

# The Sabbath Recorder.

TERMS—\$2 A YEAR, IN ADVANCE.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

WHOLE NO. 2007.

VOL. XXXIX.—NO. 30.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 26, 1883.

## The Sabbath Recorder.

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

### MORNING GLORY.

Earth's awake, 'neath the laughing skies,  
After the dewy and dreamy night,—  
Hot of roses and Babel of birds,  
All the world in a whirl of delight.

Roses smile in their white content,  
Roses blush in their crimson bliss,  
As the vagrant breezes wooing them  
Ruffle their petals with careless kiss.

Yellow butterflies flutter and float,  
Jeweled humming-birds glitter and glow,  
And scolding the ways of such idle things  
Bees flit busily to and fro.

The mocking-bird swells his anxious throat,  
Trying to be ten birds in one,  
And the swallow twitters, and dives, and darts  
Into the azure to find the sun.

But robin red-breast builds his house  
Singing a song of the joy to come,  
And the oriole trims his golden vest,  
Glad to be back in his last year's home.

Lilies that sway on their slender stalks,  
Morning-glories that nod to the breeze,  
Bloom of blossoms and joy of birds—  
What in the world is better than these?  
—Louise Chandler Moulton.

### SERMON

Delivered before the North Western Association, at Pardee, Kan., June, 1883, and requested for publication in the SABBATH RECORDER by the Association.

BY REV. N. WARDNER, D. D.

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."—Psa. 8: 5, 6.

The declaration of this text is opposed to the development theory advocated by many, viz., that man originated from an oyster, coming up through tadpoles and monkeys to his present dignity as monarch of earth. It rather shows that he has descended from a higher physical and moral standard to his present dwarfed, weak, and demoralized condition. We are told that God "made man upright, but they have sought out many inventions." Eccl. 7: 24. The text refers to man as he was created and as he will be when restored through redemption and sanctification. Nothing higher could be affirmed, even of an angel, than that he was made in the image of God; hence man's inferiority to angels must have reference to his position and stage of development. The earth and its fullness was made for man and given to him to rule over. Such magnificent provision for him signifies his natural greatness, and the value God set upon him; and the atonement expresses the same, though far more significantly. But the skeptic says, such a view of man is not scientific; it does not harmonize with the theory of evolution. According to that theory, as many explain it, the world made itself, or grew as it happened—the misfits failing, and the fittest surviving, and thus all things developed from primordial substance up to the present state of perfection, beauty, and order. According to this, there could be no distinct purpose in nature, which would imply a Creator, executing a plan decided upon before the process began.

Now if we find that the teaching and prophecies of Scripture correspond with the facts of the world's history, and that those prophecies were uttered at a time when existing facts showed not the least evidence that they would ever be fulfilled, but strong and numerous apparent evidences that they would not be, and yet they all came to pass, then the history of the world proves the divinity of Scripture prophecy, and divine foresight and purpose in all the events of this world.

Now look at Egypt, Assyria, Babylon, Persia, Greece, and Rome. All were warned by the prophets while in their glory of their downfall, and the causes thereof, and, in some instances, before they came to be such predictions as described. Most of these predictions have now become history, fully verifying their accuracy. When Egypt was in the height of her glory, God said to her, under the appellation of Pharaoh, "I have raised thee up that I might show in thee my power, and that my name may be declared throughout all the earth." This was said not merely with reference to the man who occupied the throne at that time, but the nation which he represented. Pharaoh did not mean any particular man, but a sovereign, and often stood for the nation. Egypt was settled by the immediate descendants of Noah. It was

the first, and for hundreds of years, the greatest civilized nation this side of the flood, and hence was the best exponent of the scientific knowledge and civilization of the antediluvians. Four thousand years ago, Egypt was the granary of the world, and had wise men to teach the arts and sciences, in well-constructed palaces and temples. At that time they were skilled in working in copper, iron, tin, gold, and silver. On their monuments are pictures of glass-blowers, making glass, more than 2,000 years before the English knew how to make it. They buried their dead princesses in linen, so fine that in a specimen now in the British Museum "there are 270 pairs of threads in a square inch, and 170 threads of wool." To Egypt the world is indebted for the alphabet. It has been found that the masons who worked on the great pyramid marked their work with alphabetical characters. Contrary to the general opinion, it appears that hieroglyphical writing was a later invention. They also used the decimal system of enumeration. In the days of Abraham, Egypt was the world's university, where Cadmus went to learn his A B Cs; Herodotus, to learn history; and Euclid to learn geometry. The twelve books of Euclid are the standard text books on geometry in our colleges today. They made paper of the papyrus which grew on the banks of the Nile, on which they wrote poetry, prose, history, biology, philosophy, law, and theology; which shows how Moses came by his skill in authorship, he being "learned in all the wisdom of Egypt." This expression doubtless means much more than we have been in the habit of supposing. Their masons knew how to construct the arch centuries before it was understood by the Greeks, as is proved by its being found in very ancient structures. Painting had also reached a well defined culture and great brilliancy of color as long ago as when the pyramids were built. They covered their walls and monuments with sculptures and images to an extent unparalleled among the nations of the world. After enduring the ravages of seven sets of conquerors, and the robberies of countless modern plunderers, and supplying the museums, squares, and parks of the Old and New Worlds with monuments, images, obelisks, &c., Egypt still has left more sculptures than all the world besides. By the monuments of her ancient greatness and the depth of her present degradations she continues to testify for God against the Atheistic theory of the origin of mankind from apes and savages. If such a theory were true, the earliest nations would be but little above brutes, and from that point would have advanced upward into civilization. If such were the law of nature, the process would still be going on, and we should see oysters turning into tadpoles, tadpoles turning into monkeys, and monkeys into men, in all the stages of development, just as we see tadpoles turning into toads, and grubs into butterflies. The advocates of this theory are in the habit of manufacturing facts to suit it, representing that the earlier nations used only stone implements, and then bronze, and then iron, and so on, forgetting that the Indians are making just such tools to-day. It is not by the relics of a few scattered tribes that we can learn the state of the ancient nations of the world. To know the state of ancient nations, we must read the records of those nations, marking the monuments of successive ages, and see if they look like the productions of apes and baboons at any stage. Compare the pyramids of ancient Egypt with the mud-walled cabins of modern Egypt, and see which way that nation has been developing for the last 4,000 years.

The Astronomer Royal of Scotland, Piazzi Smyth, has demonstrated that the builders of the great pyramid, besides its use as a sepulchre, designed it also as a monument to the latest ages of the achievements they had imported across the deluge from the antediluvians. Shem, the son of Noah, was living when that pyramid was built. According to hieroglyphic inscriptions, traditions, and some historic records, it was built three or four hundred years before Abraham's time. Abraham was 150 years old when Shem died, and Shem lived after the flood 502 years; therefore that pyramid must have been built within one or two hundred years after the flood, or three or four hundred years before Shem died. Besides, there is an astronom-

ical fact revealed in its structure which determines definitely the time of its erection. It is a wonderful scientific curiosity, showing extensive and very exact knowledge of philosophy, astronomy and mathematics to have been possessed by its builders. Mr. Smyth says, "It contains a measure, not only recording the week of seven days, and the sabbatic week, but giving a method of chronology capable of fixing the date of the pyramid to exceeding exactness; showing it to have been erected so many centuries before Moses; and that that circumstance, taken in connection with the Sabbath record just mentioned, appears to overthrow, forever, the writings of all those of the fathers who, from the time of Irenaeus and Justin Martyr down to some men still living, have endeavored to establish the belief that the Sabbath was never heard of in the world till Moses taught it to the Israelites at Mount Sinai."

Recent excavations in ancient Babylon also reveal the fact that a week of seven days was observed by the Chaldeans at the same time, and that they named the days of the week as we now name them, and that they observed the seventh day of the week as a day of rest. (Chambers' Cyclopedia, Vol. 2, p. 222.)

Prof. Smyth says that in this pyramid science and revelation are linked together. It is the highest and best-built structure ever erected. The builders knew the polar diameter of the earth, its specific gravity, distance from the sun, precession of the equinoxes, and many other truths of astronomy. They embodied in it the indestructible standard of measurements, both linear and liquid. An iron stone-measure rule, used by the builders, has been found where it had dropped in between two of the stones, and is now in the British Museum—scattering to the winds the theory of the successive stone, bronze, and iron ages. The builder's marks made upon its massive stones are in alphabetic letters.

The contemptible attempts at public building in modern Egypt, shows that Egypt has become the basest of nations and miserably degraded since the pyramids were built. As a scientific monument, that pyramid far transcends anything constructed since. It possesses a religious character as different from other monuments in Egypt as the monuments of a Christian cemetery differ from those of a Chinese cemetery. All the later tombs and temples in Egypt are covered with paintings and sculptures and images of gods, dog-headed, hawk-headed, and ibis-headed. But this pyramid has no trace of idolatry about it. It proves the theory false which teaches that man began as a fetish worshiper, and then advanced to polytheism, and then to monotheism; but that the process was the reverse. It proves that Egypt was a civilized nation at its earliest historic period. From that state it has been degenerating into barbarism. Her early history is printed on the walls of her monuments, engraved on the rocks, and manuscripts written on papyrus, on all subjects, literary, religious, political, and scientific.

Dr. Patterson says, "We read the life of an ancient Egyptian painted on his tomb, and illustrated, and know more of him than we can of the characters in Harper's Weekly or the Illustrated London News, how he dressed, on what sort of chair he sat, the table spread for his dinner, with trussed geese and loaves of bread; the slaves pouring wine from jars into cups, and the fruit which formed part of the meal. The lord of the estate stands with his scribe, and his sheep, cows, oxen, and geese are driven up to the annual count to be counted, and the number of each is written on his tomb. The Pharaoh goes out to war, and you see his chariots and horses and bow and sword and spear, followed by a long line of chariots and cavalry. The conquest of a city is attempted, and you see the soldiers, with pick-axes, undermining the brick walls, the besieged shooting down upon them—the soldiers of the great king entering and burning the city, the captives tied and marched off, being first counted, and the king of the conquered city lying on his back, while the Pharaoh digs out his eyes with his spear."

Again, the 4,000 years which have elapsed have not produced the slightest change in men, plants, or animals. The negro there pictured is exactly like negroes now. The

Hebrew brick-makers pictured on the monuments of Bene Hassan are instantly recognized as Jews. Those monuments thus demonstrate that during the last 4,000 years there has been no change of species, nor the slightest variation in any of the common plants, birds, or animals of Egypt. The carrier-pigeon used by Sesostris to carry the news of his coronation to the cities of Egypt did not vary a feather nor a tint of color from the carrier-pigeon used in Cairo to-day. They thus bear witness against the theory of evolution as utterly contrary to the facts of their experience. The mummies of animals have been compared by Cuvier, the prince of geologists, with existing animals of the same species, and he declares that there is not the slightest variation. He examined the mummies of cats, ibises, birds of prey, dogs, crocodiles, and the head of a bull, and he says, "there is not the smallest difference to be perceived between them and those we now see, any more than between the human mummies and the skulls of men of the present day. Here is an unanswerable refutation of the notion of the transmutation of species by slow changes during long periods. The only series of facts which we have, extending over 4,000 years, shows that no such changes have taken place in men or animals." These monuments, then, are valid witnesses to the truth of the Bible account of the original creation of man in the dignity of a civilized being. The notion of his ascent from tadpoles and apes is a fiction contradicted by all the facts of history.

Four thousand years ago, Egypt had a large trade on the Red Sea, and protected it by ships of war, which shows the advancement of other nations as well. Sesostris had a fleet of 400 ships of war. Later, we read of a war ship 420 feet long, 57 feet wide, and deep in proportion.

Egypt furnished the first founder of a Republican government. To him the United States owe their model of a Republican government. He instituted the twelve united states of Israel in the desert, and established universal suffrage, popular election of all its officers, the army of the nation, and the division of the land in fee-simple to all the people, and the devotion of one-twelfth of the people to national education. All Christian nations base their legislation and their common law upon the moral precepts taught by this same native of Egypt, notwithstanding the many glaring mistakes which some modern Solomons ascribe to him.

But the glory of Egypt has departed. Foreigners now sit on Pharaoh's throne; the once-great cities of Thebes, Memphis, and Heliopolis are now desolate and covered with the sands of the desert. Her commerce is in the hands of strangers, being unable to hold even half of the Suez Canal, which runs through their land. Her people are oppressed beyond any other people on earth. All this the prophets of Israel foretold, while Egypt was yet in her full glory and strength; and the calamities they predicted concerning Egypt have come to pass. God said, through Ezekiel, concerning her, "It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations, for I will diminish them that they shall no more rule over the nations. And I will make her rivers dry, and sell the land into the hand of the wicked, and I will make the land waste and all that is therein, by the hand of strangers; I, the Lord have spoken it; I will also destroy their idols, and I will cause their images to cease out of Noph, and there shall be no more a prince of the land of Egypt." (chaps. 29, 30.) To all human appearance, it was then the most unlikely thing imaginable that Egypt should ever become the lowest of kingdoms, and much less that it should always remain so because of the unparalleled fertility of her soil and consequent ability to sustain a large population, and consequent ability, also, to recover freedom, if temporarily lost. It was far less probable that strangers should always rule and waste Egypt than any other nation upon earth, not only for the reasons stated, but also because of its situation, having the Mediterranean on one side, the Red Sea on another, and an impassable desert on another; together with the total inundation of the whole country during a part of each year, which would enable even a weak people to defend themselves against great odds; and much more a strong nation. But God said her exaltation was ended, and her future

recovery prohibited. She has often made the attempt at recovery, and failed. She has been kept the basest of kingdoms; servile, stupid, treacherous, cruel, and base in character. There is scarcely a nation on earth that has not governed itself during some part of the last 2,400 years, except Egypt. Since that prediction of Ezekiel began to be fulfilled, there has never been a prince of the land of Egypt upon her throne. Their rulers have been sent to them from other countries, who have sent even their slaves to be their governors.

Now, when we consider that only one nation out of all that have existed did the prophets predict such things, and that Egypt is the only one of them all concerning which they have proved true; and when we consider, also, that specific predictions were made by them concerning many other nations and cities, which proved as exceptionally true in each case, and not in regard to any other nation, what conclusion can we reasonably come to than that those prophets uttered what the God of the universe communicated to them to declare, as they claim that he did?

In these cases we have remarkable proofs that God, in a certain sense, rules and overrules all the counsels, wars and conquests of nations, and turns them all to account. Their arts and sciences, industry and prosperity, ascent to empire and descent to poverty and ruin, are according to his moral law, and by his almighty power. Hence to every ruling earthly power he says, as he did to Pharaoh, "Even for this same cause have I raised thee up, to show in thee my power and that my name may be declared throughout all the earth." Let us also remember that God is in Christ reconciling the world unto himself. That he is the little stone which Daniel saw taken out of the mountain without hands, which shall fill the whole earth; and he shall reign in righteousness. May we all have grace to accept him as our King and Saviour.

Most of the substance of this discourse may be found in "Egypt in History and Prophecy," by Robert Patterson.

### BOOKS AND MAGAZINES.

WINTER IN INDIA, by the Rt. Hon. W. E. Baxter, M. P. This is the last, and the best, of a number of charming books of travel by the Hon. Mr. Baxter, who has taken many journeys in Europe, Asia, Africa, and America. By the aid of this book we can accompany him through his Winter tour in India. Mr. Baxter tells his story in such a pure, simple style that readers of all ages will alike enjoy it. His position as an English statesman is a guarantee of the reliability of its every statement. Published in Funk & Wagnall's Standard Library. Price 15 cents.

CROP REPORT of the Kansas State Board of Agriculture, for the month ending June 30, 1883. Topeka, Kan.

THE North American Review for August continues its method of discussing certain practical vital subjects by two or more writers on the same subject. In this number, Moral Instruction in Public Schools is discussed by Rev. Drs. R. H. Newton and F. L. Patton; and the old but ever interesting subject of Science and Prayer is handled by President Galusha Anderson and T. B. Wakeman. Five other subjects, all interesting and popularly handled, combine with those mentioned to make up an interesting number. 30 Lafayette Place, New York.

THE August numbers of the Century and St. Nicholas this season are fully up to the standard of excellence attained in former years. Abounding in short stories, bits of poetry, articles particularly adapted to the time of vacation and out-door sports, as well as articles discussing live practical subjects, they are just the magazines one would wish to take to the seaside or the mountains for a few days or weeks. They will afford pleasure and instruction.

