

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XXXIX.—NO. 31.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 2, 1883.

WHOLE NO. 2008

The Sabbath Recorder.

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

MAKING THINGS GO GOD'S WAY.

Whenever you make the sunshine,
On a darkened face to break;
Whenever a self-denial
For another's good you make;
When for the souls that wander,
In his dear name you pray;
You are being a ministering spirit
And making things go God's way.

The world is full of his children
Who have never heard of his love.
And you can do something to lead them
Up to the home above.
With sad and darkened face,
To their idol god they pray;
You can send them the story of Jesus
And make things go God's way.

THE MORMON PROBLEM.

BY THE REV. A. D. WILLIAMS, D. D.

I have before spoken of the difficulties of the Mormon Problem—much more difficult than most people imagine. A writer in the *Woman's Journal*—Alice Stone Blackwell—has been visiting Salt Lake City; and, at the close of a long article, she says:

"The more one thinks of that (Mormon) problem, the more puzzling it becomes. Some think this Gordian knot can never be untied, and must be cut with the sword. Others hold that ideas, moral or immoral, can not be dealt with *vi et armis*. Meanwhile the problem is growing. There were more polygamist marriages in 1882 than in any one year since Utah was settled. More than six hundred Mormon immigrants landed last week, and the cry is still they come." This simply voices the fact—unfortunately an unquestionable fact—that, in spite of the Edmunds law and all other laws and agencies against them, the Mormons are not only growing more numerous and stronger every year, but polygamy is also increasing and rapidly gaining strength. Many are disposed to wink these facts—especially the latter—out of sight. But there is no use of shutting our eyes to it. It is a fact, in spite of all incredulity.

The Edmunds law has shut polygamists out of office. But it has put their puppets in their places. It has disfranchised them. But the rest of the Mormons keep right on voting just as they did before, and in such numbers as still to bury all opposition as under an avalanche. It has stamped out all non-polygamist opposition among the Mormons—if there ever was any—until there is not a single non-polygamist vote or voice in all Mormondom. There is but one cry in all the hosts of Mormondom, and that is in favor of polygamy, and is as fierce and wild as was that of the Crusaders, when they shouted as from one brazen throat, "On to the Holy Sepulchre!"

It has also evoked the spirit of martyrdom. Every last Mormon—unless it be a few of the leaders—from the least unto the greatest, believe themselves persecuted by a wicked government and people for their religion's sake. There is not a word of truth in it. But still they believe it. It has settled down into their convictions with a force that no statement or logic can remove or parry. It has roused within them the spirit of men who rather die than yield the most sacred of human convictions. People in the States may call this rhetoric, but nevertheless it is reality—and it will be found to be reality before this problem is solved. It has gone so far that their leaders themselves could not thwart it should they make the attempt, and we may rest assured they are too shrewd to attempt it.

—Meanwhile, both this government and this people, and all civilized governments and peoples, are resolutely set against this relic of the barbarous past. It can not be that polygamy can roll back the march of the ages, and resurrect a barbarism long since consigned to the tomb of time. Some how, and at some time, this ghost of the dead past must be consigned again to its sepulchre. But, by what agencies, and at what time, no human prophet can foretell. If it be accomplished save through a sea of blood—like the exodus from slavery—it will hardly be less than a miracle. In some respects, it is more strongly entrenched than was slavery. That never so powerfully touched that strongest of all human forces—religious conviction.

—God, too, is against it—unless he has been playing with the ages in which he has gradually eliminated it from among the forces and facts of civilization. The Mormons do well in accepting this issue. They boast and believe that Jehovah is on their side. If the devil has civilized the world, and God is on the side of polygamy, then polygamy will prevail—except there be something more potent than the Almighty. But if they have transposed terms, and it is God who has led on the forces of civilization, and the devil that is hiding in polygamy, then polygamy must sooner or later go to the wall—and there is no help for it.

In the meantime, let his people and the nation see to it that it gains no vantage

ground through their negligence, and that they maintain an attitude to avail themselves of his hand and power, when they manifest themselves.—*Morning Star*.

WHY NOT?

A young man in the city of New York had been several years attempting to build up a law practice; he had a slight acquaintance in the city, he was not naturally of a very social nature, and he had very little faculty of bringing himself to the notice of influential men. The work that had come to him had been done faithfully, but the stream was a shallow one, and seemed as likely to dry up as to deepen. The young lawyer became discouraged, and began to question whether he had not made a mistake in choosing a profession, and even to fear that his life would be a failure. Just at this time a friend, also a lawyer, who was going into the country for the Summer, invited him to occupy the house which his family were about to leave. Glad to have more commodious quarters at a reduced expense, he accepted the invitation, and found among his friend's possessions a large and valuable law library. It so happened that he had in his hands at this time a case on appeal to one of the higher courts; he had nothing else to do, and the library was close at hand, and he spent the Summer in a study of the case so thorough and painstaking that he mastered the whole history of jurisprudence bearing upon it. He expected very little profit from it, but he had the satisfaction of doing a piece of work artistically and ideally well.

Autumn came in due time, and with it the argument of the case in question. It is a common saying among lawyers that cases are oftener won in the office than in the court-room. The young lawyer showed himself a thorough master of his case, and presented it with such clearness, simplicity, and vigor that he held the attention of the judges to the very close. One of these judges had already decided to leave the bench and return to general practice; the argument of the young man arrested his attention, and resulted in a letter suggesting an interview. That Summer's work bore fruit in a partnership in a leading law firm and in a practice which is to-day among the most lucrative and influential in the city.

This bit of history from actual life is repeated here as an illustration of a fact, which men are apt to forget in their moments of discouragement, that every life has its opportunity. At some time or other along the road, very likely at its hardest and dreariest point, success stands with outstretched hand. She is rarely discerned at the moment, but the man who uses every opportunity as if it were the great opportunity of his life is sure not to miss the crown when it is offered because its jewels are covered. Life is full of vicissitudes, changes, and discouragements; it is also full of rewards, prizes, and opportunities. These come often at the end of a long course of discipline and patience; but to every true worker in one form or another they do come at last. It is a battle in which there is no final defeat to those who strive lawfully; a race in which no wreaths are lost to those who run faithfully.—*Christian Union*.

A NOVEL INVENTION.

