In Westerly, R. I., July 3, 1883, by Eld. C. C. Stillman, at his residence on High Street, Mr. ALBERT VON and Miss ELIZA NOYES, both of Westerly.

In Farina, Ill., July 5, 1883, by Rev W. H. Ernst, at the residence of Amos Colgrove, Mr. E. L. BURDICK, of Limona, Fla., and Mrs. ALMEDA RANDOLPH, of Farina.

DIED.

In Alfred, N. Y., June 18, 1883, at the home of her mother, Mrs. Franklin Langworthy, of paralysis of the heart, Mrs. MARIA W. LANGWORTHY, wife of Milo D. Moland, in the 20th year of her age. Though Mrs. Moland's sickness was brief, and her death unexpected, yet she was eminently prepared for the change by a triumphant faith in Christ.
T. R. W.

At the Aahneman Hospital, New York City, July 8, 1883, of paralysis of the heart, ORPHA DUDLEY. She was a member of a Methodist Church in her home in Pennsylvania, but became a Sabbath keeper in Plainfield, N. J., where she was employed as nurse. In the Spring of 1881, she came to Ashaway to live, and on the last Sabbath in April was baptized, and united with the First Hopkinton Church. In June of the same year she went to New York City as a nurse, and joined the First Sabbatarian Church of New York last Winter. T.

At Butler Hospital, in Providence, R. I., July 2, 1883, Mrs. LUCY MAXSON, of Hopkinton, aged 75 years. She was a member of the First Hopkinton Church and a faithful Christian woman. T.

In the town of Stonington, Conn., July 4, 1883, of heart disease, Mrs. ELIZABETH A. MURPHY, widow of Dr. Francis Murphy, aged 72 years, 9 months, and 4 days. She was as well as usual at 9 o'clock in the evening, and died about 10 o'clock. She had been a member in good standing of the First Hopkinton Church fifty-two years. T.

In Farina, Ill., July 4, 1883, SILAS W. DAVIS. The deceased was born in Berlin, Rensselaer Co., N. Y., Feb. 13, 1813, and died as above, aged 70 years and 5 months, nearly. He had been sorely afflicted for some years with his very unpleasant malady. He lay several days entirely unconscious of all his surroundings. He was married in Berlin to Miss H. E. Carpenter. He removed from there to Walworth, Wis., in 1856, and from there to Farina in 1864. He was a pioneer settler in this section, and has remained here since. He was baptized, and joined the Berlin Church, and never removed his membership. Though he never was very active in religious meetings, yet he always entertained a hope of acceptance with God. W. H. E.

CARD OF THANKS.—We desire to extend our sincere gratitude to our friends in Alfred for their kind attention and assistance during the sickness, death, and burial of our husband and son, Fred H. Chase.
MRS. F. H. CHASE,
MR. AND MRS. T. R. CHASE.

FRINK'S REFLECTORS.—The time has long gone by when halls and public buildings had to be insufficiently lighted with a few scattered gas-burners or oil lamps; and the powerful reflectors that now throw their light upon audiences that are gathered in our large buildings tell luminously of the progress of the age, and the inventive genius of Mr. I. P. Frink, by whom they are chiefly made. The forms of this reflector are so familiar that it is not necessary to describe them, as there is hardly a hall or church in the country of any pretentions where they may not be found, and we presume it is safe to say there is not one where they have not answered perfectly all that is claimed for them. The heat of the lamps or gas draws up the foul air, which passes through an opening in the reflector, thus keeping the atmosphere free from noxious odors and substances; whilst the reflection obtained from it is superior to any other form of lamp or burner in use. It is stated by those who use it that the economy of the arrangement is remarkable. Mr. Frink is also the patentee of the daylight reflectors which are needed to throw light into dark offices and counting rooms without the use of gas or other artificial light which in cities where economy of space is an object are too frequent. In such this invention is found to be invaluable.

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