THERE is a prevailing and strong dislike among educated and thoughtful people to sensational preaching. We probably on various grounds share in that feeling. But we must be sure that our dislike be discriminating and intelligent. We do not, for example, object to the preaching that produces a sensation. I am sure for my part I wish I could produce a sensation of alarm and terror in the careless, of responsibility in the believing, of joy and irrepressible gladness in the saintly. Whitfield surely produced a sensation. So did Nettleton, and Edwards, and Tennant. So did Erskine, and Henderson, and Knox. So did Luther. So in earlier times did Paul and Peter, when whole cities were moved, and thousands owned the irresistible power with which they spoke.—Dr. John Hall.

The total value of the property in New York State is about \$8,740,000,000, of which a little more than one-half is real estate.

New Market, N. J.  
DUNHAM,  
MANUFACTURER OF CLOTHING.  
Store to Let. Best in the place.

Danellen, N. J.  
N'S HOUSE-HEATING STEAM GENERATOR.  
Best and best. Satisfaction guaranteed.  
Circular to N. J. STEAM HEATING CO.

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

Westerly, R. I.  
LAWSON, TAILOR.  
CLOTHES, CLOAKINGS, AND TRIMMINGS.  
Samples sent by mail.

HARBOUR & CO.  
DRUGGISTS AND PHARMACISTS.  
No. 1, Bridge Block.

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

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

BENISON & CO., JEWELERS.  
RELIABLE GOODS AT FAIR PRICES.  
Repairing Solicited. Please try us.

SEVENTH-DAY BAPTIST MISSION-  
ARY SOCIETY.  
GREENMAN, President, Mystic Bridge, Ct.  
TREASURER, Westerly, R. I.  
CLERK, Recording Secretary, Ashaway, R. I.  
Corresponding Secretary, Ashaway, R. I.

Ashaway, R. I.  
MISSIONARY REPORTER,  
HAIN, Editor and Publishing Agent.  
Single copies, 50 cents; in clubs, 40 cents.  
TEMPORARY REPORTER, Ashaway, R. I.  
envelopes for missionary collections for

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

Hopkinton, R. I.  
SPICER, CARRIAGE MANUFACTURER.  
First Class Work. Low Prices.  
Hopkinton, R. I.

New Milton, W. Va.  
F. RANDOLPH, Dealer in General  
Store Merchandise and Produce.  
to L. F. RANDOLPH & BRO.

Chicago, Ill.  
Y & CO.,  
RENTAL TAILORS.  
205 West Madison St.

ROGERS, M. D.,  
PHYSICIAN AND PHARMACIST.  
Prairie av. Store, 2406 Cottage Grove av.

TRELL & CO. CYLINDER PRINTING  
PRESS, for Hand and Steam Power.  
Westerly, R. I. 112 Monroe St.

Big Foot Prairie, Ill.  
DON HERITAGE,  
OWNER OF PURE BRED POULTRY.  
and Eggs for sale. Write for card.

Walworth, Wis.  
ALTERS,  
BEST HAY ELEVATORS AND CARRIERS.  
Agents wanted.

Milton, Wis.  
WARDNER WILLIAMS, MUSICAL  
INSTRUMENTS, MILTON COLLEGE. Piano, Voice,  
&c. Send for circular.

CLARKE, DEALER IN BOOKS,  
Jewelry, Musical Instruments,  
and HOLIDAY GOODS. Milton, Wis.

BROS., MANUFACTURERS OF  
and POWER PRESSES and SHEARS,  
and AXEL-SETTERS. Circulars.

CLARKE,  
REGISTERED PHARMACIST,  
Milton, Wis.

Milton Junction, Wis.  
GERS,  
Public, Conveyancer, and Town Clerk.  
residence, Milton Junction, Wis.

Minnesota.  
RES. PHOTOGRAPHIC ARTIST.  
WORKING IN INDIAN INK, OIL, CRAYON, &c.  
Dodge Centre, Minn.

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

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

TERMS OF SUBSCRIPTION.  
Advance.....\$2 00  
Foreign countries will be charged 50 cents  
in excess of postage.  
Orders not delayed beyond six months, 50  
cents will be charged.  
Subscriptions continued until arrears are paid,  
unless the contrary be stated.  
SPECIAL DEPARTMENT.  
Advertisements will be inserted for 50  
cents the first insertion, and 25 cents an  
insertion thereafter. Special con-  
sideration given to parties advertising extensively, or  
for long periods.  
Advertisements inserted at legal rates.  
Orders may have their advertisements  
inserted without extra charge.  
Orders of objectionable character will  
not be accepted.

JOB PRINTING.  
Furnished with a supply of jobbing  
and will be added as the business may  
require, and work in that line can be executed  
with dispatch.

ADDRESS.  
Send whether on business or for  
pleasure, to "THE SABBATH RECORDER," Alfred Centre, Allegany coun-

Missions.

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

THE MESSAGE OF JOY.

BY MRS. M. A. DEAN.

Good news! Ah! how it flies with winged speed, From mouth to mouth, from heart to heart, indeed!

Oh! thus the gospel came to Bethlehem, To Rome, and Corinth, and Jerusalem,

And epochs long and dark, the news sublime Has come, as fresh as when the shepherds old

Oh! never can we fathom all the height And depth and largeness of this love, the light

What do we then? Shall we withhold our hand, And idly in his busy vineyard stand?

Oh! let us send the gospel hurrying on, To all the Christian lands beneath the sun,

Which shall be to all people! While we try To send the good news, aye the gospel pure,

As on the distant towers, our watchmen true, In heaven tongues, proclaim the tidings new,

THE LANGUAGE OF MISSIONS.

It has long been thought the wise policy in doing missionary work among foreigners in our own country, to carry the truth to them in the English language.

But that the English is ever to become a universal language, and so the medium for carrying the gospel to all nations, will not be so readily believed.

increase of the sale of English books in India during the last ten years is a suggestive fact. May we not hope that not very many ten years hence we may see our dear old English Bible extensively circulated and read in every nation on the globe.

THE GOSPEL HARVEST. BY MRS. MARTHA ERNST.

Who waits with more hopeful anxiety for results than the faithful husbandman who has invested his honestly acquired property in tillable lands, and with proper care prepared the soil and sowed his seed.

SELF-SUPPORTING. In all missionary work among feeble churches and small mission stations, the aim of the Board in charge should be ultimate self-support.

MISSION CONCERT AT FARINA. Our concert was held, according to previous arrangement, on Sabbath evening, June 30, 1883.

THE DRUNKARD'S WILL. I leave society a ruined character, wretched example, and a memory that will soon rot.

MAINE AND TOBACCO. It having been alleged that the prohibition of the liquor traffic in Maine has led to a largely increased consumption of tobacco, opium, etc., in that State, ex-Gov. Dingley, in a late address, called attention to the very significant fact that the revenue reports show that while the expenditure for tobacco averages one dollar per capita in the entire United States, it averages but seventeen cents per capita in the State of Maine.

BREVITIES. Five members of the Gladstone Ministry are total abstainers. During the past year not an ounce of strong drink was ordered by the medical officer of the Marylebone Workhouse, and no liquors whatever were used.

good for us. If the Lord will teach us how to use it wisely, and we would be willing to practice the teaching, we will be truly blessed.

THE GOSPEL HARVEST. BY MRS. MARTHA ERNST.

Who waits with more hopeful anxiety for results than the faithful husbandman who has invested his honestly acquired property in tillable lands, and with proper care prepared the soil and sowed his seed.

Now, in order that we may make this subject profitable, we must make it practical, and consider well whether, as Seventh-day Baptists, we are making good use of all the agencies that God has given us for the diffusion of this precious good news.

THE DRUNKARD'S WILL. I leave society a ruined character, wretched example, and a memory that will soon rot.

MAINE AND TOBACCO. It having been alleged that the prohibition of the liquor traffic in Maine has led to a largely increased consumption of tobacco, opium, etc., in that State, ex-Gov. Dingley, in a late address, called attention to the very significant fact that the revenue reports show that while the expenditure for tobacco averages one dollar per capita in the entire United States, it averages but seventeen cents per capita in the State of Maine.

BREVITIES. Five members of the Gladstone Ministry are total abstainers. During the past year not an ounce of strong drink was ordered by the medical officer of the Marylebone Workhouse, and no liquors whatever were used.

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

TOUCH NOT. Grief banished by wine will come again, And come with a deeper shade, Leaving perchance, on the soul a stain,

WHO IS TO BLAME? Not long ago, in the city of Utica, N. Y., another man was killed in a low dram-shop kept by a woman—one McCrone, made drunk in this "groggery," and then killed by two of the "Utica roughs," who made this "dive" their headquarters.

THE DRUNKARD'S WILL. I leave society a ruined character, wretched example, and a memory that will soon rot.

MAINE AND TOBACCO. It having been alleged that the prohibition of the liquor traffic in Maine has led to a largely increased consumption of tobacco, opium, etc., in that State, ex-Gov. Dingley, in a late address, called attention to the very significant fact that the revenue reports show that while the expenditure for tobacco averages one dollar per capita in the entire United States, it averages but seventeen cents per capita in the State of Maine.

BREVITIES. Five members of the Gladstone Ministry are total abstainers. During the past year not an ounce of strong drink was ordered by the medical officer of the Marylebone Workhouse, and no liquors whatever were used.

THE GROWTH OF PROHIBITION.—It is said that without counting a vote in Kansas or Iowa, there were cast for Prohibition about 92,000 votes last Fall, in fourteen States.

ALBION ACADEMY.—It may be to the readers of the SABBATH RECORDER know that we have secured corps of teachers, and expect Albion Academy on the 4th next.

THE READERS OF THE RECORDER.—It is particularly interested in the following which we clip from the Independent.

BUSINESS DEPARTMENT. A Business Department is to be established at Alfred University, beginning term of the next school year, 1883.

TRANSLATE IT. It is said that poets are better than philosophers. Certain it is that some natural words, which go straight to the heart, are expressed with no uncertain style.

COMPLIMENTARY. We clip the following from the State Board of Health issued: "Among the many gratifying features of the growing interest in sanitation, we have great pleasure in calling attention to the work done by the State Superintendent of Schools, C. Whitford.

THE GROWTH OF PROHIBITION.—It is said that without counting a vote in Kansas or Iowa, there were cast for Prohibition about 92,000 votes last Fall, in fourteen States.

THE DRUNKARD'S WILL. I leave society a ruined character, wretched example, and a memory that will soon rot.

**Education.**

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

**ALBION ACADEMY.**—It may be of interest to the readers of the SABBATH RECORDER to know that we have secured a competent corps of teachers, and expect to reopen Albion Academy on the 4th of September next. We have put a new roof on the Chapel and Ladies' Hall, and have money pledged to put the buildings in repair, and the work will be carried forward as rapidly as possible. S. H. B.

The readers of the RECORDER will be particularly interested in the following item, which we clip from the *Independent*, and many will wish Prof. Tomlinson abundant success in his new and responsible position:

"Principal E. T. Tomlinson, of the Auburn (N. Y.) High School, was appointed Head Master of the Rutgers Grammar School, of New Brunswick, N. J. The school is to be reorganized and rendered more thoroughly efficient as a preparatory classical school."

**BUSINESS DEPARTMENT.**

A Business Department is to be opened in Alfred University, beginning with the Fall term of the next school year, August 29, 1883. The full course will embrace Penmanship, Book-keeping, Business Correspondence, Commercial Calculations, Commercial Law, and Practical Work. This is a new movement on the part of the Trustees and ought to be well patronized by the young men of our denomination who want such opportunities as the opening of this department will afford them. The department will be under the management of Prof. T. M. Davis, a graduate of the University, who has had special qualifications for this undertaking, and to whom, at Alfred Centre, N. Y., all communications on this subject should be addressed. Ask for circulars.

**TRANSLATE IT.**

It is said that poets are born, not made. Certain it is that some naturally speak or write in the flowers and figures of rhetoric, while others employ the plain Anglo Saxon words, which go straight to the thought to be expressed with no uncertain aim. Which style should be employed depends altogether on the object for which one speaks or writes. If it be simply to please, let it be flowery; if it be to instruct, convince, or persuade, let it be plain, direct, honest English. It need not be stupid because it is not sensational. Who has not heard an otherwise good sermon made powerless to convict because the preacher had loaded it down with figures of speech, and covered it up with rhetorical flourishes? We once listened to a very eloquent sermon, and people said, "How fine!" A little Miss was asked how she liked it, and very honestly replied, "It was too rosy posy for me." We can not help saying to the preachers, Give us the plain, unvarnished truth, the stronger the better. The following little story illustrates the point:

Said one minister to another, "If you were to translate your sermons into English, they would do some good." "They are in English," said the other; "what do you mean?" "I will show you," said he. "Read me the first paragraph." It was done, and the sesquipedalian verbiage was reduced to Anglo Saxon, with only one or two derivatives, or words of more than two syllables. When the whole was thus translated, it was found that the sermon, which before required forty-five minutes, could now be delivered with ease in thirty, and be understood. Not an idea was omitted, and all was better than before, so expressed as to convince and persuade.

**COMPLIMENTARY.**

We clip the following from the Report of the State Board of Health for 1882, just issued:

"Among the many gratifying evidences of the growing interest in matters pertaining to sanitation, we have great pleasure in calling attention to the work done by the late incumbent of the State Superintendency, Hon. W. C. Whitford. This gentleman in his last report has embodied a series of plans for school-houses of different grades, in which careful attention has been given to matters of proper lighting, heating, and ventilation. While it can not be said that these plans reach the highest ideal of the sanitarian, they are still so far in advance of the plans used in too many buildings all over the State, that we heartily commend them to school authorities throughout Wisconsin, especially those who contemplate either the erection of new buildings or the remodeling of old ones, for which latter proceeding many useful suggestions may be drawn from the plans in question. It is an ungracious

task to criticize such a work, but it should be said that in some of the larger buildings, as drawn, the architects have not allowed sufficient floor space, and have tolerated the vicious systems of attaching seats to the desks behind them, and of double desks, two features originally introduced directly in the interests of overcrowding. For these errors, which may readily be avoided in the furnishing of any school-room, the draughtsmen only are responsible. Mr. Whitford has left as a monument of his official term a report which has thus far never been surpassed in its practical value."

**PRESSURE IN SCHOOL.**

The school committee of Providence has established a new regulation, providing that the teachers of the primary, intermediate, and grammar schools should remain after the afternoon session an additional hour to assist pupils who may find it necessary to remain in order to keep up with their classes. This regulation established as a feature of the school system a practice which is now of more or less exceptional and irregular application, and is looked upon usually as a penalty for dullness or negligence. There are plausible arguments which might be urged for the incorporation of this feature in the public schools of other cities; but there are also good reason for sharply questioning the propriety of such a course. The change may be advocated as a benefit to the duller scholars who, by the aid of this help, may be kept from falling behind their classes. But it actually supplies one more stimulus to a system which is already abundantly furnished with incitements to study. The retarding of a class by the necessity of keeping its progress within possible pace of its duller members, is often regarded by teachers as a grievance; but if the advancement of the brighter and more ambitious pupils were not retarded to some extent in this way, there is no guessing what havoc might be wrought among the finer intellectual organisms by the unrestrained pressure of eager competition. To remove this check by providing means for goading the duller scholars up to a fuller measure of work, is a plan of doubtful expediency for the interests of either element in the class. It releases the brighter ones from what ought perhaps to be regarded as a beneficent impediment and it imposes upon the duller ones an extra burden at the close of the day, when the faculties are least alert and responsive, and when all a child's instincts revolt against further confinement in the school-room. It is hard often for teachers to dissociate dullness from negligence, and to remember that a child who progresses more slowly than another may be quite as much fatigued and unfit for extra after-session application.—*Boston Journal.*

**CLIPPINGS.**

Tufts College had its Commencement on June 20th. It has received \$175,000 in gifts during the year.

A petition was presented recently to the Board of Education of New York City, by 160 prominent ladies, asking that sewing be made compulsory in the primary departments of the public schools for girls below ten or twelve years.

The authorities of the Argentine Republic are making commendable efforts to elevate the standard of education in that country. The Government has just secured the services of eight young women recently graduated from the Normal School at Winona, Minn., to take charge of normal schools in the Republic.

The late Frances Ridley Havergal, author of many tender and favorite hymns, was a woman of astonishing versatility. She was an exquisite needle-woman, a brilliant piano player, a good composer and a vocalist, and familiar with the Hebrew, Greek, French, German, and Italian languages; and all her talents were consecrated to the service of God.

Dr. McCosh, of the College of New Jersey (Princeton), was not allowed to retire from the presidency of the college, but Rev. Dr. J. O. Murry has been appointed Dean of the Faculty, and Dr. M. takes the reins of government into his hands, and Dr. McCosh confines his attention to instruction. Schools of art and philosophy are to be formed, and over \$200,000 have been promised for this purpose. June 20th, degrees were conferred upon 112 members of the graduating class.