This is an astonishing age, but who would have dreamed that among its other wonders would be a barrel without staves or hoops! Nevertheless, here it is, the work of Mr. Mark L. Deering, mechanical engineer, Cleveland, Ohio. The material he uses to make this seamless barrel is wood pulp, an article for making paper. A certain amount of this pulp is placed in an iron cylinder, the inside of which is shaped exactly like a barrel. This cylinder is made to revolve by an ingenious arrangement both ways; that is, the ordinary way that a barrel would revolve, and revolve at the same time head over head, at right angles, at about one hundred revolutions a minute. The centrifugal force of this double revolution throws the pulp equally in every direction, spreading it, so to speak, equally all over the inside surface of the cylinder. After being revolved in this manner three or four minutes, air is then pumped through the bung (which is made tight around the pipe conveying the air) till a pressure of one hundred pounds to the inch is obtained. This is done without a cessation of the movement of the cylinder. The pressure of this air squeezes all the water in the pulp through the brass lining of the cylinder, which is perforated with minute holes, and is carried away in the grooves of the iron cylinder. After being revolved for three minutes under this pressure, the two halves of the cylinder are opened, and a perfectly shaped barrel is taken out all complete with heads in, which is laid aside for twenty-four hours for the purpose of being seasoned, when it is then placed in a drying-room, heated by steam to one hundred and sixty degrees of heat, and kept there for about three days, when it is taken out all finished for the market. It should have been stated that the pulp is prepared with a certain compound for the purpose of making the barrel perfectly oil tight. It should be borne

in mind that oil will leak where water will not, and owing to the action of dampness and heat the ordinary oil barrel will leak sooner or later, thus causing a loss of oil to a greater or less degree. This wood pulp barrel never can leak, owing to the character of the compound entering into its manufacture, and also owing to there being no staves to shrink. This is an invaluable advantage, for it will save to those engaged in the petroleum trade thousands of barrels of oil annually. In addition to this advantage of tightness it can be made, which will enable it to take the place of the ordinary oak barrel. It bids fair to become used entirely in the oil business. A company composed of well-known business men has been organized and incorporated, and the stock all taken, for the purpose of going largely into the business of manufacturing this seamless barrel. Works will be erected of sufficient capacity for turning out several thousand a day.

OLIVE CULTURE IN AMERICA.

In the August *Century*, Mrs. Bianciardi's illustrated article, "Under the Olives," contains, besides an interesting account of the method of cultivating it in Europe, the following regarding olive culture as an American industry: "The olive has lately acquired for Americans a new and practical interest from the discovery that it can be easily and profitably grown in California. Residents of California have been accustomed to consider a small bottle of 'Mission oil' for their salad as a treasure; for it surpasses in purity and sweetness any imported oil. But it is only within a few years that private owners of land in Southern California have seriously considered the question whether olive culture could be made a paying enterprise. So many possibilities cling to the broad lands and rich soil of the Golden State, that it is not wonderful if some of them have been overlooked. And, though experiments in olive-growing have been made on a small scale with good success during the last twenty years, popular interest is only now beginning to be awakened. In the first place, there was the drawback, peculiarly great to the American temperament, of the slowness of growth, and irregular productiveness of the olive in Europe. The old Tuscan saying is, 'Plant a vineyard for yourself, an orange grove for your children, and an olive orchard for your grandchildren.' As a people, we are not fond of looking far into the future; and besides, judging from ourselves, we are not at all sure that our grandchildren will wish to live where we do. But the olive is good enough to adapt itself to the rapidity of American demands. It matures much earlier than in Europe, and bears oftener and more plentifully. The system of propagation from cuttings, as far as can be judged at present, gives, in our rich soil, robust trees; and there is no need to employ the slow process of raising them from the seed. Five years is surely not long to wait for a fruit crop; and after that time, according to the best California authorities, the trees will yield a full, and in many cases an annual harvest. At a late meeting of the State Horticultural Society in San Francisco, it was stated that one olive farm yielded \$2,200 to the acre. The trees bore every year, and were situated on 'adobe' hill-sides, the bottom lands being found, as in Italy, less favorable to the fruit. The variety was the 'Mission olive,' which has not been identified with any of the varieties now cultivated in South America in 1560, by Antonio Ribera; but the California trees sprang from seeds sent from San Blas in Mexico by Don Joseph de Galvez with his expedition to rediscover the port of Monterey."

ONE IDEA MEN.

It is usual to sneer at what are called one-idea men; the popular view is that such men are out of balance, and are more to be pitied than criticised; that they are narrow minded, and therefore can not be depended upon as leaders. It is not worth while to notice that these views are confined to men of unworthy, unimportant, impractical, and few ideas. The men who have been most successful in their callings, have been of the same species with the men of one idea. They have had one great, worthy, practical and all-controlling idea; they have made a hobby of it and have ridden it to mill, to market, and to meeting; they have talked, laughed, wept and prayed about it; they have spent and been spent for it. Columbus rode a hobby from court to court till he found a patron, and then he rode his hobby westward over unknown seas until he found a new world. Palissy, the discoverer of the glaze upon porcelain, was counted by his neighbors as a wild enthusiast, when by his experiments, he impoverished his family, and finally threw his furniture into the kiln where he was baking his pieces, because he had no other fuel, money nor credit. Edison, spending tens of thousands in experiments, would have been called still more wild had he lived in the times of Palissy. What would Henry Berg accomplish for the suffering

human animals that are not dumb, were it not for his unabating application of his one idea? And what would Wesley have accomplished, had he lost sight of his purpose, expressed in his saying, "Let me be a man of one book?" And what can not that man accomplish who does his work as if there were no other work to do?—*Northern Advocate*.

PROMISSORY NOTES.

The Bible is full of them. They are signed by the hand of Jehovah himself. They are "yea and amen." They can not fail. They convey infinite riches to the holder. Faith can "realize" on them at once. Most of them are payable on demand. They are drawn to be available in "every time of need." Every "day of trouble" has in them its security or provision. Blessed is the man in whose hands are the promises of God!

Many Christians do not know how rich they are. They have never taken an inventory of the promises of God made over to them in the covenant of grace. They are not familiar enough with their Father's Book to know the specific provisions made for their special needs and peculiar circumstances. So they sometimes fail to do work for him because they are ignorant of the connection of the duty or the privilege with his provision and promise. Neglecting the duty, they miss the blessing.

A story is told of a certain well-to-do deacon in Connecticut, which aptly illustrates one of the points we wish to make. The deacon was one morning accosted by his pastor, who said:

"Poor Widow Green's wood is out. Can you not take her a cord?"

"Well," answered the deacon, "I have the wood, and I have the team; but who is to pay me for it?"

The pastor, somewhat vexed, replied, "I will pay you for it on condition that you will read the first three verses of the forty-first Psalm before you go to bed to-night."

The deacon consented, delivered the wood, and at night opened the Word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make his bed in sickness."

A few days afterward, the pastor met him again. "How much do I owe you, deacon, for that cord of wood?"

"Oh!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

This was a most valuable discovery. It was a lesson in faith and in filial duty to his heavenly Father, which was worth more to the good deacon than the price of all the wood in Connecticut.—*S. W. Presbyterian*.

OCCUPATIONS OF WOMEN.

Forty three or forty-four years ago Miss Harriet Martineau is reported to have said that in Massachusetts, one of the most highly civilized and advanced communities in the world, there are but seven industries open to women who wanted to work. They might keep boarders, or set type, or teach needle-work, or tend looms in cotton mills, or fold and stitch in book-binders. This statement was rather too definite, because there were other forms of labor open to them, especially those of the needle. But there is no doubt that the opportunities of self-support for women by honest industry in some other way than that of domestic service, were very few and very limited. The tendency of society under the exclusive control of men has been to restrict unmarried women to the lowest kinds of drudgery or the highest forms of luxurious idleness. There has been extreme impatience of all efforts for the "emancipation of women." But the most resolutely contemptuous sneerer at strong-minded women, and the most doughty foe of the cry of woman's rights, as if it were the slogan of the destruction of the essential feminine charm—a kind of war upon nature itself, must admit that, whether the discussion be regarded as a cause or a mere unhandsome phenomenon of progress due to other causes, it is during this discussion that the opportunities of women have greatly enlarged, and the general view of the relation of women to society has greatly changed.

In the State of Massachusetts, which was the scene of Miss Martineau's reputed observation, it is now announced that there are 284 occupations open to women, instead of seven, and that 251,158 women are earning their own living in these occupations, receiving from \$150 to \$3,000 each, every year. This computation does not include amateurs, or mothers and daughters in the household, and of course excludes domestic service. Such figures show the most insidious approaches of the sex toward that terrible equality which is the bugbear of some sensitive souls, who wring their hands with ap-

prehension lest the resistless development of society should deprive it, to change Charles Lamb's word, of women that are women.—*Editor's Easy Chair*, in *Harper's Magazine* for August.

SOMETHING YOU CAN DO.

Oh, what amazing power there is in earnest, personal dealing! Of course it is all right enough to gather congregations together, preach to them, as our God gives ability and opportunity. By all means use your churches, hire rooms, halls and theater, if you will; put out large bills inviting people to come. Leave no lawful means untried to spread the glorious gospel of the Grace of God; seek to get souls who are going down to hell, as best you can. But does it not often happen at our public gatherings and preachings, when the gospel is preached, a hymn sung and a word of prayer offered, all go away without any attempt at personal work? I speak not now of the preacher, who can not possibly reach every case out of the hundreds of Christians who have been listening to his ministry. They have seen men and women sitting beside them deeply anxious; they have seen the tears stealing down the cheek, and yet they have let them pass away without a loving, tender word or effort to win them to the feet of Jesus.

Oh, how cold, how dull, and dispiriting it is to God's faithful ambassadors to see numbers of Christians clear out of the place the moment the address is over; no loving, lingering hearts gathered around a new-born soul to speak a word in season to him that is weary; no tearful eyes looking around the place for the slain of the Lord; no feeling of sad disappointment when there are no precious jewels to gather to His dear feet. Oh, how unlike the weeping Lord, when he beheld the city in the awful place of rejection! If all are on the watch for souls we may rest assured we shall see soul-stirring results. But if we are perfectly content to go from week to week, month to month, and year to year, without a single conversion to God, our state of soul must be truly lamentable. My reader, let you and me wake up out of sleep, and deal personally with souls as we have never done before.

A teacher had among her pupils a young man of wicked habits. At last, when she heard that he was fast going down to hell, she sought grace and courage from the Lord Jesus to speak to him about Jesus. The young fellow was affected by her earnest, loving appeals, moved, as he knew she was, by her love for his soul. And when he had mastered his emotion, he said to her in a tremulous voice, "Had any one ever spoken to me before as you have to-night, I might have been a child of God long ago. But no one has thought me worth saving."—*The Christian*.

THE OLD WAY THE TRUE WAY.

It is frequently asserted that the old reasoning on the evidences of Christianity, or of such a fact as that of the resurrection, will no longer answer in view of modern objections. It might have been done, they say, fifty years ago, but "the higher criticism has given a new aspect to the matter." Paley and Lardner did very well as against the more shallow infidels of their day, but there has arisen a race of unbelieving Anakim far surpassing Hume and Voltaire. The defender of the Scriptures needs new armor to meet them. German Rationalism has rendered all the old arguments obsolete. This is repeated continually. By sheer reiteration, often without the attempt to give any evidence, the impression is produced, especially on the minds of the young, that there has somehow arisen some new and terrible form of doubt, some most formidable difficulty unknown to other times, and unsalvageable by any former arguments. It is an undefined spectre. It is everywhere haunting our modern literature, though taking no precise form. It is the shadowy presence of some new enemy, never clearly seen, but who has rendered unavailing, it is said, all former tactics, whether of assault or defense. In defending Christianity, if it can be defended, we must make a new start, and proceed upon grounds differing altogether from the old. Now, this is all an impudent falsehood. We say it unhesitatingly. There are no new difficulties as to be entitled to the name. There is no substantial objection to the gospel, or to the Bible generally, that has not been known to scholars and thinking men for more than a thousand years. Some aspects of Bible authorship have been changed, some ecclesiastical writings have been pronounced spurious, though very few that had not always been suspected; some new various readings have been discovered, but in no respects, or in the most unessential respects, have they changed the general aspect even of the critical field, much less that great argument remaining the same from age to age, because built on the unchanging foundations of our deeply investigated nature. There is, in short, no vital, no essential difficulty, no one going to the root of the great debate, that was not as familiar to the learned men of the seventeenth and eighteenth centuries, as it is to the best scholars now.—*Taylor Lewis*.

Missions.

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

ANYWHERE.

Any little corner, Lord, In thy vineyard wide, Where thou bid'st me work for thee, There would I abide; Miracle of saving grace That thou givest me a place Anywhere.

Where we pitch our nightly tent Surely matters not; If the day for thee is spent, Blessed is the spot; Quickly we the tent may fold, Cheerful march through storm and cold, With thy care.

All along the wilderness, Let us keep our sight On the moving pillar fixed, Constant day and night, Then the heart will make its home, Willing, led by thee, to roam Anywhere.

-New York Evangelist.

A GOOD TEST.

The true test of religions as well as of men is the fruit they bear. This was the test proposed by the founder of Christianity when guarding his disciples from the dangers of false teachers and false religions. It asks no exemption to-day from the same searching test, "By their fruits ye shall know them." And yet may a man who knows less of the Christian religion than he knows of the stars of heaven, utterly ignoring all that Christianity has done for the education, civilization, and uplifting, to say nothing of the salvation, of men, wherever its influence has gone, ignorantly suppose the whole question of the genuineness of the Christian religion to stand or fall upon the ability or inability of men to demonstrate to a certainty some purely abstruse and metaphysical propositions. Here is a little paragraph which shows how this matter strikes the mind of an intelligent heathen:

"The most influential paper in Japan, edited by a native Buddhist, nevertheless has the frankness to say in a recent editorial on 'the Jesus way,' as Christianity is called in that land: 'See what blessings this religion confers! Open the map of the world and look at the nations of the earth. There is not a Buddhist nation among them that knows what liberty is. The weakest and most insignificant Christian countries have more liberty than the most powerful Buddhist countries. Is it not time for Japan to advance?'"

SOCIETY IN NORTH LOUP.