Dr. Mark Hopkins, ex-President of Williams College, Mass., says: "In my view, the continuance of our constitutions depends on the purity, the sacredness, and the well-ordering of families. Have what public schools you will, enlighten the people as you may, and without the family as formative, and as offering in its spirit the only model of a right government, the permanence of free institutions in any such form as to make them a blessing is impossible."

It is often alleged that the usual college training does not fit young men for the activities of modern life. This objection has, in a measure, been met by the University of Pennsylvania, which has rearranged its courses of collegiate study, and incorporated a new departure. At the end of the Sophomore year, the student may continue in the regular academic course, may study for a diploma in science, or a special line of mechanical or civil engineering, or in the school of finance may fit himself for the business of life. This attempt to enlarge the lines of education in one institution will be watched with much interest.

**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 SABBATH.**

BY ANNIE L. HOLBERTON.

The sun sinks in the west,  
The day is softly closing;  
The quiet Sabbath rest  
Invites a world's repose.

The sacred day is here,  
That God's own Word made holy;  
Pause, mortal, and revere  
His Sabbath, ours, the only.

Dost desecrate and slight  
God's day of rest and blessing,  
No other one can right  
That wrong to your redressing.

The Pagan monarch's way  
Defied the voice from Heaven  
That blessed this holy day,  
The seventh of the seven,

The Sabbath Christ observed,  
His Father's law revering,  
Unkept and unrespected,  
With boldness and unfearing.

Still stands a sacred time,  
Which man can alter never;  
A monument sublime  
No human power shall sever.

The Sabbath of the Lord  
The time his work was ended,  
The mandate of His Word,  
Inseparably blended.

Among the sacred ten  
Commands that God hath given,  
How dare the lips of men  
Denounce that one as riven?

**ANSWERED.**

Notwithstanding his great age, 82 years, Eld. Alexander Campbell has recently written and had published, a very able tract of 28 pages on the Sabbath question. It is mainly designed to meet the positions taken by Rev. Mr. Rice, in a sermon preached at Wolcott, N. Y. Mr. Rice is a Presbyterian minister of fine ability and address, who, after Eld. Rogers had concluded his tent work at Wolcott and had left the place, preached upon the subject of the Sabbath, and had his sermon printed in pamphlet form and circulated among the people. Eld. Campbell has taken up his more important positions and very clearly and successfully answered them. This reply can not fail to reach the attention and impress the people of Wolcott, as Bro. Campbell is well known there, having, within a year or two, done effective work in assisting Mr. Rice in revival meetings in his own church. A. B. P.

**NEWS FROM THE FIELD.**

A brother from Ramapo, N. Y., writes of his conversion to the Sabbath about three years ago, by reading some tracts furnished him by some Adventist preachers, and by a faithful reading of the Bible on the subject. He then speaks of a Presbyterian minister who assures him that he has read the March number of the *Outlook* (Vol. 1, No. 12) with much interest. He also asks for sample copies of the *Outlook*, and offers his services in an effort to raise a club for it. The letter is in a most excellent spirit, and speaks hopefully of the work.

The following postal-card was written by one of the ministers referred to in it: "Will you please send to two young ministers (Baptist and Presbyterian) interested in the Sabbath question, and desiring to investigate it, files of the *Outlook* from the first issue, as per your offer? I have seen only occasional copies, handed me by others. I esteem it highly, and look for great good from it."

A brother in New Hampshire, to whom two copies of "Brown's Review of Gilfillan" were sent a short time ago, writes under date of July 3d, expressing thanks for the same, and says, "One of them I shall hand to some one else, keeping the other. I promise myself much pleasure and profit in its perusal."

The following letter speaks for itself: BREWERTON, Laurens Co., S. C., July 2, 1883. Dear Brethren,—I thank you for sending me the *Outlook*. At first I did not appreciate it. I threw several copies aside without reading them much. But I have been led by the last few copies to take a different view of the whole question in regard to the Sabbath. It is almost strange that the Church has let the Sabbath lie buried so long under the rubbish of the sinful digressions of a worldly-minded Church. Circulate the *Outlook*, and when fair-minded, intelligent, Christian people understand the subject, they will generally indorse your views.

There are two difficulties in the way of the truth of the subject: Many will say, "One day is as good as another, if we observe it properly;" and, "We like to go with the multitude," and at present the large majority of church members observe *Sunday* as Sabbath." We need reform. We should go back to the Bible, and get in harmony with God. S. C. CONFERENCE, M. E. Church South.

A SABBATH PRAYER.—O, Sun of Righteousness, arise, and by thy light divine dispense the papal fog which has so long obscured the light of truth. Restore thy long-neglected Sabbath-day which thou hast made for man. Let not the heathen Sunday longer reign to tread thy holy Sabbath in the dust, and trample on thy holy law divine. Fulfill the gracious promise of thy Word, and usher in that glorious happy time when all shall hail with songs of sacred joy the Sabbath's blest return, and with devoted zeal shall hasten to thy courts to pay the weekly homage of their praise. J. K. WALLER.

SPEAKING OF the defeat of the Religious Liberty Bill in the Pennsylvania House of Representatives, the *Record of Philadelphia*, says:

"In this age of reform, we beg leave to say to such legislators that the day is coming when they and all others like them will be soon forgotten; and their names, if remembered at all, will only be regarded as among people who, had they lived in what we call the 'Dark Ages,' would have consigned those who differed from them in religious matters to the prison or the stake. The defeat of Bill No. 90 is a disgrace to the State of Pennsylvania, to the Christian religion, and to the age in which we live."

**THE SOLAR ECLIPSE.**

On the 6th of May, there was a total eclipse of the sun. The center of the moon passed exactly over the center of the sun, and hid his bright face from observers on the small portion of the globe where the moon's dark shadow rested. But the moon's shadow is very narrow when it reaches the earth, not much more than a hundred miles in width, and only those on this line of totality, as it is called, can see the eclipse. The shadow, too, passes so quickly that a total eclipse can not last more than seven minutes, and may last but a few seconds.

Much to the disappointment of astronomers, the line of totality in the recent eclipse passed over a part of the South Pacific Ocean, a waste of water dotted by a few small islands. One of these, Caroline Island, was favorable as a point for observation.

Three parties of observers, sent by the American, English, and French Governments, made the long voyage to this island in order to behold the eclipse. They started about the 1st of March, and nothing was heard from them until the 12th of June, when the American party arrived at San Francisco, on their return voyage. During this time there was no means of communicating the result of their work.

But they were favored by wind and tide, have come back in excellent health and spirits, and are well satisfied with what they have accomplished.

The sky was almost cloudless at the time of the eclipse, and the slight haze in the atmosphere interfered little with the operations of the observers. The totality lasted five minutes and twenty-five seconds.

During that precious period, the most sublime spectacle that human eyes ever beheld was unfolded to the band of observers collected on this lone island of the ocean, including in its members some of the most famous astronomers in the world.

As the moon covered the sun's disc, the silvery corona shone forth with five distinct streamers. The chromosphere, the sun's outer envelope, was unusually quiescent, and the red flames rising from it were few and faint.

Every phase of the eclipse was photographed every specialty was sketched, and the spectroscope was made to wrest every possible secret from the imprisoned sun. The barometer rose, the humidity increased, and the temperature fell to that of night.

Search was made, but all in vain, for the mythical Vulcan, the planet supposed to dwell within the orbit of Mercury.

The official reports will soon give more extended details of the glorious scenes witnessed by the observers of the total eclipse of the 6th of May, 1883.

**A DEEPER DEATH.**

There is a deeper death to self after heart cleansing. Heart cleansing is the death of the "old Adam," the death of the carnal, sin-bent nature; but when the soul has been purified, and made like unto Jesus in its heart-life, this new creature must follow its Lord through the higher form of crucifixion. It may be difficult to explain this, and yet advanced believers are distinctly conscious of it. This higher death is not a death to sin, but it is a death to our own goodness. It is getting dead to our own experiences, getting dead to our way of doing good things. In the earliest stages of sanctification the soul has wonderful facilities for doing good, and has many plans for doing good. It luxuriates in doing good especially along its own chosen lines of work. But God seems to divest the soul of this facility for goodness, and draws it into a state where it loses its will so completely in himself, that it has no plans for doing good except the plans shown to it by the Spirit. It can work or wait, or see results, or not see results; so wait and reap, or see and have others reap; accomplish wonderful things, or lie hid away with equal gladness, because its joy is drawn immediately and only from Jesus, and does not depend on the facility or number of its activities. In such a state were the holy

prophets when they spake as they were moved by the Holy Ghost.—G. D. Watson, in *Christian Standard.*

PROBATION.—A question that is quite a favorite with a certain class of theologians at the present day is, "What will be done with the heathen, who have not had a fair chance in this life?" They think this can be answered only in one way, viz., "They will be granted a probation after death." But we do not believe that the question is a proper one to ask. It implies that God is so partial and unjust as to place some men on probation, and then not give them a probation. According to Paul, Rom. 2:13-16, there are none who have not a fair chance in this life. He says that the heathen who know not God are without excuse, because "the invisible things of him," i. e., "his eternal power and Godhead," are plainly manifest from the creation; that they may be learned from the things which he has made. And those who do not recognize their Creator, have become so because they "did not like to retain God in their knowledge," but chose to follow their own lewd desires. It is evident, then, that it would be a lowering of the dignity of God's government, a compromising with sin, if such persons were allowed a second probation. Neither is there any probability that they would profit by such leniency. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. If men harden their hearts in this probation, a second probation would make them still more obdurate.—*Signs of the Times.*

"I KNOW A THING OR TWO."—"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theaters. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but as soon as I turned my back on my home, temptation came upon me like a drove of hyenas, and hurried me into ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it.

SINGULAR FOR CHRIST'S SAKE.—If you follow Christ fully, you will be sure to be called by some ill name or other. For, first, they will say, "How singular you are!" "Mine heritage," says God, "is unto me as a speckled bird; the birds round about are against her." If you become a true Christian, you will soon be a marked man. They will say, "How odd he is!" "How singular she is!" They will think that we try to make ourselves remarkable, when, in fact, we are only conscientious, and are endeavoring to obey what we think to be the Word of God. Oftentimes that is the form of contempt; practical Christians are set down as intentionally eccentric and willfully odd.

Mothers have brought that charge against daughters who have been faithful to Christ, because they would not go into gayety or indulge in vain apparel, and many a man has said it to his fellow-men by way of accusation, "You must be different from anybody else." This difference, which God has made a necessity, men treat as a mere whim of their own. If we do not come out from among them and be separate, we can not expect to be housed beneath the wings of the Eternal; but if we do, we may reckon upon being regarded by those around us as strange, unfriendly creatures.—*purgeon.*

A SHEPHERD'S STORY.—I forget now who it was that once said to me: "Jean Baptiste, you are very poor." True. "If you fell ill, your wife and children would be destitute." True. And then I felt anxious and uneasy for the rest of the day. At even-song wiser thoughts came to me, and I said to myself: Jean Baptiste, for more than thirty years you have lived in the world you have never possessed anything, yet still you live on, and have been provided each day with nourishment, each night with repose. Of trouble, God has never sent you more than your share. Of help, the means have never failed you. To whom do you owe all this? To God. Jean Baptiste, be no longer ungrateful, and banish those anxious thoughts; for what could ever induce you to think that the hand from which you have already received so much would close against you when you grow old, and have greater need of help? I finished my prayer, and felt at peace.

THEOLOGICAL soundness ought to be the glory of the church; and it is only when made a buttress to spiritual decay and corruption that it becomes a reproach. Doctrine is the frame-work of life; it is the skeleton of truth, to be clothed and rounded out by the living graces of a holy life. It is only the lean creature whose bones become offensive.—A. J. Gordon.

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, July 26, 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."

LIFE is a leaf of paper white,  
Whereon each one of us may write  
His word or two, and then comes night;  
Though thou have time  
But for a line, be that sublime;  
Not failure, but low aim, is crime.

-J. R. Lowell.

MANY of our readers will recognize in the author of "Liberty of Conscience," published in another column, the writer of two or three letters to the *Outlook* which have been published in our Sabbath Reform Department.

In a report which a correspondent gave us last week, of the address made by Mr. Fryer to the Alfred Centre Sabbath-school, a number of mistakes occur. Mr. Fryer asks that we make the following correction, which we cheerfully do. The report says that he went to China in the service of the British Government. The fact is he went in charge of St. Paul's College at Hongkong, which, although not connected with any missionary society, was nevertheless conducted entirely on missionary principles.

A WRITER in the *Western Christian Advocate* points out that in two Western Methodist Conferences, which he selects as fair samples, the average appointments for three consecutive years were: for a term of one year over 60 per cent., while the average appointments for a term of three years were less than 10 per cent., making the two year appointments about 30 per cent. If this is a fair representation of the working of the itineracy throughout the country, it certainly does not look as though there was much demand for a lengthening of the period of the pastoral term.

THE strike of the telegraph operators calls up afresh the dangers which threaten the life of a nation when all its great industries and business interests are controlled by men banded together in secret councils, and who there may plot for personal ends. The safety from danger as well as the remedy for actual evils is light. President Garfield well said, "Light itself is a great corrective. A thousand wrongs and abuses that are grown in darkness disappear like owls and bats before the light of day." A greater than Garfield said, "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

It is said that blessings, like birds of gay plumage, seem the brightest when they take their flight. For years, business has been transacted between remote parts of our country, messages of joy and of sorrow have been transmitted across the continent, news for the millions, on subjects of almost endless variety, have been transmitted with lightning speed from center to circumference of our great country, and we have scarcely realized what an inestimable blessing to us the telegraph is, until a gigantic strike on the part of the operators has, for the time, silenced the click of the thousands of wondrous little machines which have so busily carried our messages to and fro through the land. So likewise many a man has lived upon the bounties of an all-beneficent, ever-present Providence, and little thought it anything to be thankful for, until misfortune or bad management has deprived him of what he called his own. So also with the opportunities for usefulness, or personal improvement which come to us so naturally to-day; we fancy they will abide with us forever. Presently they are gone and we mourn their everlasting flight. There are few things more desirable, or more beautiful, than the spirit which sees a constant blessing in the common things of life, and in devout thankfulness for them seeks to use them in accordance with the will and purpose of the Divine Giver.

### JUDICIAL OATHS.

Our attention has again been called to this subject by a vigorous little pamphlet approved at a Friends' Meeting in Philadelphia, April 16, 1883. It gives the usual Biblical argument, based mainly on the words of Jesus, who, interpreting the law of the Old Testament, said: "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne;

nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." It is argued that this does not refer to the prevalent vice of profanity, for that was never, under any possible circumstances, admissible. It must, therefore, refer to the solemn form of imprecation common at that time for the purpose of adding emphasis to the truthfulness or importance of what was about to be uttered. Thus, both the form and purpose of that custom which our Saviour spoke so positively against as coming of evil, is certainly not unlike the form and avowed purpose of the judicial oath in common use now.

Following this short but conclusive, if correct, Biblical argument, are two or three statements which we deem worth considering:

1. The tendency of the practice of administering the oath in the usual form and under the attending circumstances, is to lessen the feeling of reverence for the name of God. This is due, in part, to the hurried and irreverent manner in which the oath is often administered, but, in larger part, to the nature of the transaction itself. The oath is an imprecation, a form of renunciation of all claim upon the divine favor or mercy, if the witness do otherwise than speak in strict conformity to the truth. If he repeats it often, he becomes familiar with the thought, the oath loses its force, and name of God all sacredness.

2. Following close upon this tendency, is the statement that the oath fails of the end for which it is administered. The honest, truthful man does not need it, and the dishonest, self-seeking, untruthful man, does not heed it. It is now quite generally expected that in all criminal cases, an interested witness, and almost every witness is interested, will not tell the truth unless it is extorted from him by the cunning craftiness of an opposing counsel. If the truth must be extorted from unwilling witnesses, what is the advantage to justice or common morality that the witness be compelled by law to add perjury to his willing falsehood?

3. If the oath is ever of force, its tendency is to cheapen the truth under ordinary circumstances. It puts a difference between truth and falsehood on the witness stand or in some official station, and truth and falsehood under the ordinary circumstances of every-day life. It practically says, if it says anything, "You must not lie because you are under oath." The inference is broad and easily drawn, "If you are not under oath, you may lie with impunity." We believe the question of our Philadelphia Friend was well put when he asked, "Would not the ends of justice be, at least, as well reached, and the ends of morality better served, if the solemn, imprecatory oath were abolished, and the simple, plain affirmation put in its place?"