The Woman's Missionary Society of North Loup is now one year and three months old, and we find that the organization has been a great help to all of its members, and to many others who have come within its influence. It serves to unite us in feeling and encourage us in Christian living, as well as to make all our people liberal in giving to the support of every good object. The Society numbers fifty members, including old and young. Besides paying for the Gospel in all Lands, and other expenses common to such societies, we have raised over \$180 to add to our Church Building Fund. To say that we rejoice in the work we are doing, but partly bespeaks our feelings. Our motto is, "What our hands find to do, do it with our might," never looking back, but always pressing forward, and trusting in God to help and keep us.

DELIA CHASE, Sec.

CHURCH MISSION WORK.

To the Editor of the Sabbath Recorder: Is it not about time to consider practically whether the churches, more especially the stronger ones, ought not simply to spare the pastors to attend Associational meetings, but also to send them out as evangelists or home missionaries? It is doubtful whether it would be even an indirect means of strengthening a church if the pastor should secure a reluctant consent from his flock to go out for a month or more of mission work. But does any one doubt, for a single moment, whether it would be a source of strength to a church if it should voluntarily reach out to do such work? It is plain that pastors employed by churches can not well demand, or even ask, to be sent out to help in the field, according to the common interpretation of the terms of employment. It is also plain that limiting church work to the subjective wants of the individual church is at once a source and an acknowledgment of weakness.

Again, does anybody suppose, in any candid moment, that mission work by churches, as separate bodies, will lessen the interest of any church, or of any individual member, in the same work as conducted on a larger scale through denominational agencies? It would be as rational to talk of crippling

the church in mission work by interesting all its members in this work.

Are not the objective energies of a church the life of that body? No church prefers to be weak. Probably no church knows its latent strength; a good deal might be learned about it by outside work as a church; and if there are pastors who do not wish to represent the church in such work, it is well enough to find that out, too.

PEACH ORCHARD, Ky.

THE CHICAGO MISSION.

I have long been of the opinion that we should work at the large centers of life and trade, as well as in the country places. My experience in Chicago has strengthened this conviction. We are becoming known here as Seventh-day Baptists, and our influence for good is being felt. Strangers come into our meetings, inquire who we are, what we are doing, and why we "keep Saturday for Sunday." They get a reason or two, or an explanation, possibly take a tract, go away and come again. Quite recently a young lady from Englewood was passing, and hearing the children sing, came in and seemed interested. She gave me her address, on leaving, and I promised to send her some tracts. In this and many other ways we have great opportunities for scattering the truth.

My first sermon in Col. Clarke's Mission was from the text, "How shall we escape if we neglect so great salvation?" Thirty came forward for prayers. On a recent evening seven others came forward.

Our Mission School Anniversary was a success, attendance large, and exercises very satisfactory.

O. U. W.

QUARTERLY MEETING OF THE BOARD.

At the regular quarterly meeting of the Board held in Westery, R. L., July 11, 1883, eleven members and three visiting brethren were present. N. H. Langworthy presided, and L. F. Randolph offered prayer.

The Treasurer's Report was received and ordered on record:

Geo. B. Utter, Treasurer, In account with the MISSIONARY SOCIETY. GENERAL FUND.

To balance in Treasury, Board meeting, April 10, 1883, \$2,118 61 Cash received since as follows:

Table with columns for item and amount. Includes Eastern Association, Shiloh Church, and various individuals.

Central Association. Collection at Central Association, Brookfield, N. Y. 56 78

Western Association. Collection on Western Association field, and overpayment. 48 66

North-Western Association. Milton Junction Church. 26 00

Young Ladies' Mission Band, West Hallock. 8 00

Mrs. L. M. Gowen, North Loup, Neb. 1 00

Church at New Auburn, Minn., Medical Mission. 7 74

J. S. Maxson, Parsons, Kas., \$2 and \$1 01. 3 01

Collected on field by S. R. Wheeler, quarter ending March 1st: J. Bibler. \$1 00

Table with columns for item and amount. Includes Mrs. L. M. Gowen, Church at New Auburn, J. S. Maxson, etc.

Cash paid as follows: Horace Stillman, Niantic and vicinity, to April 6, 1883. \$62 50

O. D. Williams, Marlboro, N. J., to May 1, 1883. 50 00

Amos W. Coon, Chanango field, to April 1, 1883. 37 50

Alexander Campbell, Central Association field, to March 1, 1883. 16 72

Hiram P. Burdick, Western Association field, to March 1, 1883. 120 96

Samuel R. Wheeler, Kansas, Missouri, Iowa, etc., to March 1, 1883. 200 14

J. T. Davis, Long Branch, Nebraska, to March 1, 1883. 150 00

Herbert E. Babcock, Orleans, Neb., to March 1, 1883. 60 00

Geo. J. Crandall, North Loup, Neb., to March 1, 1883. 50 00

H. B. Lewis, Garwin, Iowa, to Jan. 1, 1883. 20 00

C. J. Sindall, Minnesota, to March 1, 1883. 45 00

L. F. Randolph, West Virginia, to April 3, 1883. 28 84

F. E. Johnson, Southern Illinois, to March 1, 1883. 28 08

C. W. Threlkeld, Kentucky, to March 1, 1883. 28 08

G. Velthuisen, Haarlem, Holland, to Oct. 1, 1883. 90 00

O. U. Whitford, Chicago, Ill., to March 1, 1883. 289 50

A. E. Main, Corresponding Secretary, to April 1, 1883. 221 14

American Sabbath Tract Society, binding minutes. 7 50

Balance to new account. 1,708 78

Total. \$3,199 74

E. & O. E. Geo. B. Utter, Treasurer. WESTERY, R. L., July 1, 1883.

It was voted that the Treasurer's account for the current year close Sept. 1, 1883. All contributions, therefore, to appear in the next yearly report of the Treasurer, should be sent to Geo. B. Utter, Westery, R. L., before the end of August.

Sixteen home missionaries and missionary pastors reported in the aggregate the following: 168 weeks of labor, 25 churches supplied, 30 other preaching stations, 378 sermons, 103 prayer-meetings, 496 visits, 4,277 pages of tracts distributed, 13 additions by letter or experience, and 8 by baptism, 2 churches, and 1 Bible-school organized, \$228 15 contributed for the support of preaching, and \$259 42 for the Missionary Society.

The Corresponding Secretary reported that in addition to the correspondence and work on the Reporter, he had given 20 discourses and addresses, conducted three missionary conferences, and frequently taken part in Bible-school work, at the 2d Hopkinton Church, Niantic (Quarterly Meeting), Woodville, 1st Westery, 1st Hopkinton, Rockville, New Salem, W. Va. (Quarterly Meeting), Lost Creek (South-Eastern Association), Plainfield, N. J. (Eastern Association), Brookfield, N. Y. (Central Association), Little Genesee (Western Association), Nortonville, Kan. (North-Western Association), Milton, and Milton Junction, Wis.

His expenses were, for postage \$4 67, printing \$6 25, traveling \$124 50. 150 printed postal cards relating to our proposed Medical Mission, and 200 relating to our work in general, both asking for contributions, have been sent during the quarter to churches and individuals. The responses, so far as they are now known, have been encouraging.

The Missionary Reporter account from April 1st to July 10, 1883, was presented, as follows:

The Treasurer was requested and authorized to look after the interests of the Society in the case of several wills and bequests, his time and expense to be reported to the Board.

The Prudential Committee reported that by the authority of the Board they had voted an appropriation at the rate of \$25 a year to aid the Bear Fork Church, W. Va., provided the Church will raise an equal amount; also \$50 each year for the Salem and Ritchie Churches, W. Va., provided each Church will raise \$100.

The Corresponding Secretary reported that by the authority of the Prudential Committee, Bro. E. A. Witter, of the Alfred Theological Class, had been employed to perform missionary work in the Western Association during vacation, at a salary of \$30 a month, and Eld. J. J. White, of Scott, N. Y., to labor in Alabama during July and August, for \$40 a month and traveling expenses.

The interest of a new field in Macon county, Mo., were referred to Eld. S. R. Wheeler, our general missionary for Kansas and Missouri.

The Board expressed a willingness to aid the Rock River Church, Wis., at the rate of \$100 a year in the support of an acceptable minister, provided the Church would raise an equal sum.

A minute relating to the late Eld. S. S. Griswold, a former member of the Board, was received from the committee that prepared it, and referred to the Secretary, to be embodied in the Annual Report.

The following orders were voted: D. H. Davis, Shanghai, to pay for land recently purchased for school purposes, and make such improvements as may be needed at present. \$500 00

Table with columns for item and amount. Includes S. R. Wheeler, H. Stillman, W. J. Haight, H. P. Burdick, A. W. Coon, D. E. Maxson, F. F. Johnson, C. W. Threlkeld, H. E. Babcock, Peter Ring, G. J. Crandall, O. U. Whitford, A. E. Main, L. F. Randolph.

POLITICAL HONORS IN CHINA.

In order to secure even the first-fruits of political emolument, a mode of procedure diametrically opposite to that which obtains in most nations, and especially in the United States, is required. Instead of money or its equivalent in "backers" and "heelers," brain is there required, and an exceedingly well-balanced and disciplined brain at that. In no other nation upon the earth are political honors based upon scientific attainments in all branches of study as they are in China, wherein are illustrated the true principles by which talent and wisdom are honored and rewarded, literature, science, morality, and philosophy encouraged, and a nation's happiness and prosperity secured.

The avenues to station and power are open alike to all. There are no distinctions save those of education; none relative to nationality, color, or previous condition of servitude. All are alike free to seek, if competent, to obtain positions of honor, from that of petty magistrate of a village to Grand Imperial Secretary—an office second only to that of Emperor.

Few there are, it is true, who possess the fortitude to undergo the necessary educational training consequent to, and upon which depends, his sole hope of success. Of his studies there is no end. To diligence he must add patience, and to patience continuity, else will he fail to secure the coveted prize.—Wong Chin Foo, in Harper's Magazine for July.

A MISSIONARY SPIRIT.

We need continually to keep alive the spirit of missionary work, as our surest protection from that tide of secularism which creeps in upon our churches through the deadening influence of perfunctoriness among the clergy, and worldliness among the laity; through luxury; through the imperfect and one-sided charters of our parishes, and through that fear of men and their methods in church life, which holds many a church in bondage. The tendency of a strong world upon a weakening church is continually to lower the standard and adapt the church to the world. The missionary spirit is always the divine corrective against a worldly compromise.—Churchman.

Temperance.

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

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

PROHIBITION.

The assertion continues to be made by a certain class of politicians, that "prohibition is not prohibitory;" that more liquor will be sold contrary to law under a prohibitory statute than is now sold under the license system, &c. And all this in the face of the repeated testimony to the contrary by those who have, by actual experiment with prohibition, proven that it does lessen the sale of intoxicants. Here is a little testimony to the same effect from the opposite side of the question. The Annual Report of the Trus-

tees of the Brewers' National Association, speaking of the dangers which threaten their business from the prohibition agitation, urges all brewers to join the Association, giving as a reason therefor, "only by union can we resist the encroachments of narrow-minded fanaticism, and raise our business to a high position among the needful industries of the land."

More to the point, if possible, is the following, from a brewer in Winfield, Kan.: "I have invested over \$10,000 in my brewery, and I do not believe I could get \$500 for it now, on account of the prohibition laws. I have \$10,000 worth of beer in my vaults, and am not allowed to sell a drop. My barley and malt cost me ninety-five cents a bushel, but I can not get fifty cents for it now. You have no idea how our people are upset by the new law." With such testimony, constantly accumulating, added to the universal testimony of temperance people wherever the prohibition plan has had anything like a fair trial, we can not avoid the conclusion that men who still persist in their opposition to it are more desirous of preserving or promoting party lines and interests, than they are to see the cause of temperance triumph. And this conviction leads to the belief that party lines will be broken up, and new issues made, before much is ever accomplished, and that this re-forming of parties is not far distant.

"OH, MY POOR BOY!"

There are persons who find amusement in the misery and madness of the intemperate; and there are temperance speakers who evoke mirth by picturing scenes which cause only misery. But those who have experienced the terrible evils of intemperance find little amusement in such exhibitions. Said one woman, into whose family this curse had entered, "When I hear temperance lecturers mimic and make fun of men who get drunk, it makes me mad! It is no laughing matter to have a man come home drunk!"

There are some women—God pity them!—who have known what it is to see—for the first time a husband or a son drunk! Who can tell the anguish of those through whose souls the sword has thus been thrust! Those who have seen such a sight will not soon forget it. Those who have not seen it may count themselves happy.

About the year 1863, says J. F. Sanderson, I saw a scene I shall never forget. I was walking down the main street of Nashua, N. H., and came in sight of Jim Bright's saloon, a horrible place, from which honest and sober people turned aside with disgust and dismay. As I drew near, the door opened, and I saw them lead out a boy of fourteen or fifteen years, who was drunk, sick, and helpless. Being unable to walk, he sat down upon the sidewalk, the picture of wretchedness and distress. A number of persons stood around him, laughing at his pitiable condition, and cracking their customary bar room jokes. As I drew nearer, I saw a well-dressed, bright, intelligent-looking lady walking up the street. She came along, apparently happy and unconcerned, until she was opposite the saloon, when she cast a glance at the helpless creature on the sidewalk, and exclaimed, in tones that I shall never forget: "Oh, my poor boy!"

It seemed as if a life-time of agony was condensed into that one exclamation, which marked a revelation of such sorrow as she had never known before.

She could not leave him in his misery and disgrace. Some of the by-standers helped him up, and the poor mother led away her drunken boy.

There are places all about us where mere boys are poisoned, debauched, and ruined by the accursed cup. Shall this curse consume forever? Shall mothers rear children to be devoured by this dragon? Or shall men and women who fear God and love righteousness rouse themselves from their slumbers, and seek to banish this dire and bitter evil from the homes and haunts of men?—The Christian.

A SCHOOL OF PERJURY.