## Communications.

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

### OUR SARATOGA LETTER.

(From our Regular Correspondent.)

SARATOGA SPRINGS, N. Y., July 21, 1883.

The season at Saratoga never opens fairly until the races begin. At present it is extremely dull. Family parties sit in groups on the piazzas, dyspeptics discuss their lives and their symptoms, and landlords look as blue and hopeless as their guests. The average guest comes to this place for rest and recuperation, and not simply for pleasure. At his home in New York City, or elsewhere, he is the personification of restless business activity; but in Saratoga he wisely takes matters coolly, quietly, and peacefully, and, aside from keeping his eye on the safety-valve of the market, pays no attention to, and is not disturbed by, any commercial rattle. If he does not make an early trip to one of the springs, he glides down stairs at a late hour, receives his mail, purchases a morning paper, and saunters toward the breakfast-table. The list of arrivals informs him of the arrival of friends, and the rest of the forenoon is generally devoted to making an informal call on them. In the evening, he pays a visit to Congress Spring Park, but returns to his hotel or boarding-house at an early hour, and at an early hour retires. The bracing atmosphere of the foot-hills is conducive to sleep, and he loses no opportunity to gain the benefit of this great restorer. It is a common remark among Saratoga visitors that on their arrival here they feel an

inclination to sleep, and their appetites at once improve. This is due both to the beneficial effect of the mineral waters and the healthy atmosphere. An old *habitus* the other day illustrated this in a few words: "A month or six weeks in Saratoga regulates one for the rest of the year."

Frequently on the broad piazzas may be seen groups of ladies and gentlemen whose years are indicated by frosted locks, and who in a kind of informal reunion chat are retrospectively enjoying the Saratoga of years gone by, when they came here with their parents. These well-preserved belles and beaux of a third and half century ago recall pleasing and memorable incidents of the past, and refer familiarly to names once prominent in the leading events of their time, but to the younger generation known only in history. Brilliant in their prime and grand in their old age, the respected white-haired veterans, while enjoying the pleasures of to-day, fairly revel in the reminiscences of the past—a vivid mental picture.

Lord Chief Justice Coleridge, of England, who has accepted the invitation of the State Bar Association, will, it is expected, be in Saratoga about August 28th. Holding the exalted position that he does, and as the representative of the English Bar, this eminent Jurist will be accorded great attention. He will sail from Liverpool about August 10th, and will reach New York City about August 23d or 24d. He will be the guest of E. F. Shepherd, son-in-law of W. H. Vanderbilt, and will remain in this country until about the middle of November. On arriving in this country, he will at once be taken to Irvington. A reception will be given him by Wm. D. Sloane, well known in railroad circles. He will afterwards, accompanied by a small select party, visit Newport, and then come to Saratoga. Mr. Vanderbilt has placed at the Lord Chief Justice's disposal three elegant cars—dining, drawing, and sleeping coaches. The trip proposed is quite an extensive one, and includes Boston, the White Mountains, St. John, N. B., and throughout the Dominion of Canada. The other points to be touched will include Niagara Falls, Buffalo, Cleveland, Toledo, Chicago, Milwaukee, St. Paul, Minneapolis, Sioux City, Kansas City, St. Louis, Omaha, and possibly to San Francisco. While in this country, he will pay a special visit to Wm. M. Everts, at his country seat at Windsor, Vt., and also to an old friend, the Bishop of Fredericktown. The Lord Chief Justice will be accompanied to the United States by his son and two of his friends. While in Saratoga, he will probably be a guest of Judge Henry Hilton. AUGUST.

### LIBERTY OF CONSCIENCE.

BY REV. SAMUEL COWELL.

Conscience, in this age of inquiry, is becoming a subject of attention. It has hitherto been thought of as the dim light of nature, lost in the glory of the revealed Word—a low and careless estimate, as we shall see. Conscience (Latin *conscio*, to know) is the knowledge of right which God has put within the souls of men—a safe guide, when not blinded by sin or worldly lusts. It is like a lens, perfect and beautiful as the eye, and sensitive to the notes of sin as the eye to dust. Nay, it is the alone light which God has given to the greater portion of the world. Let one call it star light, if he please, it is yet quite sufficient to guide the soul over life's troubled sea. "They who do by nature the works of the law, are a law unto themselves, in that they show the work of the law written in their hearts."

By this light many of the noblest of men have lived and died, as Confucius, Socrates, Aristotle, Epictetus, Marcus Aurelius, Seneca, etc. Hear the latter, on the naked rock of Corsica, saying: "There is no land where a man can not lift up his eyes to Heaven. Wherever we are, the distance of the Divine from the human remains the same;" and again, "God is near you, is with you, is within you."—*Farrar's Seekers after God*, pp. 94, 174. How similar to the words of his illustrious cotemporary, St. Paul: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." Now, conscience in these days of skepticism, is the only weapon which Christian men can use with advantage. Science can no more ignore these ethics of the soul than it can the instincts of the brute. What doth it mean? these whisperings of right, these intuitions, so world-wide and so pure. What else are they but a token of his wisdom and grace who made the eye?

Conscience is closely allied to inspiration (Latin, *inspiratio*, drawing into the lungs). Like as the lungs inhale the air, so the soul

at times inhales the atmosphere of heaven. Saith Job (32: 8), "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." And thus were the Scriptures given: "Holy men spake as they were moved by the Holy Ghost," each writer retaining his peculiar style or culture. Matthew, as a business man, gives a precise statement of facts; as if reporting to some higher public officer. Paul, with a cultured mind, argues points of law, rebukes, persuades, and breaks forth at times in words of matchless eloquence. And the inspiration lay in the holy supremacy of conscience, guarding the statements of Matthew and guiding St. Paul as, like a vessel, he was rushing fearlessly down the rapids of his eloquence. And these holy inspirations have never ceased; the Pentecostal flame has not gone out like the ancient fire of the temple. True, the sacred canon is closed, as also the day of miracles. But God still speaks to the souls of men. His holy inspirations ever attend the faithful ministrations of his Word. And it has been so all along the Christian centuries. It is witnessed in the noble words of martyrs. It is witnessed in many sweet and precious hymns. It is heard in the counsel of the aged. It is whispered in the breath of the departing. Like the winds of heaven, it has gone forth, sometimes in the strength of the tempest, before whose blast antichrist has fled, and slavery and oppression have been swept away. At other times, soft as the Summer wind it comes, laden with perfume like those gales which "blow off the shores of Araby the blest."

This inspiration, this enlightened conscience, this holy voice of God, should not be lightly esteemed; and especially in the interpreting of scripture and the resolving of hard sentences. We are in doubt about the meaning, we are perplexed by manifold interpretations, we ask wisdom of God, as St. James tells us; we hear a voice within and much of the darkness is dispelled. Thank God, the day is coming when the indwelling Spirit will bring all God's people into unison, both in the apprehension of scripture and the practice thereof. Until that day, how just and how becoming that we allow unto others that liberty of conscience we claim for ourselves, and how needful the prayer, "Create in me a clean heart, O Lord, and renew a right spirit within me."

### THE ASSOCIATIONS.

To the Editor of the Sabbath Recorder:

Your remarks in the *RECORDER* on this subject revived a desire to write some of my thoughts upon it. I have long had some definite views on this question, and have sometimes expressed them. Through a peculiarity of our history, we have the Conference and Associations doing very nearly the same work, and there has been a very general feeling that there should be a change in the object and working of the Associations. There has been a change, but more in the spirit than object. It has been a gradual growth or development. It is, therefore, probably permanent. The growth is in the right direction. It needs some help to make it very efficient in this line. The Eastern Association seems to be taking the lead by giving over to the Conference the business of the Association. I suppose I agree with a large minority that the exclusive work of the Association should be for a revival of religion; a special effort for the salvation of souls. Everything should subserve that end. It may be that we are on the right road and all that is needed is a little patience to let the forces that are already in operation work it out. It may be thought strange to say that the exchange of delegates is a serious obstacle to this plan: I believe that it can not be made a revival agency to any great extent under the present arrangement. It may have less of the old fashioned debate and sparring and more of the spirit of love, as it certainly has, but this comes far short of conversion and addition to the churches. At each of the Associations there were this year at least six delegates from abroad, four from the other Associations and two from our two Societies, Tract and Missionary. It is our custom that each one of these shall preach during the Association, two of them have special subjects to present, and the rest are likely to have peculiar views of their own, and the most of the remaining time is filled with essays, and occasionally a sermon by some one living in the Association, besides the introductory sermon. It is true that at least half of the preachers are not adapted to preaching revival sermons. It is therefore very evident, at least to me, that we need not look for much revival interest being produced at the Associations under the present regime.

The item of expense, though a subordinate one, should not be entirely overlooked. According to the minutes, published in the *RECORDER*, of the different Associations held this year, I find that the traveling expenses of the five Associational delegates amount to \$422 82. They differ considerably in amount. The South-Eastern is much less than any of the rest, owing to its locality. They are as follows: South-Eastern, \$66 54, Eastern, \$116 77, Central, \$95 08, Western, \$89 05, and North-Western, \$95 38. I suppose that \$600 would not more than cover the expenses of all this year. I know that there is some plausibility to the argument that the money would not be used for anything else. Some of it would, it may be that most of it would. Would it not be better to put an evangelist into the field with that money and have the Associations come further apart so as to give him more time to work. Let there be a month or two between the Associations. Have him hold meetings in the church a week or more before the time of the Association so that they will be in condition to work, and then when the people come together, there is no reason why they should not receive the blessing.

We need, as a people, to be made over in regard to our estimate of the Association. It is amusing to listen to the conversation of those who are intending to attend the Association. They say, "I have friends or acquaintances there, and I would be glad to see them," or "I would be glad to see the country, I always had an anxiety to go there," and other such almost useless motives. I do not now remember of ever hearing any one say, "I hope to be baptized anew by the Holy Spirit," or any expression that indicated a proper estimate of the correct use of the Association. We as a people are wonderfully deficient in our spirituality as it seems to me. When the Methodists or Adventists come to their camp-meetings, they expect to see people converted, numerous baptisms are planned for, and they are not disappointed in that respect. I believe the time has come when our Associations should be changed in their workings. They have been long enough a magnificent scheme for visiting. There is no doubt but that it is pleasant to visit all the Associations, if it is very hard work. The ministers become acquainted with the denomination, and the denomination with them, but we have a more important work on our hands. We need very much such a power as it seems to me the Associations might become. In reading the "state of religion" in the different Associations, some seemed to have increased a little, while others have decreased, but we can not decide until the time of Conference, whether we are a larger or a smaller denomination than we were one year ago. Why could not the Association be made a power of ingathering which we so much need? It is right and commendable to care for the things that remain, but we are doing that all the time. We need to change our tactics. In the army we were given the order to "mark time," but only preparatory to another order which was "forward march." I have wondered whether we have not been obeying the former more than the latter. In saying this I do not intend it as a criticism on my brethren in the ministry or elsewhere, for I realize that on no one would it fall more heavily than on myself. But I do desire that we may as a people renew our hold on the divine power, that the convicting and converting power of the Holy Spirit may be seen manifested more in our midst. Whether it may be through the Association or through some other instrumentality, let us unitedly pray God that we may be the "temple" for his indwelling, and that we may feel the power of a new life. W. H. E.

## Home News.

New York.

ALFRED CENTRE.

It has been said that Alfred is a dull place during vacation. But at present there is a good degree of business activity. The sound of the hammer and saw is heard on every side. Trade is quite active. Frequently strangers are seen in town. Prof. McGibany is here, with his family, spending vacation.

There is an Elocution Class in progress, in charge of Mrs. Eva Allen Alberti, of New Market, N. J., affording a good opportunity for young people and others to take lessons in voice culture under the direction of a successful teacher.

There is also a class in painting, in charge of the regular teachers of that department in Alfred University. Why not enjoy the healthful breezes among these hills through vacation, and seek recreation and improvement with the books in the libraries. There

is here a clear sweet breath of opportunities for doing good. I suggested that during the last vacation we have a few first class. The meetings on the Sabbath tained. For the few months past, congregation has been favored from a number of ministers. There was the regular communion service church. After an appropriate Bro. L. C. Rogers, the Lord's administered by Brethren T. and L. A. Platts. The occasion real interest.

Rhode Island.

ASHAWAY.

It seemed quite pleasant 20th, to see the arrivals from A and other places, coming into with trunks, valises, and bags in in the morning, and some day. A part of them are on friends, and others returning to

Although quite a number of away, our Sabbath congregation own in numbers quite well. July 21st, the desk was occupied P. Hawley, who gave us a sermon from Matt. 11: 28.

Another member of the Church away—Mrs. Amy Babcock, wife late Paul Babcock. Funeral held at her late residence, I think she was one of the oldest, member of this Church.

Wisconsin.

WALWORTH.

We visited the baptismal bath, where five very promising people were baptized as the first young people's meeting months ago. Another young promise has been led to the feet of our Lord, who, we hope, will soon be in the land. The Lord's command in like manner is steadily increasing in numbers, and we trust that it will make it a source of strength to the church.

We have also commenced a school day afternoon in a school-house, and a half miles from our village quite interesting. The meeting in numbers and interest from so that we were encouraged to Sabbath-school, (or Sunday properly.) There have been yet; but there is a deep interest which are good indications of a time not very distant. The of the congregation are firm. And what is still more encouraging remain through the school take their places in the class this, certainly set us a example at the Center. Why is it people are not more desirous to If they have a taste for surely be gratified by the studies. If they have a vivid imagery of inspiration will desires. If they have a love terseness of diction, they can where in such perfection of God. And above all, in it our duty, but also our desire should interest the children than this? May God give grace to appreciate our privi

ALBION.

The religious interest is but we have reason to believe particulars, a better condition, than for a few years bath-school shows an increase attendance over last year. We are glad to learn sources, that our brethren praying for us, and we hope to continue to pray that in our Academy, to maintain the religion and build up the church of precious souls, the love, which "seeketh not other's welfare," may be a influence that shall guide all

Illness.

BILLINGS.

Our crops this season are abundance of fruit, both apples) and wild.

Our country is hilly with springs of living water. Stony, requiring to be cleared work can be done to an

of expense, though a subordinate not be entirely overlooked. The minutes, published in the different Associations held find that the traveling expenses of the delegates amount to \$1.00. They differ considerably in amount. Eastern is much less than any of the other Associations. They are as follows: South-Eastern, \$66 54, Eastern, \$95 08, Western, \$89 05, and North-Western, \$95 38. I suppose that it is not more than cover the expenses of the year. I know that there is some objection to the argument that the money should be used for anything else. Some say, it may be that most of it would be better to put an evangelist out with that money and have the money come further apart so as to give time to work. Let there be a division between the Associations. Let meetings in the church a week before the time of the Association. They will be in condition to work, when the people come together, and reason why they should not be lessening.

As a people, to be made over in our estimate of the Association. It is to listen to the conversation of those attending to attend the Association. "I have friends or acquaintances I would be glad to see them," or "I am glad to see the country, I all an anxiety to go there," and other useless motives. I do not now of ever hearing any one say, "I baptized anew by the Holy Spirit," expression that indicated a prop- of the correct use of the Associa- as a people are wonderfully de- our spirituality as it seems to me. Methodists or Adventists come to meetings, they expect to see peo- ed, numerous baptisms are planned they are not disappointed in that re- believe the time has come when ations should be changed in their They have been long enough a scheme for visiting. There is out that it is pleasant to visit all ations, if it is very hard work. ers become acquainted with the tion, and the denomination with we have a more important work ds. We need very much such a seems to me the Associations some. In reading the "state of in the different Associations, some have increased a little, while oth- decreased, but we can not decide time of Conference, whether we or a smaller denomination than the year ago. Why could not the be made a power of ingathering to much need? It is right and ble to care for the things that re- ve are doing that all the time. change our tactics. In the army ren the order to "mark time," reparatory to another order which ard march." I have wondered have not been obeying the for- than the latter. In saying this I nd it as a criticism on my breth- ministry or elsewhere, for I realize one would it fall more heavily self. But I do desire that we eople renew our hold on the di- that the convicting and convert- of the Holy Spirit may be seen ore in our midst. Whether it hough the Association or through instrumentality, let us unitedly at we may be the "temple" for ng, and that we may feel the ew life. W. H. E.

is here a clear sweet breath of air and also opportunities for doing good. It has been suggested that during the last week of vacation we have a few first class lectures. The meetings on the Sabbath are well sustained. For the few months past the congregation has been favored with sermons from a number of ministers. The 14th inst. was the regular communion service of the church. After an appropriate sermon by Bro. L. C. Rogers, the Lord's Supper was administered by Brethren T. R. Williams and L. A. Platts. The occasion was one of real interest. L. M. C.