The saloon of this country is primarily a school of perjury. From the very day it is opened it makes liars of men. You may say this is a strong charge. Indict a saloon-man in this town for the violation of law. Your detectives tell you that he has persistently violated it. Bring him into court and put him on trial; subpoena from their houses in this city twenty-five men, young and old, who have patronized him. They come into court; you reach out to the Bible; they will swear on God's Holy Word to tell the truth, the whole truth, and nothing but the truth. Let them take the stand, and try to prove by them facts which you know to be facts. Nineteen out of twenty-five will swear to a lie to defend the man who sold them liquor.

Such a man willfully perjures his soul, degrades his manhood, dishonors his citizenship to defend the man who, when he has got his last dollar and made him a drunkard, will kick him into the street and call him a drunken dead-beat. Have you tried to enforce the law against saloons? If so, you know this to be true.

They, everywhere, try to corrupt judges, to suborn witnesses, to defeat the ends of justice, and prevent an honest, fair, and full enforcement of the law.—John B. Finch, in Nebraska Liberator.

Educational.

"Wisdom is the principal of wisdom; and with all thy getting, it is." COLLEGE DISCIPLINE.

One of the problems of which has required much which in some cases, is still tion, is the question of doubtedly that plan which appeal to the manhood of the make them in some way that good order, will solve the plan proposed will be followed by every one who has the heart. Amherst has set on of which the Independent s

"Amherst makes another in college discipline in the tion of a 'college senate.'" proposed by President Seelye but it did not meet the appraents till the opening of the year just ended, when a but the senior voted to accept, and elected their representative non-concurrence of the senate prevent the carrying out of the senate has just organized year's freshman class elective, the senate will have its ten members—four seniors, two sophomores, and one student Seelye is chairman of will refer to it—though relating to all questions relative and welfare of the college heretofore been brought before The object of this innovation students more than ever set put upon them something ability for the good order and college at large which has wholly on their instructors' permit, and will be watched by many."

A NEW METHOD IN

Under this head, Prof. T. the New York State Normal School, Potsdam, N. Y., writes, "from which we following:

There has been a growing educators in this country a method of teaching Latin a ficial and unsatisfactory. been made at Summer school the methods, but those sch a short time, and are competitors, but of those who have commencing with the grand there a single teacher has the traditional method, but no concert of action, and the lack of helps in the right d

Last Summer when a our faculty, the local board S. Shumway, A. M. (An understanding that he would method in teaching Latin work has assumed such in calling attention to its

1. With his class of about of from ten to fourteen year, employs the objective method appeal to the eye. By charts, pictures, and fanci liveliest interest in the wor is maintained.

2. The child learns to a word directly with the obj natural method of learning symbol and the thing symbol. The thought and its expr at the same time. Word separable. Ordinarily the the English expression. the English term, then t artificial and unnatural.

3. The next class, of ab ginner), of from sixteen gan by committing to chapter of Caesar. Great both classes upon absolute fact familiarity with the t mitted, thus training the

4. In both classes, if of the text, by constant of the ear is trained to a n pronunciation, accent, m

5. In both classes great blackboard, the students write, thus compelling th with the eye and the ear.

6. Questions based upon mitting of answers in the are put to the student. This necessitates the clo part of all. The student Latin question. He mu He must feel idiomatic long continued, leads his spirit of the ancient Rom no other process can be appreciatingly.

7. The practice of relations, orally and in w prose into poetry, the ob discussion, and the edge of composition, p use of the language, and of the beauty and streng ture.

8. Grammar is learn Use renders grammatic the student, so that er he was a native. Chan

Education.

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

COLLEGE DISCIPLINE.

One of the problems of college work which has required much thought, and which, in some cases, is still far from solution, is the question of discipline.

Under this head, Prof. T. J. Morgan, of the New York State Normal and Training School, Potsdam, N. Y., writes to the Christian Union, from which we extract the following:

A NEW METHOD IN LATIN.

There has been a growing feeling among educators in this country that the ordinary method of teaching Latin and Greek is artificial and unsatisfactory.

Last Summer when a vacancy occurred in our faculty, the local board elected Prof. E. S. Shumway, A. M. (Amherst), with the understanding that he would employ a new method in teaching Latin and Greek.

1. With his class of about thirty beginners of from ten to fourteen years of age he employs the objective method, making constant appeal to the eye.

2. The child learns to associate the Latin word directly with the object. This is the natural method of learning a language.

3. The next class, of about thirty (also beginners), of from sixteen to twenty-five, began by committing to memory the first chapter of Caesar.

4. In both classes, by frequent repetition of the text, by constant question and answer, the ear is trained to a nice discrimination in pronunciation, accent, melody, and rhythm.

5. In both classes great use is made of the blackboard, the students being required to write, thus compelling the hand to do service with the eye and the ear.

6. Questions based upon the text, and admitting of answers in the words of the text, are put to the student from the very first.

7. The practice of replying to the questions, orally and in writing, of converting prose into poetry, the oblique into the direct discussion, and vice versa, leads to a knowledge of composition, practical skill in the use of the language, and a keen appreciation of the beauty and strength of classic literature.

8. Grammar is learned first by practice. Use renders grammatical forms familiar to the student, so that error offends as though he was a native.

order are observed as they occur, and by the process of induction the laws of change are reached. The student is taught to systematize and tabulate these changes, and construct his own declensions and conjugations.

9. The student is exercised in reading easy passages at sight, the difficult portions being at first omitted. This gives confidence and keeps up the interest, and by necessitating careful attention to the root form and the inflectional endings fixes these in the mind, and greatly facilitates progress in reading.

10. Students are encouraged to put Latin questions to the teacher, and the older students put questions to each other in class, all mistakes being at once corrected either by the pupils or the teacher.

Our purpose is to form a training class, from April 15th to June 26th, ten weeks, for those who may wish to avail themselves of the opportunity of studying the principles of this method.

11. The older classes study the grammar very systematically and thoroughly, devoting special and prolonged attention to the various cases and their significance, the ablative absolute, the subjunctive mood, and other peculiarities of the language.

12. New words, as they occur, are explained in Latin by their derivation, synonyms, opposites, or their meaning is made apparent by paraphrase, explanation, or illustration.

It will thus be seen that the method is eclectic; aiming to introduce the objective, conversational, inductive elements, and thus to modernize the teaching of the ancient languages, it nevertheless clings to whatever is good in the old way.

Another and broader purpose is to encourage the adoption of this method in other institutions. A Latin chain has been formed, composed of teachers of Latin in colleges, academies, normal and high schools.

This movement has received the indorsement of Gen. John Eaton, President M. B. Anderson, Dr. W. T. Harris, Prof. Harkness, and many other eminent educators.

THE BONES OF A MASTODON.

Workmen who are digging gravel from a pit in the town of Manlius, eight miles east of Syracuse, N. Y., for the West Shore railroad, have discovered the remains of an extinct animal.

And am I one of these? Why not? Our pains and pleasures intertwine—After the fight that must be fought.