Rhode Island.

ASHAWAY.

It seemed quite pleasant Friday, July 20th, to see the arrivals from Alfred Centre and other places, coming into the village with trunks, valises, and bags; eight came in in the morning, and some later in the day. A part of them are on visits among friends, and others returning to their homes. Although quite a number of families are away, our Sabbath congregations hold their own in numbers quite well. Sabbath-day, July 21st, the desk was occupied by Rev. J. P. Hawley, who gave us a most excellent sermon from Matt. 11: 28.

Another member of the Church has passed away—Mrs. Amy Babcock, widow of the late Paul Babcock. Funeral services were held at her late residence, below Westery. I think she was one of the oldest, if not the oldest, member of this Church. Q.

Wisconsin.

WALWORTH.

We visited the baptismal waters last Sabbath, where five very promising young people were baptized as the first fruits of a young people's meeting commenced several months ago. Another young man of much promise has been led to the feet of the Saviour, who, we hope, will soon follow his Lord's command in like manner. This meeting is steadily increasing in interest and numbers, and we trust that the good Lord will make it a source of great spiritual strength to the church.

We have also commenced a service on Sunday afternoon in a school-house about two and a half miles from our village, which is quite interesting. The meeting has grown in numbers and interest from the beginning, so that we were encouraged to establish a Sabbath-school, (or Sunday-school more properly.) There have been no conversions yet; but there is a deep interest and tenderness which are good indications of a harvest-time not very distant. The major part of the congregation are First-day people. And what is still more encouraging, they all remain through the school exercises and take their places in the classes. They, in this, certainly set us a commendable example at the Center. Why is it that God's people are not more desirous to study his Word? If they have a taste for poetry they will surely be gratified by the study of the Scriptures. If they have a vivid imagination, the imagery of inspiration will surely meet their desires. If they have a love for beauty and terseness in diction, they can find them nowhere in such perfection as the Word of God. And above all, in it we read not only our duty, but also our destiny, and what should interest the children of God more than this? May God give all wisdom and grace to appreciate our privileges. A. M. C. L.

ALBION.

The religious interest is far from our ideal, but we have reason to believe that, in some particulars, a better condition of things prevails, than for a few years past. Our Sabbath-school shows an increase in interest and attendance over last year. Sabbath services are generally well attended. Bro. J. L. Huffman was with us last Sabbath, (July 7,) and, in his usually earnest manner, preached a discourse on God's estimate of man. Text, Isa. 13: 12.

We are glad to learn, through private sources, that our brethren elsewhere are praying for us, and we hope they will continue to pray that in our efforts to revive the Academy, to maintain the institutions of religion and build up the church in the salvation of precious souls, the spirit of brotherly love, which "seeketh not its own, but another's welfare," may be the controlling influence that shall guide all our actions.

Missouri.

BILLINGS.

Our crops this season are good. There is abundance of fruit, both cultivated (except apples) and wild.

Our country is hilly with plenty of good springs of living water. Some portions are stony, requiring to be cleared before farm work can be done to an advantage with ma-

chinery. Stock, hogs, cattle, and sheep do well, making their own living most of the year.

There is excellent water power on the James River, and power on small streams for light machinery. A good woolen or cotton mill could do well here, as wool is raised in abundance and we are near the cotton fields of Arkansas.

We need a good blacksmith in our neighborhood, and would like to have some good Seventh-day Baptist brother improve the opportunity to establish such a business.

Our Sabbath meetings and Sabbath-school are well attended by our own people, with a lively interest in both Church and Sabbath-school. ARTHUR VANHORN.

Nebraska.

NORTH LOUP.

After an absence of seven weeks and a journey of over four thousand miles, I arrived home safely on the fourth of July. When I think of the dangers through which we passed so safely and the comparative comfort enjoyed in so long a journey, it certainly seems wonderful that the facilities for travel have been brought so near to perfection. Truly, God's care and great mercy were manifest all through the journey.

We found the streets of our town nearly full of people, gathered to celebrate the Nation's birthday, and as we made our way through the crowd, receiving from old and young the hearty welcome home, it seemed to us that we had come to be more fully enshrined in the affections of the people than we had supposed. Then when we came together with them on the Sabbath about the table of the Lord, and there pledged ourselves anew to his service, it was good indeed to be there. Our people here have more interest in the denomination than ever before. Often I have been asked, "What is the religious interest among our people?" and it has been with great pleasure that I could truthfully reply, I think it better than ever before, since I have been in the ministry. My home and this field look better to me than ever before. That which is of greatest importance and gives me most courage is that the religious interest is constantly growing. The workers are growing stronger, the young people are taking hold of the work, having recently organized among themselves a foreign missionary society, and it is their intention to furnish the means to support one of the children in the new boarding-school in China. Some also who have been asleep are beginning to awake. May God thoroughly arouse them! Our material prospects are good also. Those who have lived here the longest say, "The prospect never was so good as now." Our church building is progressing finely. Let those to whom God has entrusted means for the church building in North Loup, forward the same that it may be used. G. J. C.

Condensed News.

THE operators on the principal commercial telegraph lines in the United States and Canada struck last week. As a result, business usually transacted by telegraph is much confused, and greatly delayed by the necessary resort to the slower processes of the mails. The following memorial was presented by the American Brotherhood:

SECTION 1. Believing that man's physical and mental welfare requires that at least one day in seven be accorded him for rest and recreation, we ask for the total abolition of Sunday work as a compulsory duty, unless compensated as extra service.

SECTION 2. That eight hours shall constitute a regular day's work, and seven hours a regular night's work, and that both sexes shall receive equal pay for equal work.

SECTION 3. That a universal increase of fifteen per cent. on all salaries paid shall be petitioned now for.

The memorial of the Canadian commercial telegraph employees is identical with that presented by the American employees, with the exceptions of Section 1, which asks for a fixed compensation for Sunday work of forty cents per hour; Section 3, that salaries now paid shall be increased according to the following schedule: Employees now receiving \$65 per month and upwards, ten per cent. increase; employees receiving from \$45 to \$65 per month, fifteen per cent. increase; employees receiving \$35 to \$45 per month, twenty per cent. increase; and that the lowest salary paid shall be \$35 per month. This applies to all practical telegraphic employees, such as operators, clerks and linemen.

ITEMS.

The government at Cairo, Egypt, has accepted the offer of England to send twelve doctors to the infected districts. The wooden huts where the cholera originated have been burned.

Reports from the country as to the state of the weather and condition of the crops received July 19th were favorable, says a special dispatch to the New York Tribune. The weather is cool and dry, and the crops still improving. In Southern and Central Minnesota and Dakota every kind of grain is doing remarkably well, and is reported to be in excellent condition, while in the northern portion of these States the dry weather has done some damage. Still, everything is improving, and the weather is most propitious. No further rain is needed just at present, and should the weather not again become excessively hot and dry, an average crop is expected.

According to a recent report of Superintendent McCall, the sixty-six joint stock insurance companies doing business in New York have an aggregate capital of \$21,937,020. During the six months ending with June, they paid \$7,119,296 losses, and received \$11,792,700 premiums. Their total income was \$12,975,530, and their total expenditure, exclusive of \$1,079,496 dividends paid to stockholders, was \$11,998,976. This showing does not indicate a very profitable condition of the insurance business, and yet it is a mistake to suppose that the capital invested in insurance is excessive.

A Tucson, Arizona, dispatch says: "The Mexican consul here has received a letter from the frontier, under date of July 15th, stating that at or near the place where Gen. Crook left the hostiles, in the district of Montezuma, they attacked a Mexican settlement, killing five persons. A detachment of Mexican infantry pursued the savages, but found them in too strong a force, and were repulsed with a loss of seven soldiers."

The Post-office Department is preparing civil suits against the Star Route contractors. The amount claimed to be due the government will not be less than \$1,000,000. The Sixth Auditor's clerks are busy preparing the necessary papers. The prosecutions are to begin at once. Some of the contractors who escaped indictment will have an opportunity to defend themselves in these civil suits.

Large swarms of locusts have made their appearance on the east end of Long Island since Monday, July 16th, and are causing wide-spread damage among the corn and grain fields. They have already extended over a territory of nearly twenty miles square, and are rapidly spreading westward. The farmers of the infected districts are employing men and boys to kill them.

Chief-Justice Waite, who is with General Sherman's party, was thrown from his horse while going from Livingston to Yellowstone. He received painful but not serious injuries, which will prevent his proceeding.

SPECIAL NOTICES.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.—The Treasurer's account for the current year will close Sept. 1, 1883. All contributions, therefore, that are to appear in his next Annual Report, must be sent to Geo. B. Utter, Treasurer, Westery, R. I., before that date. We trust that the friends of missions, churches and individuals, will both generously and promptly bear this in mind. A. E. MAIN, Corresponding Secretary.

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.

WANTED.—A good farm hand (Seventh-day Baptist) by the month, for a permanent position, at good wages. Address box 40, West Hallock, Peoria Co., Ill. House help also wanted.

MARRIED.

At Dalton, N. Y., at the residence of the bride's brother, July 18, 1883, by Rev. W. A. Niles, of Hornellsville, BARNES C. ROUF, of Perry, and Miss MARY E. BARAGER, of Hornellsville.

At Quincy, O., June 28, 1883, by Rev. W. H. Scoles, Mr. JAMES HARDESTY and Miss VINA MAXSON, all of Quincy.

At the residence of the bride's parents, Milton Junction, Wis., July 14, 1883, by Rev. N. Wardner, assisted by Rev. A. J. Tisworth, of Milwaukee, MYRON J. WHITFORD, M.D., of Walworth, and Miss MYRTLE LARKIN.

DIED.

In Scio, N. Y., Mrs. FANNY T. PENDLETON BARBER, daughter of John and Susannah Pendleton, born at Stonington, Ct., Jan. 1, 1803, was married to Hosea Barber, of Westery, R. I., Oct. 4, 1821. Frank H. Stillman, her only son, and one daughter survive her. Her husband died at Alfred, May 1, 1873. Since that she has lived most of the time with her daughter, Mrs. Jeffrey M. Thomas, where she was tenderly cared for, and at whose house she quietly passed away on the eve of July 9, 1883. Her funeral was largely attended at Five Corners, on Wednesday, July 11th, where she had spent nearly a half century of her life. Sermon by the writer from Job 14: 14, assisted by Rev. R. Canfield, pastor of the M. E. Church of Scio.

In Willing, N. Y., July 16, 1883, of cancer, ANN ELIZA, wife of John Swartout, in the 67th year of her age. Her home was in Albion, Wis. Her health being poor she and other friends came to Willing to visit a son and other friends, intending to stay a year, but disease worked so rapidly that she was permitted to stay with them only three months. For seven years had she been afflicted, but she bore it with patience, and now we trust wears a brighter crown for her patience. She was a member of the Seventh-day Baptist Church of Albion, Wis. She leaves a husband and five children. She died at the home of her brother-in-law, Mr. Lyman Trask.

In the village of Adams, N. Y., July 18, 1883, MARY FRANCES, daughter of Willis A. and Harriet Babcock, aged 15 years. She was a girl of rare qualities of mind and heart. She had finished the course in the graded school, and was ready to enter the academy. During the past winter she gave her heart to Jesus, and had continued since an active Christian. After but one week's illness she was taken from all the bright promises of the earth life, and from all the bright promises of her dear parents, to the world of brighter realities and joys. When told she could not live she said: "I am not afraid to die," and calmly talked with her parents about her

departure, sending messages to her companions and choosing the place of her burial. Thus she fell asleep in Jesus. A. B. F.

At Oakland, Wis., June 27, 1883, BEATRICE SNELL, second daughter of J. A. and Lucetta M. Snell, aged ten years. She was one of the most interesting and lovely children we ever knew. Of such is the kingdom of heaven. A. B. C.

LETTERS.

T. L. Gardiner, J. L. Hull, A. E. Main, J. B. Whitford, Stephen Babcock, O. U. Whitford, G. H. Spicer, David Dewey, L. Coon, J. L. Huffman, J. F. Stillman, H. S. Olin, Lois Babcock, L. T. Rogers, J. E. Mosher, Mrs. H. M. Babcock, G. Velthuisen, Charles Hubbell.

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.

Table with columns: Name, Amount, Total. Includes D. Bert Kenyon, Alfred Centre, Ladies' Society, Alfred Centre, for five Reading Rooms in Chicago, 10 00 40 13.

TREASURER'S REPORT.

J. F. HUBBARD, Treasurer, In account with the TRACT SOCIETY. Third Quarterly Report. GENERAL FUND.

Table with columns: Description, Amount. Includes Balance cash on hand, April 1st, \$3,161 07; Cash received since July 1st, as follows: Receipts for April (published), 845 27; May, 1,035 80.

Table with columns: Name, Amount. Includes Daniel E. Rogers, Daytona, Fla., 10 00; Women's Tract Soc., Alfred Centre, 12 85; J. Hubbard, Plainfield, N. J., 100 00.

Table with columns: Name, Amount. Includes David Johnson, 1 00; Luther Gardner, 1 00; Mr. and Mrs. L. P. Nichols, DeRuyter, 5 00.

Table with columns: Name, Amount. Includes Mrs. John Crumb, 25; Mrs. L. A. Harvey, 25; Mrs. Lee Palmer, 1 00; Williston Crumb, 1 00.

Table with columns: Description, Amount. Includes Paid bill printing for Treasurer, \$6 51; Transferred to Outlook Fund, by order of Board, 2,000 00.

Table with columns: Name, Amount. Includes From General Fund, \$2,000 00; Receipts for quarter: Subscriptions per A. H. Lewis, 50; Mrs. Geo. R. Wheeler, Salem, N. J., 1 75.

Table with columns: Name, Amount. Includes Contributions to send Outlook to laymen: J. W. Morton, 3 00; S. D. Davis, 3 00; E. B. Tisworth, 3 00.

Table with columns: Name, Amount. Includes Disbursements: Bal. Dr. per last report, April 1st, \$3,063 57; Paid A. H. Lewis, postage, &c., 4 71.

Table with columns: Name, Amount. Includes Balance per report April 1st, \$195 00; Received in June: Bettie Woods, Black Jack Grove, Tex., 1 00.

Table with columns: Name, Amount. Includes Received in June: Total receipts for quarter: General Fund, \$2,686 85; Outlook, 710 87; Tent, 203 97.

Table with columns: Name, Amount. Includes Received in June: Total receipts for quarter: General Fund, \$2,686 85; Outlook, 710 87; Tent, 203 97.

Table with columns: Name, Amount. Includes Received in June: Total receipts for quarter: General Fund, \$2,686 85; Outlook, 710 87; Tent, 203 97.

Table with columns: Name, Amount. Includes Received in June: Total receipts for quarter: General Fund, \$2,686 85; Outlook, 710 87; Tent, 203 97.

Home News.

New York. ALFRED CENTRE. It is said that Alfred is a dull place. But at present there is a revival of business activity. The soundness and law is heard on every side, and is quite active. Frequently seen in town. Prof. McGibbin, with his family, spending vacation in a class in progress, Mrs. Eva Allen Alberti, of New York, affording a good opportunity for people and others to take lessons under the direction of a successful teacher. There is a class in painting, in charge of teachers of that department. Why not enjoy the beauty of these hills through some recreation and improve the books in the libraries. There

Selected Miscellany.

BE IN TIME.

Be in time for every call; If you can be first of all; Be in time.

If your teachers only find You are never once behind, But are like the dial, true, They will always trust to you; Be in time.

Never linger ere you start; Set out with a willing heart; Be in time.

In the morning up and on, First to work, and soonest done; This is how the goal is attained; This is how the prize is gained; Be in time.

Those who aim at something great Never yet were found too late; Be in time.

Life with all is but a school; We must work by plan and rule, Ever steady, earnest, true, Whatsoever you may do, Be in time.

Listen, then, to wisdom's call— Knowledge now is free to all; Be in time.

Youth must daily toil and strive, Treasure for the future hve; For the work they have to do, Keep this motto still in view— Be in time.

THE YOUNG ARTIST. A TRUE INCIDENT.

"Nettie, Nettie!" cried a loud, eager voice, "come on now, I want your eyes."

And in obedience to this strange call, a little girl about ten years old, answering to the name of Nettie, ran hastily up stairs to a small room, in which her brother Walter, a young boy several years older than herself, stood before a roughly-made easel, on which was stretched a canvas, bearing the outline of a face.

"Now sit right there," he said impetuously, pointing to a chair, and seizing an old veil, arranged it artistically about her head.