CLIPPINGS.

There are in this country 6,239,958 persons who are not able to write, and there are 5,000,000 children who do not attend school.

There are Indian girls in the Indian Territory University who are studying German, French, Latin, and Greek, geology, moral philosophy, political economy, and other branches of the college course.

Nebraska has set aside 2,443,148 acres of land for public schools. The State University, at Lincoln, has an average attendance of 300 students.

There is every reason to anticipate brighter days for Columbian University. The new buildings are located in the heart of Washington, and the sale of its thirty-four acres of ground will add not less than \$150,000 to its endowment.

A young English lady has shown what the fair sex can accomplish in the severe sciences. She had been refused admittance to a series of lectures by Prof. Huxley on "Biology," but at last gained his consent, and has beaten her 250 male opponents.

Out of the 1,300 graduates of Middlebury College, Vermont, 500 have been, or are, ministers of the gospel under nine ecclesiastical organizations; eighteen have become presidents of colleges or theological seminaries; seventy have become college professors, and forty have become missionaries.

India has 26,000 schools, 80 colleges, and nearly 3,000,000 scholars. While most of these schools are secular, nearly all this education is due wholly or in part to the labor of missionaries.

The Christian Union has the following pleasant reference to the accomplished President of Williams College: "Two gifts to Williams College last week aggregated \$75,000.

Dr. Carter has signaled each year of his presidency by a considerable increase in the endowment of the college, and is working with tireless zeal to enlarge its usefulness, strengthen its position, and raise its standards of scholarship.

Another and broader purpose is to encourage the adoption of this method in other institutions. A Latin chain has been formed, composed of teachers of Latin in colleges, academies, normal and high schools.

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."

SLEEP.

I strive with aching heart and head, All the long day and half the night, For paltry recompense of bread.

And am I one of these? Why not? Our pains and pleasures intertwine—After the fight that must be fought.

THE TAKING OF JERICHO.

A correspondent asks, "Did the Israelites take Jericho on the Sabbath, the seventh day of the week?" We do not know.

The senior graduates of Harvard College are William Perry, of Exeter, N. H., aged 94, and William R. Sever, of Plymouth, Mass., aged 92, both of whom were graduated in 1811.

At Madison University (Hamilton, N. Y.), June 21st, there were fifteen graduates from the college, eleven from the Theological Seminary, and twelve from the Colgate Academy.

On and after Oct. 1, 1883, letter postage will be two cents for each half-ounce or fractional part thereof between all points in the United States.

should have been the work of their first Sabbath in the land of their promised possession.

WELL ANSWERED.

A sister who lives much among First-day people, and consequently away from Sabbath-keeping privileges, writes some of her experiences among her friends, and asks our opinion on certain points in her letter.

"One of my First-day friends came to see me, a few weeks ago. In the course of conversation she said it seemed to her that the Seventh-day people were boastful and arrogant, assuming that they could interpret the Scriptures better than all the rest of the world."

We have a right to inquire whether he does make laws for us, and whether we are blessed by keeping them, or cursed by breaking them. But having avowed our faith in him as the Ruler, we only may inquire what he commands, not why, unless he sees fit to reveal it."

We may only add to this satisfactory answer, much less have we any right to ask why something besides obedience to God's plain commands will not do just as well or a little better, and seek to assign reasons of our own for such disloyalty to God.

NEWS FROM THE FIELD.

A brother writes to the Outlook as follows: In all candor I ask, Is it right, is it Christian even, to compel others by law, by force, to keep the Sabbath as a holy day when they do not believe it to be such?

Every one knows how to believe in a father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that God, their heavenly Father, asks them to believe him in the same way as they believe their parents.

Every one knows how to believe in a father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that God, their heavenly Father, asks them to believe him in the same way as they believe their parents.

A letter to one of her friends from a lady who spent some time among the peasants of the Tyrol, says: "The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and, hurrying down, found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state."

"The table was already covered with gifts, brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, baskets of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned."

"Is there a bride in the house?" I asked of my landlord. "Ach, nein!" he said. "We do not make such a pother about our young people. It is the grandmother's birthday."

Ten drunkards are made by the saloons for every wreck hauled ashore by moral suasion.

sums of \$5 and under, by paying a fee of three cents. These postal notes will be made payable to bearer without corresponding advice. They will be payable at any money-order office within three months of the date of issue.

On and after July 1, 1883, you can obtain a postal money order for as large a sum as \$100. The previous limit was \$40. The fees on and after that date for orders will be as follows: Not exceeding \$10, 8 cents; from \$10 to \$15, 10 cents; from \$15 to \$30, 15 cents; from \$30 to \$40, 20 cents; from \$40 to \$50, 25 cents; from \$50 to \$60, 30 cents; from \$60 to \$70, 35 cents; from \$70 to \$80, 40 cents; from \$80 to \$100, 45 cents.

\$16,000 FOR MASSES.

The New York World reports a case in the city of Brooklyn in which an assistant Catholic priest sues the estate of his deceased superior for the recovery of \$16,000 for masses said in his employ.

CAN A CHILD HAVE FAITH?

Yes, a child can have faith. There is not one of our readers so young as not to be able to believe in the Lord Jesus Christ and be saved.

Every one knows how to believe in a father or mother, in an older brother or sister. Children naturally believe. We say to all the boys and girls that God, their heavenly Father, asks them to believe him in the same way as they believe their parents.

We once knew a most excellent young man at college. One day, in talking upon religious matters, we asked him when he became a Christian. His reply was: Ever since I can remember I have loved God, and loved the Lord Jesus Christ."

So it will be seen that children from their earliest years may be Christians. They can have all the faith that is required of them. As they live in this world, and by degrees learn how to live and act, so by degrees they come to know more about religious matters.

THE GRAY HEAD BY THE HEARTH.

A letter to one of her friends from a lady who spent some time among the peasants of the Tyrol, says: "The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and, hurrying down, found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state."

"The table was already covered with gifts, brought by the young people whose music we had heard. The whole neighborhood were kinsfolk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, baskets of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned."

"Is there a bride in the house?" I asked of my landlord. "Ach, nein!" he said. "We do not make such a pother about our young people. It is the grandmother's birthday."

"The grandmother in her spectacles, white apron, and high velvet cap, was a heroine all day, sitting in state to receive visits, and dealing out slices from a sweet loaf to each who came. I could not but remember certain grandmothers at home, just as much loved as she, probably, but whose dull, sad lives were never brightened by any such gust of pleasure as this; and I thought we could learn much from these poor mountaineers."

Ten drunkards are made by the saloons for every wreck hauled ashore by moral suasion.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 2, 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.

If on our daily course our mind be set to hallow all we find. New treasures still of countless price God will provide for sacrifice: Old friends, old scenes will loiter be. As more of heaven in each we see, Some softening gleam of love and prayer Shall dawn on every cross and care.

We publish this week, on our first page, an interesting article on the Mormon question, from the Morning Star.