And obedient little Nettie closed her lips at once, and opened her dark eyes very wide, trying her best to look as she fancied the Roman Lady did when having her picture taken, and thinking what a great boy her brother Walter was to be able to paint such pictures.

Walter had a talent for painting and drawing, but with such small means for cultivating it, that neither his father nor mother encouraged his efforts, and his only help and sympathy came from the little sister who loved him better than anything in the world, and thought his paintings perfectly beautiful.

And now in a few weeks there was to be an art exhibition in the city, where any one might place his work on display for sale; and inspired by Nettie's urgent encouragement, Walter had really determined to try his best on a picture, with the fond but almost despairing hope of selling it for enough to help him begin the study of painting.

"You know, Walter," Nettie said, "God always helps those who keep trying, and I do believe you will succeed."

So they eagerly searched every picture-book for a good subject, and after much discussion selected a pretty engraving of a beautiful Roman Lady with large soft eyes, long dark lashes, and rippling hair, half concealed by a graceful veil.

"That's the very thing!" Walter had cried enthusiastically; "and, Nettie, your eyes are for all the world like hers, and you can sit for me; she is just lovely!"

A blush of pleased delight swept over Nettie's face, and a bright light came into her eyes, that were indeed soft and dark, not very unlike the Roman Lady's, though the resemblance did not extend further.

And thus it was that, having lost no time in beginning the picture, Nettie was now sitting before him while I have been telling you all this. She was so pleased to think that she could do anything to help him; and, do you know, so earnestly were her hopes bent on his success, in her love and ambition for him, that every day she added to her prayers the petition that God would help him and bless his work.

As the exhibition was only three weeks distant, and he had not many leisure hours for such work, Walter wasted not a moment; and labored with such industry that by the time the third week had only begun, he and Nettie stood before the finished picture—she perfectly satisfied that no one could have done it better, he nervous and anxious, seeing faults that she denied; the lady's face was too fat and round, her eyes had a stern, staring expression; and her hair just had ridges all over it instead of soft waves.

cret between Walter and Nettie, to be a proud surprise for their father and mother, if a success, and in case of a failure—why, the least said, the better. And now, that it was finished, they hung it in Walter's room, having united all their little savings to buy as nice a frame as they could for it.

Almost a week yet must elapse before the opening of the exhibition, and both Walter and Nettie wished it had been but a day, so full were their hearts of hopeful expectancy. Every night Walter fell asleep gazing at the Roman Lady, and his eyes turned with unflinching devotion on her first, when awakening.

Now, the only assistance employed by their mother in her household work was a poor colored girl, who was what is called "half-witted;" her vacant, expressionless face told how little of the mind had been given her that teaches one to act and think sensibly; but she was very obedient and harmless, notwithstanding the queer, foolish fancies that had given her the name, among children, of "Crazy Peggy."

Once or twice only, in her life, she had been known to do strange things, and sometimes seemed possessed by foolish fears, making her timid and frightened of things in which no one else could imagine any cause for alarm.

It was one of Peggy's duties each morning to clean and dust Walter's room after he had gone to school for the day, and the very first morning after the picture had been hung, she stopped right before it, and gazed at it as if spell-bound; again she turned away to go about her work, but glancing back nervously all the time at the face on the wall with its great dark eyes, which seemed to be staring fixedly at her, and following her wherever she went.

From one side of the room to the other she moved, the eyes really appearing to move as she did, till, with her usual duties only half performed, poor Peggy hastily left the room, glad to escape from the eyes that seemed to disturb her so.

The following morning it was just the same, only the strange impression of fear had taken stronger hold on the foolish girl, and she hurried about, giving only a frightened glance now and then at the stern eyes that never seemed to cease their close watch of her, and away she sped, leaving a very imperfectly-cleaned room.

The third morning came, and poor Peggy acted as though she had really grown desperate under the strange spell of the picture. Once she clinched her fist and shook it menacingly at the innocent Roman Lady, but dropped it again, quelled by the staring eyes. Slowly she walked to the bed, half crying now, and muttering to herself:

"I want that ar ooman to stop starin' at me," and, glancing back nervously to meet only the same relentless gaze, the poor, silly girl seemed actually to lose the little mind she had, and, rushing to the hearth, seized a poker sharpened at one end, and without a moment's delay was again before the picture exclaiming, "I'll fix yer," and the next instant *punch!* went the cruel poker through one eye, *punch!* through the other, and there hung the poor Roman Lady with only two round holes in her fair face where the dark eyes had been.

With a grunt of deep satisfaction, but a frightened glance at the havoc she had made, Peggy finished her cleaning, and left the room.

"Run up stairs, Nettie, and put these clothes in Walter's room," said her mother, as Nettie came in from school a half-hour earlier than her brother.

With never a thought of the dismay awaiting her, the little girl ran lightly up the steps, laid the articles in their proper places, and then turned for an admiring glance at the Roman Lady.

With a half-uttered cry, and a sudden terror-stricken clasping of her hands, Nettie stood like one petrified before the disfigured picture. She could not possibly believe her own eyes for a moment; not till she drew nearer, and, reaching up, she actually placed her finger in the poor pierced eyes, could she realize the terrible, mysterious catastrophe.

Lost in grief and bewilderment she stood, uncertain what to do, till suddenly Walter's voice from below broke the spell that seemed holding her. Instantly all her thoughts were turned to him; she must try to tell him gently what had happened that he might be spared the sudden shock experienced by her.

Hastening out of the rooms, she stood at the landing of the stairs as he came bounding up, her little face looking pale with grief, and her hands still clasped tightly together. Scarcely noticing her, Walter was passing hastily on, when she laid her hand detainingly on his arm, and said in a low, tremulous voice—

"I have thought and thought," said Nettie, dejectedly, "and I know it could be no one but Crazy Peggy. I will go and speak to mother about it at once."

She was turning to leave the room, when Walter caught her, almost rudely, by the arm. "Stop!" he cried, "I will not have you say anything about it; father and mother never cared about my paintings; everything and everybody is against me; I will never, never try again, and I don't want ever again to hear of my picture!"

Poor boy, grief and anger had taken full possession of him, and seizing the unhappy Roman Lady he hurried her under the bed out of his sight, then threw himself face downward on his pillow.

Nettie did not know what to do; the calamity seemed so great, destroying so suddenly their long-cherished hopes, that there appeared no room for comfort or cheer. But she could not see Walter in such grief without trying to do something for him, and kneeling down beside him she said gently:

"Do try to think it all best, Walter; I have prayed so much to God to let you succeed that I do not believe he means it all to be a failure; perhaps some good may come of it that we can't see."

"O Nettie, please hush!" cried Walter, almost crying in his comfortless grief; "you talk so foolishly, and I don't want to hear any of your own fancies; you see the harm is done and can't be undone, and what's the use of talking of some good that we can't see!"

Poor little Nettie felt indeed that it was useless to try to comfort Walter just now, and while trying still to cling to her trust in God's promised help, her own little heart could but feel how forlorn a hope it seemed to look for good from such apparent failure.

She wished she could talk with her mother about it, but Walter was a peculiar boy, and when he said a thing was to be kept quiet, he always meant it, and Nettie knew it would not do to tell of the trouble that had come to them.

Walter was not ready for breakfast the next morning, strange to say, and Nettie, with a face still sad and troubled, went to his room to see what could detain him. The poor boy looked pale and sick.

"I do not want any breakfast, Nettie," said he, "just tell mother that I have a bad headache, and would like to lie still a little longer."

Ah, Nettie knew well enough what it was that was making Walter ill; what if he should break his heart and never be well again! She had read of such things, and the thought was more than she could bear; scarcely tasting her own breakfast, she went absent through her Saturday morning duties, followed closely by the longing thought that she must do something to help Walter.

Had not the busy mother been so engrossed with her many cares, she would have seen something was wrong from the little girl's face.

But suddenly, in the very act of washing the dishes, a new, hopeful idea rushed into Nettie's troubled brain, and the very moment her task was done, away she flew up stairs again to Walter's room, and crept in softly. Worn out with grief and a restless night, he was now sleeping heavily, and stooping very quietly, Nettie drew the picture from under the bed, and softly left the room.

Only a few squares distant, she has often noticed the sign of an artist's studio, and had sometimes seen beautiful pictures in the window below. Waiting for nothing more than her bonnet, away she hurried, carrying the precious picture in her arms, till arriving at the steps which led to the artist's rooms, she hastened up and almost breathless, knocked at the door.

Nettie was naturally a very timid little girl, and when the strange gentleman answered immediately her knock, it seemed for a moment as though all her senses flew from her, and she stammered out:

"Please, sir, can you, do you think you can—do anything for a lady that has had her eyes punched out?"

It was very evident, notwithstanding the gentleman's kind and gentle face, that it was difficult for him to keep from smiling at this funny question, but he said encouragingly:

"Come in, my little girl, and let us see what is the matter." Nettie felt a little better at the kindly invitation, and entering the room, turned toward him the unfortunate Roman Lady.

O what a wonderful change had come over the Roman Lady! There were the eyes now in which only a close observer could detect anything peculiar, and no longer with the wide, staring expression that had before spoiled them, but soft and beautiful; a few skillful touches of the artist-brush had entirely altered the full, round look of the pretty face, and changed the ridges in hair to soft waves.

Nettie clasped her hands in an ecstasy of delight. "Oh, sir," she cried, "I don't know how to thank you, and I haven't any money now; but, if Walter sells the picture, I know he will pay you all you ask."

"Never mind about that, my little girl," replied the artist, kindly; "but tell me, has Walter ever had any one to teach him painting?"

"No, sir; no one at all," answered Nettie. "He just loves it so, he tries it all the time by himself."

"Well, suppose you ask him to come and see me, sometime," said the artist, and scarcely waiting longer than to say another earnest "thank you," away Nettie hurried.

She had been absent about two hours when again she crept softly into Walter's room, and to her surprise and delight, found him still sleeping. Climbing noiselessly upon a chair, she hung the lady in her former place, and then sat down beside Walter's bed. Already he was stirring, and with a groan opened his eyes; mechanically they turned, as if from habit, to the wall where they had rested so often during those hopeful days; and now, with a great start, he sprang up in bed, exclaiming, "Why, Nettie, what does it all mean, have I been dreaming?"

And with sparkling eyes and glowing cheeks, Nettie told him her story, ending with the artist's kind message.

And the Roman Lady took her place as proudly as any on the following Monday morning in the great hall, and will you believe it, was actually bought, not for a very great sum, but by a lady who said, "I want that picture just for the earnest, beautiful eyes."

But better than all this, Walter went to study with the kind artist, and when, in time, he too became a fine painter, he and Nettie used often to speak of the good that had come from what seemed so great an evil to the dear Roman Lady.—New York Observer.

CHARACTER IN THE NOSE. Great men have frequently ill-constructed noses. Small noses, oblique in profile, are confined to people with gentleness of temper, forbearance, attention, and docility, disposing them to receive and relish sensations of delicacy.

Socrates, the philosopher, Boerhaave and Lairese, though great men, were of gentle and patient dispositions. Noses arched from the upper part of the root belong to elevated characters, those born to command, firm of purpose and steadfast in their undertakings.

A nose with a large ridge, straight or curved, announces superior faculties. Such were the noses of Dean Swift, Caesar, Borgia, Paul Sarpe, and Titian.

Perpendicular noses suppose a soul that knows how to act and to suffer tranquilly and with energy. Chaucer says her nose "directed straight," and Dante means the straight nose when he styles it "il dretto naso."

Pug noses belong to little great people; they always make the motions to adjourn in a public meeting, are full of brilliant officiousness, make good errand-runners, are tolerably faithful, as lawyers full of technicalities, as preachers run in one rut, and as doctors strictly follow the text-books.

No man with a pug nose ever set the Ohio River on fire, or accomplished much more than to humdrum through life's traces. Snub noses generally belong to critical people, who are born disgusted with everything. Pugilists have frequently snub noses. They indicate a hang-on-activeness, and somewhat of that quality in a man called perseverance, in a mule obstinacy.

Plato called the aquiline nose royal, and some modern hath it: "God made the Roman and the snub." At any rate, the Roman-nosed were the movers of the world's destiny, the elegant Greek-nosed the arbiters of art, and those distinguished for imbecile insanity glorying in a snub. Take, O take that nose away. Sancho Panza, the worthy squire of Don Quixote, was frightened nearly to death by a nose. He trembled in every limb, and, hastily dressing, ran for something to eat at the sight of the terrible nose.

Most probably it was a useful nose—such a one as Erasmus describes in his Colloquies between Cocles and Pomphagus. The latter had been absent many years, and his friend Cocles at once recognized him by his terrible nose, but Pomphagus says he is not ashamed of his nose. "Ashamed of it! No, indeed," bursts out Cocles; "I never saw a nose that could be put to so many uses."

"I have no sympathy with secret societies. In despotic governments there may be some reasons for such societies, for the laudable purposes of mutual protection against tyranny and oppression. But in a free government like our own, they have scarce an excuse for existence. I would not be as ultra as some. I would not say that all who belong are bad men, but it were better that even good men be not associated in such a manner. It is not fruitful of that broad and generous spirit of brotherhood which should exist between the members of community. I do abhor the selfish, clannish spirit of secret societies."

YOUNG ATHEISTS

A suggestive scene took place lately in a railroad car that was crossing the Rocky mountains. A quiet business man, who had been slowly watching the vast range of snow-capped peaks seen for the first time, said to his companion:

"No man, it seems to me, could look at that scene without feeling himself nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his moustache, pertly interrupted, "If you are sure there is a Creator?"

"You are an atheist?" said the stranger, turning to the lad.

"I am an Agnostic," raising his voice, "I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore I believe that mountains, rose, and wind exist. But I can not see, smell, or hear God. Therefore—"

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said, quietly.

"No." "Or to hear with your tongue, or to taste with your ears?" "Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?" "With what should I apprehend him?" said the youth, with a conceited giggle.

"With your intellect and soul; but—I beg your pardon!" here he paused; "some men haven't breadth and depth enough of intellect and of soul to do this. That is probably the reason you are an Agnostic."

The laugh in the car effectually stopped the display of any more atheism that day. But this is a question which can not be laughed or joked away. Every thinking man in his youth must face for himself that terrible problem of life: "What is God?" and "What is he to me?" As a young man decides that question his future life takes shape.—Youth's Companion.

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. Lyncleaven—Benjamin H. Stillman. New London—H. W. Palmiter. Vile—Ezekiel K. 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. NEW JERSEY. Marlboro—J. C. Bowen. New Market—L. E. Livermore. Plainfield—J. Elias Mosher. Slitoh—W. S. Bonham. PENNSYLVANIA. Hebron—Geo. W. Stillman. Mosertown—J. Greene. New Enterprise—D. C. Long. Routeville—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 Claywood. Villa Ridge—M. B. Kelly. West Hallock—E. B. Saunders. IOWA. Welton—L. A. Looftoro. Toledo—Maxson Babcock. MINNESOTA. Alden—Dodge Centre—Geo. W. Hills. Freedom—J. L. Shaw. New Richland—R. D. Burdick. Transit—John M. Richey. KANSAS. Florinco—W. E. M. Oursler. Nortonville—Osman W. Babcock. Pardee—Samuel R. Wheeler. NEBRASKA. Harvard—Elmore C. Hibbard. Long Branch—Joshua G. Babcock. North Loup—Oscar Babcock. Orleans—H. E. Babcock. KENTUCKY. Carrolton—C. W. Threlkeld.

Popular Science

INCREASE OF STATURE AT NIGHT. human frame is so constructed that repose, and the joints relieved of cal pressure, the body is longer standing erect, and this change not overcome at once upon rising. The writer has frequently measured morning and evening, and found it was about five-eighths of an inch in the morning. Dr. Merkel has been measuring the body when lying prone, that the height of an individual night's rest, before rising from a two inches greater than it is at normal standing. The sudden when the person rises occurs at the tions of the lower extremities—third of an inch at the ankle, on the knee, and two-fifths at the gradual diminution is mainly yielding of the plantar arches and vertebral discs.

A MAN breathes about eight minute, and uses three thousand or about three hundred and hogsheds of air per hour.

DR. WILLIAM HAMMOND, F. Diseases of the Mind and Nerv in University College, New York children smoke cigars, they der nervous system before they f and render themselves liable to and various functional diseases which are certainly calculated their mental force. I have seen stances of young children having sight seriously, if not irreparably the use of tobacco."

MANY lovers of the beautiful admirers of the colors like that, bow sometimes seen on glassware der how they are produced. The that the workmen of a Bohemian turer, wishing to celebrate his kindled some Bengal lights in the ovens. What pieces of glassware became iridescent. This acco covery was taken due advantage like effects were desired. While hot, and before it is put in the furnace, a vapor is passed over vapor is the product of a mixture chloride of tin, carbonate of carbonate of strontian. After ing process, the colors can some moved by vigorous rubbing.

THE American Agriculturist employing is common, cheap, but put less than a level teaspoonful borax into the bottom of the hot water on it, and then coo proper degree. This borax mak ing more easy, and is good for healing them when chapped, them in good condition aft Whatever good soap you use, it sary to boil the clothes, but helps in most cases, especially i are well stirred about in the t not best to leave them actual minutes, as this will turn them whole washing may be done w water, if desired, but more o must be used, and the labor is want to loosen the dirt between the cloth as easily as possible, r rinse it all away. That is th of making soiled clothes clean.

ORIGIN OF MUCK DEPOSITS. of the deposits under consider by any means obscure, and ma a few words. Whenever stagn existed in low basins for a larg years, a certain class of m mosses, and grasses have fou conditions for rapid and luxur These plants have matured a finding a tomb in the impur fostered their growth. As th years and of centuries succeed alternations of heat and cold were filled up, so that surface peared, and matted turf, co low and worthless forms of i into view. In most cases de and water shrubs grew in a the grasses and mosses, and th of leaves and dead twigs con little to filling up the stagna puddles.

Whenever vegetable growth and fall into moist earth with a process of sromatocasia, or tion, commences, which, proo ultimately ends in entire diso tissue, and the product is a The process is different when the water, as, in the case of l limbs, a dozen centuries will disassociate and change their ure, and some of the most v ble timber used in ship s construction has been exhumed swamps and bogs found in other countries. The peats o our own low meadows, hav tent, resulted from the decay forms of vegetation, as grasses moss. Of all the various for contributed to our muck bed mosses constitute, undoubte important constituents.—Sci can.

JOSEPH COOK ON SECRET SOCIETIES.— Joseph Cook, the religious-philosophic lecturer, at a collation in his honor in Chicago, not long since, in answer to an inquiry, said:

Popular Science.

INCREASE OF STATURE AT NIGHT.—The human frame is so constructed that when in repose, and the joints relieved of the vertical pressure, the body is longer than when standing erect, and this change of length is not overcome at once upon rising.

YOUNG ATHEISTS

entive scene took place lately in a car that was crossing the Rocky Mountains. A quiet business man, who had been watching the vast range of snow-capped peaks for the first time, said to his neighbor, "It seems to me, could look at the mountains without feeling himself nearer to God?"

A MAN breathes about eighteen times a minute, and uses three thousand cubic feet, or about three hundred and seventy-five hogsheads of air per hour.

DR. WILLIAM HAMMOND, Professor of Diseases of the Mind and Nervous System in University College, New York, says: "If children smoke cigars, they destroy their nervous system before they are fully formed, and render themselves liable to neuralgia and various functional diseases of the brain; which are certainly calculated to destroy their mental force."

MANY lovers of the beautiful are great admirers of the colors like that of the rainbow sometimes seen on glassware, and wonder how they are produced. The story goes that the workmen of a Bohemian manufacturer, wishing to celebrate his return home, kindled some Bengal lights in the annealing ovens.

THE American Agriculturist says: "In employing a common, cheap, but clean soap, put less than a level teaspoonful of powdered borax into the bottom of the tub, pouring hot water on it, and then cooling to the proper degree. This borax makes the washing more easy, and is good for the hands, heating them when chapped, and leaving them in good condition after washing."

ORIGIN OF MUCK DEPOSITS.—The origin of the deposits under consideration is not by any means obscure, and may be stated in a few words. Whenever stagnant water has existed in low basins for a large number of years, a certain class of marsh plants, mosses, and grasses have found favoring conditions for rapid and luxuriant growth. These plants have matured and decayed, finding a tomb in the impure waters which fostered their growth.

Whenever vegetable growths become dead, and fall into moist earth with access of air, a process of emacausis, or slow combustion, commences, which, proceeding slowly, ultimately ends in entire disorganization of tissue, and the product is called humus.

When the peats and mucks of our own low meadows, have, to a large extent, resulted from the decay of the smaller forms of vegetation, as grasses, leaves, and moss. Of all the various forms which have contributed to our muck beds, the spongy mosses constitute, undoubtedly, the most important constituents.—Scientific American.

AN ENGLISH VETERINARY SURGEON AND CHEMIST, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that his own "MAKE HENS LAY" will make hens lay like the best of the breed.

MENDELSSOHN PIANO CO.

Grand Offer for the next 60 days only. \$850 Square Grand Piano for only \$345. Magnificent rosewood case, elegantly finished, 3 strings, 7 1-3 Octaves, full patent cantane agraes, our new patent overstrung scale, beautiful carved legs and lyre, heavy serpentine and large fancy moulding, full iron frame, French Grand Action, Grand Hammers, in fact, every improvement which in any way tend to the perfection of the instrument, has been added.

CYCLOPEDIA OF LIVE-STOCK

AGENTS WANTED TO SELL THE AMERICAN FARMER'S PICTORIAL CYCLOPEDIA OF LIVE-STOCK AND COMPLETE STOCK-DOCTOR. Horses, Cattle, Sheep, Swine, Poultry, Bees and Dogs. By Hon. J. F. Johnson and Dr. A. H. Baker, V.S. Covers every subject of Stock of Farm in Health and Disease. Fully new. Nothing of the kind published.

ALL FOR NOTHING.

Why the Doctor was disgusted, and what might have been done without him. "Well, wife," said Dr. E.—as he entered his house, which was situated in a cozy village in central New York. "I have got back from a long and dreary ride away down among the mountains, and all to no purpose whatever. The messenger said the man wouldn't live till morning, when the fact is he had only an ordinary attack of colic."

FOR SALE AT THIS OFFICE.—THE CONSTITUTIONAL AMENDMENT

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

Webster's Unabridged

118,000 Words, 3,000 Engravings. "A LIBRARY IN ITSELF." An ever-present and reliable school master to the whole family.—S. S. Hovey.

BAUGH'S 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.

Per Ton of 2,000 Pounds. GUARANTEED ANALYSIS PRINTED ON EACH BAG.

BAUGH & SONS,

SOLE MANUFACTURERS, 20 South Delaware Avenue, Philadelphia, Pa.

COOK'S COLLEGIATE INSTITUTE,

For young ladies. Advantages unsurpassed. GEO. W. COOK, Ph. D., Principal, Poughkeepsie, N. Y.

OH, HO!

For 60c. we send, postpaid, a beautiful Bible, printed in the best style, with handsome gilt cover, gilt edges, and containing all the latest and most valuable information on the subject of the Bible.

CATALOGUE OF BOOKS AND TRACTS

AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 118 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M. Part First, Arguments. Part Second, History. 16mo. 208 pp. Fine Cloth, \$1.25.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 50 cents. Paper, 10 cents.

THIS is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

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

INDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day, by Rev. J. W. Morton, late Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 10 cents.

THE ROYAL LAW CONTESTED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE Society also publishes the following tracts, which will be sold at cost, in large or small quantities, to any who may desire them. Specimen packages sent free to any who wish to examine the Sabbath question. Twenty per cent. discount made to clergymen on any of the above-named books, and a liberal discount to the trade. Other works soon to be published.

NO. 2.—Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

NO. 10.—The True Sabbath Embraced and Observed. 16 pp.

NO. 11.—Religious Liberty Endangered by Legislative Enactments. 16 pp.

NO. 15.—An Appeal for the Restoration of the Bible Sabbath. 40 pp.

NO. 16.—The Sabbath and its Lord. 28 pp.

NO. 23.—The Bible Doctrine of the Weekly Sabbath. 28 pp.

NO. 24.—The Sabbath under the Apocrypha. 12 pp.

NO. 25.—"Time of Commencing the Sabbath." 4 pp.

NO. 26.—"The Sanctification of the Sabbath." 20 pp.

NO. 27.—"THE SABBATH: A Seventh Day, or The Seventh Day. Which?" By Rev. N. Wardner. 4 pp.

NO. 28.—"THE LORD'S DAY, OR CHRISTIAN SABBATH." By Rev. N. Wardner. 4 pp.

NO. 29.—"Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week?" By Rev. N. Wardner. 4 pp.

NO. 30.—"CONSTANTINE AND THE SUNDAY." By Rev. N. Wardner. 4 pp.

NO. 31.—"THE NEW TESTAMENT SABBATH." By Rev. N. Wardner. 4 pp.

NO. 32.—"Did Christ Abolish the Sabbath of the Decalogue?" By Rev. N. Wardner. 4 pp.

NO. 33.—"ARE THE TEN COMMANDMENTS BINDING ALIKE UPON Jew and Gentile?" By Rev. N. Wardner. 4 pp.

NO. 34.—"WHICH DAY OF THE WEEK did Christians Keep as the Sabbath during 300 years after Christ?" By Rev. N. Wardner. 4 pp.

NO. 35.—"Rev. N. Wardner's eight tracts are also published in German. Orders for the Society's Publications accompanied with remittances, for the use of its Agents, or for gratuitous distribution, should be addressed to Rev. L. A. PLATTS, Alfred Centre, N. Y.

PATENTS

obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively, and can obtain patents in less time than those remote from Washington. When model or drawing is sent we advise as to patentability free of charge; and we make no charge unless we obtain patent. We refer here, to the Post-Master, the Sup't. of the Money Order Div., and to officials of the U. S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address—C. A. SNOW & Co., Opposite Patent Office, Washington, D. C.

N. Y., LAKE ERIE & WESTERN R. R.

Pullman's Best Drawing Room and Sleeping Coaches, combining all Modern Improvements, are run between New York, Buffalo, Niagara Falls, Suspension Bridge, Cleveland, Cincinnati, St. Louis, Detroit, and Chicago, without change.

Abstract of Time Table, adopted July 16, 1883.

Table with columns: STATIONS, No. 8\*, No. 12\*, No. 4\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Clear, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Fort Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Van- dala 6.00, Allegany 6.50, Oilton 7.50, Hinsdale 8.25, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 12.01 P. M., Scio 12.27, Wellsville 1.45, Andover 2.40, Alfred 3.20, 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, Perryburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.48, Great Valley 11.20, Carrollton 11.45 A. M., Vandala 12.01, Allegany 12.20, Oilton 12.40, Hinsdale 1.12, Cuba 1.40, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.31, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

No. 8 will not run on Monday. Train 4 will stop at Cuba for New York passengers, or let off passengers from west of Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.06, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Oilton 11.55 A. M., Allegany 12.20, Vandala 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 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.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.06, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Oilton 11.55 A. M., Allegany 12.20, Vandala 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 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.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.06, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.19, Oilton 11.55 A. M., Allegany 12.20, Vandala 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 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. 5. 9. 3. 21. 37.

Carrollton 9.26 7.00 4.10 11.50 8.22

Bradford 9.55 7.33 4.51 12.35 9.00

Bradford 10.00 7.40 4.55 7.00

Custer City 10.10 7.52 5.07 7.15

Buttsville 8.30 5.45

7.20 A. M., daily, except Sundays, from Carrollton, 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.

1.00 P. M., Sundays only, from Bradford, stopping at all stations, arriving at Kinzua Bridge at 1.45 P. M.

EASTWARD. STATIONS. 6. 20.\* 32. 12. 18. 38.

Buttsville 6.15 8.45

Custer City 6.50 9.85 3.15 6.10

Bradford 7.10 9.50 8.20 6.30

Bradford 7.20 6.25 10.08 2.40 4.15

Carrollton 8.20 6.55 10.45 3.20 4.55

7.35 A. M., from Bradford, stops at Kendall 7.40, Babcock 7.50, Limestone 8.00, arriving at Carrollton at 8.30 A. M.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrollton 4.01 P. M.

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

4.00 P. M., Sunday only, from Kinzua Bridge, stopping at all stations, via Riderville and Crawford Junction, and arriving at Bradford at 4.45 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 8.50 P. M., and arrive at Titusville 7.30 P. M.

Daily. Through Tickets to all points at the very lowest rates, for sale at the Company's office. Baggage will be checked only on Tickets purchased at the Company's office. JOHN N. ABBOTT, General Passenger Agent, New York.

LESSON HELPS

For Teachers and Scholars. In Five Grades. The only complete series for use in the primary and intermediate grades. Each book contains 100 pages of text and 100 illustrations. Price, 10 cents.

\$72 A WEEK, \$12 a day at home easily made. Costly outfit free. Address Twiss & Co., Augusta, Me.

The Sabbath School.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

INTERNATIONAL LESSONS, 1883.

THIRD QUARTER.

- June 30. Joshua, Successor to Moses. Josh. 1: 1-9. July 7. The Plains of Jericho. Josh. 5: 10-6: 5. July 14. Israel Defeated at Ai. Josh. 7: 10-26. July 21. The Cities of Refuge. Josh. 20: 1-9. Aug. 4. The Last Day of Joshua. Josh. 24: 14-29. Aug. 11. Israel Forsaking God. Judges 2: 6-16. Aug. 18. 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 VI.—THE CITIES OF REFUGE.

For Sabbath-day, August 4.

SCRIPTURE LESSON.—JOSHUA 20: 1-9.

1. The Lord also spake unto Joshua, saying, Appear out for ye cities of refuge, whereof I spake unto you by the hand of Moses. 2. That the slayer that killeth any person unawares and unwittingly, may flee thither: and they shall be your refuge from the avenger of blood. 3. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. 4. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbor unwittingly, and hated him not beforetime. 5. And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. 6. And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, (which is Hebron) in the mountain of Judah. 7. And on the other side of Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. 8. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stand before the congregation.

CENTRAL TRUTH.—Oblivion is our refuge.

DAILY READINGS.

- 1. Joshua 20: 1-9. 2. Deut. 19: 1-13. 3. Romans 8: 34-39. 4. Matt. 22: 1-14. 7. Isaiah 38: 1-10.

FOUR GOLDEN TEXTS.—"We have fled for refuge to lay hold upon the hope set before us."—Heb. 6: 18.

TIME.—1445 B. C. PLACE.—Shiloh.

OUTLINE.

- I. The need of refuge. v. 1-6. II. Refuge provided. v. 7-9.

QUESTIONS.

Introduction. For how many years after the reading of the law did Joshua lead the people in their conquests? After this, what were they enabled to do? Being old and feeble, what did Joshua attend to? What did God direct him to have appointed? Why were they needed? Of what do they remind us?

I. The need of refuge. v. 1-6. Unto whom at this time did the Lord speak? What did he tell him to do? To whom were these cities to be a refuge? Between whom was a great distinction made? Num. 35: 11, 12. Who was, on no account, to be spared? Num. 35: 30, 31. Who was the avenger? What was his duty? Num. 35: 19. When he reached the city, to whom did the slayer declare his cause? If satisfied that murder was not intended, what were they to do? When the avenger appeared and claimed him, what was done? Num. 35: 24. If judged innocent of willful murder, what was the result? How long was he to stay in the city? For what would he thus, to a certain extent, be unshod?

II. Refuge provided. v. 7-9. How many cities did they appoint? From among what cities were these chosen? Name the three appointed on the west of the Jordan. Which was the most northern? Where was Shechem? Where was Hebron? What cities were chosen east of the Jordan? Where were these cities located? For whom were these cities appointed?

INTRODUCTION.

We have in this lesson a picture of an institution peculiar to a people in a rude state of civilization. Before a people have advanced far enough to have courts of law, each individual is free to take on himself the execution of justice. Under such circumstances there is need of protection against passion, hatred, and revenge. It was to afford the innocent some chance to escape that cities of refuge were established among the Israelites.

TOPICAL NOTES.

I. The need of refuge. v. 1-6. The Lord also spake unto Joshua. Repeated what he in substance had already communicated to Moses. Cities of refuge. The institution of cities of refuge interests us as at once an admirable instance of the spirit of the Mosaic legislation, and as an arrangement of gracious wisdom. In the absence of courts of law and any sufficient arrangement for the administration of justice, a system has uniformly arisen in all primitive tribes, and is found in many places to-day, of charging the nearest male relative with the duty of putting to death the murderer of his kinsman.—Pulpit Com. Whereof I spake unto you. The general directions on this subject will be found in (a) Exod. 21: 13; (b) Num. 35: 9; (c) Deut. 19: 2. The reference to them here is one of the numerous instances in which the book of Joshua presupposes the existence of the Pentateuch.—Cam. Bible. That the slayer, that killeth any person unawares. In accordance with these regulations a wide distinction was made between the man who committed willful murder, and one who slew another by mistake in ignorance, and unintentionally. (a) In the former case the guilty criminal met with no compassion from the Mosaic Code. He was regarded as accursed. The horns of the altar were to be no refuge for him. He was to be dragged from them by force to suffer his doom, nor could rank or wealth exempt him from it. Num. 35: 31, 32. (b) In the latter case, where life had been taken unawares, a more merciful system of legislation intervened.—Cambridge Bible. May flee thither. Where we can not abolish an evil custom, we may at least mitigate its evil effects. It must often happen to the Christian to find laws and customs in existence which we feel to be opposed to the spirit of Christianity. Two courses are open to us, to denounce and resist them, or to accept them and try to reduce the amount of evil they produce. There

are, of course, some customs and laws against which a Christian must set his face. But there are many more in which it would be fanaticism, not Christianity, to do so.—Pulpit Com. From the avenger of blood. In avenging blood the relative of the murdered person acted thus not from mere blind passion, but as a public officer, appointed to the task; and to shrink from it was, therefore, recreancy to duty, as for a policeman or sheriff to shrink from the infliction of just punishment is with us a recreancy to duty. Thus the punishment of willful murder was secured, so that perhaps few of the guilty escaped. Mr. Palmer, in his recent explorations of the Sinaitic wilderness, found the Arabs everywhere averse to the beginning a course of violence for fear of the law of blood revenge.—Johnson. Shall declare his cause. The first hearing was only preliminary, to distinguish fugitives from those who entered the city not claiming protection, to enable the authorities to keep a record of fugitives, and a special guard over them, and to ascertain that the fugitive was not acting under the hallucination of mental disease, or from low and selfish motives; as, for instance, the desire for the public support which probably was given in return for labor to those who were confined in the cities of refuge. In times of famine, or in cases of great destitution, there would be special need of caution.—Johnson. They shall take him into the city. Till he can have his formal trial. Then, if he was found guilty, he was delivered up to be executed; if he was innocent of willful murder, he was kept in the city. It may be asked why, if the proper judges were satisfied of his innocence of the crime of willful murder, he were not at once dismissed from their jurisdiction, and suffered to go at large as usual. The proper reply doubtless is: (1) that he might still be in danger from the enraged passions of the pursuer. (2) He was to wait the issue of another trial, (v. 6.) (3) His detention was probably designed as somewhat of a punishment for the rashness or heedlessness to which the homicide was owing. Something of a penalty was to be paid for carelessness as well as for crime.—Bush. That he may dwell among them. We do not know what means of support were provided for the fugitives, but there must have been some, as necessarily there were many poor fugitives, and many whose income depended upon business which their flight destroyed.—Johnson. If the avenger of blood pursue. Vengeance must be under the direction of the law. The rule for Christians as individuals is, never to take vengeance at all, but to submit to the most grievous wrongs in silence. But there are times when a Christian is bound to regard himself as a member of a community, and in the interests of that community to punish wrongdoers. We learn a useful lesson from the chapter before us. We may not take the law into our own hands. We are not the best judges in our own cause. The punishment we inflict is likely to be disproportionate to the offense.—Pulpit Com. Until the death of the high priest. This limit was for various reasons, among which may have been the fact that the custom of blood revenge was so fixed among the Israelites, that no greater check than this limitation of it by the death of the high priest could be attempted. The need of punishing in some way the carelessness which results in accidental manslaughter, so as to make every one careful, and the typical significance of the high priest's death, who prefigured Christ, through whose death all penitent souls are set free from bondage.—Johnson.

II. Refuge provided. v. 7-9. They appointed. Heb., sanctified, consecrated, a term implying the peculiar sacredness which God would have attached in the minds of his people, to this institution. Accordingly they are sometimes, though not perhaps by the sacred writers, called sanctuaries.—Bush. In Galilee. In that part of the province afterwards called "Galilee." This name, which in the Roman age was applied to a large province, seems to have been originally confined to a little "circuit" or "region"—Galil, Galiliah, Galilee—round Kedesh Naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre, as payment for the transportation of timber from Lebanon to Jerusalem. 1 Kings 9: 11.—Cambridge Bible. Shechem. Shechem was the place where God first appeared to Abraham in Canaan, and where he built his first altar; and where Jacob built an altar; and where Joshua read the Book of the Law to the people, and pronounced the blessings and the cursings; and where afterward Christ declared himself the Messiah to the woman of Samaria. Shechem and its history may be regarded as showing forth God's blessings in Christ to all nations.—Worshipworth. Kirjath-arba. So called from Arba, the father of Anak, the progenitor of the giant Anakim. Its later name was Hebron. It is the oldest town of Palestine, and is mentioned even before Damascus. It is twenty miles south of Jerusalem, and the same distance north of Beersheba. It still exists, a city of 10,000 inhabitants. In the mountain of Judah. The mountainous region of Judah. Hebron is situated nearly 3,000 feet above the sea level.—Palouzet. These were the cities appointed. They were all Levitical cities, which appears to have been so ordered that the cases of manslaughter might come under the cognizance of those who might be presumed to be most thoroughly versed in the law of God, and most competent to give judgment according to it, and who, moreover, would be less likely than any others to be swayed by private bias in their decisions.—Bush. As the institution of refuge cities is considered as a type of Christ, certain expositors observe a significance in the names of their cities. Kedesh signifies holy, and our refuge is the holy Jesus. Shechem, a shoulder, "and the government is upon his shoulder." Hebron, fellowship, and believers are called into his holy fellowship. Bezer, a fortification, Jesus the stronghold. Ramoth, high or exalted, for him hath God exalted. Golan, joy or exaltation, for in him shall all the saints glory.—Scripture Treasury. And for the stranger. Those not Israelites by descent. In this provision is seen how the gospel is not for Jews only.

TRAIN CHANGES ON THE ERIE.—Two new regular through express trains are added to the Erie service. Old No. 3, long known as the Pacific Express, has been given the title of Chicago Express, and will be the "solid Pullman train" for Chicago, running over the Western divisions, and making its usual connection at Corning for Rochester and points on the Rochester Division and branches. The train leaves Jersey City at 8.30 A. M. The Pacific Express is now a new train known as No. 7. It leaves Jersey City at 8.20 P. M., and runs through to Buffalo and Niagara Falls. No. 3 continues to run over the Erie and Chicago line as the famous Pullman hotel-car train to Chicago. The new east-bound express is No. 2, and is called the Atlantic Express. No. 12 he made the return Chicago Express, as the solid Pullman and hotel-car lines. No. 2 will run from Buffalo and Rochester, while No. 12 will be run via Salamanca and from Dunkirk, as usual. The local connections for these trains have been arranged with great attention to the convenience of the Erie's patrons, and with the intention of giving to all the benefit of its greatly improved train service.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall st., N. Y.

KNABE PIANOFORTES. TONE, TOUCH, WORKMANSHIP AND DURABILITY. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.

WONDER BOOKS. Not Books of Magic, but choice, classic literature, at prices so low as to make the old-time book buyers wonder. About 125 TONS, or half a million volume for sale, on evidence of good faith. NOT sold by dealers—price too low. 68-page Catalogue free. JOHN B. ALDEN, Publisher, 18 Vesey St., New York.

LATEST IMPROVED HORSE-POWER MACHINES! THRESHING & CLEANING GRAIN AND SAWING WOOD. A. W. GRAY'S SONS, PATENTERS AND SOLE MANUFACTURERS, MIDDLETOWN SPRINGS, VT.

LESSON LEAVES, CONTAINING THE INTERNATIONAL LESSONS, Prepared by the SABBATH SCHOOL BOARD of the General Conference, and published at the SABBATH RECORDER OFFICE AT 60 CENTS A HUNDRED PER MONTH, FREE OF POSTAGE. Address SABBATH RECORDER, Alfred Centre Allegany Co., N. Y.

FLORENCE ETCHING SILK. Prepared expressly for art designs in outline. This silk will not split or fray in working, and is durable both in color and texture. Sold by enterprising dealers in a great variety of colors. For heavy outlines use No. 500, for finer work use No. 1000. The colors best adapted for work which will require washing are Black, Blue, Brown, Old Gold, Gold, Yellow, and Pink. Samples, with our latest Knitting Book, (No. 4) sent on receipt of three 2 cent stamps. MONOTUCK SILK CO., Florence, Mass.

MILTON COLLEGE. Two Departments: Preparatory and Collegiate. Three Courses of Study: Classical, Scientific, and Teachers. Expenses from \$120 to \$300 per year. Fall Term opens Aug. 29th; Winter Term opens Dec. 5, 1883; Spring Term opens March 26, 1884. Commencement exercises, June 25, 1884.

CARDS. Latest set and catalogue, 3c. stamp, 7 DREW MANUFACTURING CO., Baltimore, Md. IMPORTED GIFT BOOKS. BUCKEY BELL FOUNDRY. Business Directory.

THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y. TERMS. SINGLE COPIES, PER YEAR, 60 cents. TEN COPIES AND UPWARDS, PER COPY, 50 cents. CORRESPONDENCE. All communications relating to business must be addressed to the Society as above.

ALFRED CENTRE, N. Y. SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. P. LARKIN, President, Alfred Centre, N. Y. D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y.

J. C. BURDICK, WATCHMAKER and ENGRAVER. QUICK TRAIN WATCHES A SPECIALTY. G. C. SHERMAN, Repairer of all kinds of Light Machinery. Prices reasonable. Berlin, N. Y.

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

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. G. H. BABCOCK, Pres. 30 Cortlandt St. THE N. Y. SAFETY STEAM POWER CO. Vertical and Horizontal Steam Engines & Boilers. G. H. BABCOCK, Pres. 30 Cortlandt St.

THOMAS B. STILLMAN & CO., CHEMISTS. Analyses of Ores, Minerals, Waters, &c. 40 & 42 Broadway. R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH, 63 Lispenard St.

C. POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR., H. W. FISH, JOS. M. TITSWORTH. HYDRAULIC JACK AND PRESSES, PUNCHES AND SHEARS for Iron. E. LYON & Co., 470 Grand St. Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. I. D. TITSWORTH, Pres.; J. F. HUBBARD, Treas.; L. E. LIVERMORE, Sec.; G. H. BABCOCK, Cor. Sec. New Market, N. J. Plainfield, N. J. THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, JR., President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. L. E. LIVERMORE, Secretary, New Market, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

CLOTHING MADE TO ORDER OR READY MADE, from Samples. Agent for WANAMAKER & BROWN, Philadelphia. Rubber Goods a Specialty. 10 per cent discount to Clergymen. 41 W. Front St. ALEX. TITSWORTH. POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., Proprietor. O. M. DUNHAM, MERCHANT TAILOR, AND Dealer in Gent's Furnishing Goods. Next to Laing's Hotel. 44 W. Front St. POPE BROTHERS, DEALERS IN Dry Goods, Notions, Hosiery, Gloves, Carpets, Oil Cloths, Mats, &c. SPICER & HUBBARD, PLANING MILL. Sash, Blinds, Doors, Mouldings, &c. W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Hornellsville, N. Y. ELLIS AYARS, ARCHITECT. PRIVATE AND PUBLIC BUILDINGS. Citizens' National Bank Building, Hornellsville.

New Market, N. J. H. V. DUNHAM, MANUFACTURER OF CLOTHING. A store to Let. Best in the place. Dunellen, N. J. GORTON'S HOUSE-HEATING STEAM GENERATOR. Cheapest and best. Satisfaction guaranteed. Send for Circular to N. J. STEAM HEATING CO. Daytona, Florida.

DAVID D. ROGERS, CIVIL ENGINEER. U. S. Deputy Surveyor for the Dist. of Fla. DAYTON, Valusia Co., Fla. Westerly, R. I. L. T. CLAWSON, TAILOR. Cloths, Cloakings, and TRIMMINGS. Samples sent by mail.

A. L. BARBOUR & CO., DRUGGISTS AND PHARMACISTS. No. 1, Bridge Block. E. B. CLARKE, DEALER IN FURNITURE OF ALL KINDS. Orders by mail promptly filled. J. F. STILLMAN & SON, MANUFACTURERS OF FINE CARRIAGES. Orders for Shipment Solicited.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us. THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. GEO. B. UTTER, Treasurer, Westerly, R. I. W. L. CLARKE, Recording Secretary, Ashaway, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I.

THE MISSIONARY REPORTER, A. E. MAIN, Editor and Publishing Agent. Terms: Single copies, 50 cents; in clubs, 40 cents. Address MISSIONARY REPORTER, Ashaway, R. I. Printed envelopes for missionary collections furnished free. O. LANGWORTHY & CO., GENERAL STORE. Books, Hardware, and Glassware, a Specialty. Send for Catalogue of Garden Seeds. Hopkinton, R. I.

GEO. H. SPICER, CARRIAGE MANUFACTURER. First Class Work. Low Prices. Address by letter, Hopkinton, R. I. Chicago, Ill. ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St. FRED. D. ROGERS, M. D., PHYSICIAN AND PHARMACIST. Office, 2384 Prairie av. Store, 2406 Cottage Grove av.

C. B. COTTRELL & CO., CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St. Big Foot Prairie, Ill. CLARKSON HERITAGE, BREEDER OF PURE BRED POULTRY. Poultry and Eggs for sale. Write for card. Walworth, Wis.

E. A. WALTERS, PATENT HAY ELEVATORS AND CARRIERS. Best in use. Milton, Wis. PROF. N. WARDNER WILLIAMS, MUSICAL DEPARTMENT, MILTON COLLEGE. Piano, Voice Organ, Harmony, &c. Send for circular.

W. W. CLARKE, DEALER IN BOOKS, a Stationery, Jewelry, Musical Instruments, FANCY and HOLIDAY GOODS. Milton, Wis. DAVIS BROS., MANUFACTURERS OF HAND AND POWER PRESS AND SHEARS. TIRE-SHRINKERS and AXEL-SETTERS. Circulars. W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wis.

L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis. Minnesota. ELLIS AYRES, PHOTOGRAPHIC ARTIST. COPYING IN INDIAN INK, OIL, CRAYON, &c. Dodge Center, Minn. Kansas. GRIFFIN & SON, DEALERS IN DRUGS AND GROCERIES, Nortonville, Kansas.

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

TERMS OF SUBSCRIPTION: Per year, in advance, \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage. If payment is delayed beyond six months, 50 cents additional will be charged. No paper discontinued until arrears are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 50 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisements may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch. ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany county, N. Y."

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

VOL. XXXIX.—NO. 1.

The Sabbath Recorder. Entered as second-class mail office at Alfred Centre, N. Y.

MAKING THINGS GO ON. Whenever you make the sun On a darkened face to brood, Whenever a self-denial For another's good you do, When for the souls that pray In his dear name you pray, You are being a ministering, And making things go God.

THE MORMON PROBLEM. BY THE REV. A. D. WILSON.

I have before spoken of the Mormon Problem—much more than most people imagine. Wcman's Journal—Alice has been visiting Salt Lake close of a long article, she writes: "The more one thinks of the problem, the more puzzled one becomes. Some think this Gordian knot, and must be cut. Others hold that ideas, many can not be dealt with, while the problem is growing more polygamist marriage, any one year since Utah was than six hundred Mormon ed last week, and the cry is: This simply voices the fact, an unquestionable fact—the Edmunds law and all other against them, the Mormon growing more numerous a year, but polygamy is also rapidly gaining strength. To wink these facts—especially of sight. But there is our eyes to it. It is a fact of heredity. The Edmunds law has out of office. But it has in their places. It has done. But the rest of the Mormon voting just as they did before numbers as still to bury under an avalanche. It is non-polygamous opposition Mormons—if there ever was not a single non-polygamist in all Mormonism. The all the hosts of Mormonism favor of polygamy, and as was that of the Crucifixion, shouted as from one brazen the Holy Sepulchre!" It has also evoked the dom. Every last Mormon few of the leaders—from greatest, believe themselves wicked government and a legion's sake. There is in it. But still they believed down into their own party. It has roused with of men who rather die than the States may call this, unless it is reality—and be reality before this press has gone so far that they could not thwart it should attempt, and we may too shrewd to attempt it. Meanwhile, both this this people, and all cities and peoples, are resolute relic of the barbarous past that polygamy can roll the ages, and resurrect once consigned to the twilight, and at some time, dead past must be conspurator. But by what time, no human If it be accomplished blood—like the exodus, hardly be less than a aspects, it is more strong was slavery. That touched that strongest religious conviction. God, too, in against playing with the ages, usually eliminated it from and facts of civilization well in accepting this believe that Jehovah's devil has civilized the side of polygamy, prevail—except there potent than the Almighty transposed terms, and on the forces of civilization that is hiding in polygamy must sooner or later there is no help for it. In the meantime, let nation see to it that