SUMMER SCHOOLS are growing in popular favor. An institution in which mountain air, or sea bathing and some kind of literary entertainment are happily combined, recreation and profit are secured at the same time. The American Institute of Philosophy holds a six days session at Atlantic Highlands, beginning to-day (Aug. 2d). Many wise things, no doubt, will be spoken.

THE Liquor Dealers' Association in Ohio has called a meeting at Toledo for August 9th, to organize for an aggressive political campaign. This is another one of the many signs that the temperance question is becoming a live political issue. Now why does not some far-seeing politician request the Ohio liquor men to fight this battle out on moral grounds, and keep it out of politics.

THE opening ceremonies of the Great Southern Exposition will have taken place before this paper reaches the majority of its readers. Judging from the preparation which has been made for it, this exposition will be surpassed by nothing of the kind ever held in this country except the Great Centennial. The people of Louisville take great and just pride in the part they have taken in making preparations for it. We wish it all success.

We call attention to "Changes in Postal Rates" published in another column, especially to that part of the article relating to postal notes and money orders. It will be seen that at all money-order post-offices "postal notes" of \$5 and under can be had for a fee of three cents. This will be a great convenience to all who wish to send small sums through the mails. It will also be a great convenience to us. A few of these notes at this office would be very acceptable just now. Indeed, we could stand a good many of them.

THE Treasurer of the American Sabbath Tract Society, J. Frank Hubbard, Plainfield, N. J., desires to close his Annual Report with the first of September next. All persons, societies, or churches, having money in their possession designed for the Tract Society, and which they wish to have acknowledged in the forthcoming Annual Report, should see to it, that it is forwarded before the end of August. The receipts of this Society for the past few months have been generous indeed, and there is reason to believe that the report of funds in September next will show the largest income, for general purposes, the Society has ever received. Let not so comfortable a hope be disappointed.

THE falling of a pier at Tivoli, on Patapasco Bay, near Baltimore, last week, caused the death of over sixty persons. The verdict in the case was that the authorities of the pier did not use proper care and precaution to prevent the occurrence. This may be strictly true, but did it never occur to people who go to picnics and on excursions, that a little less of that disposition which seeks its own pleasure and comfort at the expense of others, would add greatly to the safety of all concerned? It is a shame to our American manners, that otherwise polite and obliging people must, on such occasions, be beaten back with clubs, in order to prevent accidents, which often result in a frightful loss of human life.

We have never before indulged in the publication of expressions of pleasure and approval which come from our many friends. Perhaps we may be pardoned in making a quotation or two now. The first is from a frequent and valued contributor to our columns: "I thank you most cordially for your earnest labor, and for the many good thoughts I find in the RECORDER, which show the Editor's care for the pleasure and instruction of the reader." The second is from a young man who, in sending a communication for publication, adds a private note,

saying, "I hope and pray much good may come from it. I think the RECORDER is a grand good paper. I am very much interested and helped by it, and am anxious to contribute a little towards its usefulness." We appreciate these kind words, and shall spare no reasonable effort to make the RECORDER a source of pleasure and profit to all its readers.

LETTERS from private sources bring news that our people in the North Loup Valley, Neb., have been visited by a terrible storm, which has done great damage to crops and buildings. Fortunately, no lives were lost. But quite unfortunately, the new church, which was well along in the process of erection, at the village of North Loup, was completely demolished. This, with the damage done to crops, is a heavy blow to our people. It is to be hoped that later advices will present a more hopeful view of the situation. If not, we who are more highly favored should stand ready to send aid in the time of need.

Since the above was in type we have received a communication from Bro. Crandall which will be found in another column.

STORMS AND PESTILENCE.

It would not be a difficult task to fill long columns with detailed accounts of storms, and floods, and threatened famines, and actual pestilences which are visiting the earth. That cyclones and floods and thunder storms have been unusually frequent and unusually severe in our own country this year, none can doubt, while, probably, the cholera plague in Egypt has not been so severe in many years, not only sweeping away whole villages of people, but threatening to break all the usual barriers and go about its deadly work in other countries. The ravages of the yellow fever in years past, in our Southern States, have been too great not to cause a feeling of dread at the first mention of it again. What the purposes of Divine Providence are in these visitations we do not pretend to know. To suppose that they are sent as punishment for the wickedness of the people, individual or national, special or general, would be to suppose either that human sinfulness is quite unevenly distributed, or that God's judgments are visited upon men rather indiscriminately. We are inclined to think our brethren in the regions of the cyclones will object to the former conclusion, and we are sure that every devout soul who believes the "Judge of all the earth" will do right, will object to the latter inference. We can go no further, then, than to say that, for some good reason hidden from the understanding of men, God sends these calamities, or what we call such, upon the earth. Are there no lessons to be learned concerning them or from them?

1. From the prevalence of dangerous diseases we ought to learn the duty of temperance and diligent care for our persons and homes. The scourge arising from diseases like the cholera, the yellow fever, &c., may not always be the result of bad sanitary conditions in home or city, but that such conditions do aggravate the difficulty is proven conclusively by the history of almost every season and in every place where such plagues have existed. The moral is close at hand. But the principle is capable of a much wider application. In a thousand homes in our land, where the terrible pestilential diseases never come, unsanitary conditions are allowed to exist which aggravate other and less frightful diseases, until many a loved one, who might otherwise have been spared to many years of useful life and service on earth, is hurried into an untimely grave. Then we indulge in intemperate habits in eating, and drinking, and sleeping, and working, which put our whole system into a non-resistant state, rendering ourselves an easy prey to disease which might otherwise be easily ward off. We need not specify; each reader will think and apply for himself, and, possibly, for his neighbor too.

2. Such calamities, falling upon others, and from which we are exempt, ought to teach us the lessons of our universal brotherhood, and open our hearts, and if need be our pockets and our storehouses, in a generous charity toward those less fortunate than ourselves. In the intensity of our application to our own business, in our haste to be rich, or even to gain a competence, in all the struggle of life with its individualizing phases and tendencies, there is constant danger that we grow narrow and selfish, whereas we should be getting out of self, into broader sympathies, larger charities, and a more comprehensive, Christlike manhood. If the cry of distress from any part of the world shall cause us for a moment to reflect that others have some claim upon us, that we are in some sense, and often in more senses than

one, our brother's keeper, affording us an opportunity to help a brother man, and awakening in us a disposition to render that help, we shall have gathered good from it, whatever God's design may have been in sending the calamity.

3. If we were to draw a third lesson from this subject it would be that our strongest ties to this life and its possessions, are like the cords of the spider's web. We build houses and barns, and cities, and call them permanent possessions, and in a moment, with the breath of his nostrils, the Lord sends them to wreck and ruin. Or perchance he leaves the houses standing, and with the pestilence sends their inhabitants in a ghastly march to the grave. If this reflection shall help us to realize that our best, most real and most permanent possessions are not of earth, and incite us to greater diligence in laying up treasures in heaven, we shall have learned the best lesson of all.

Communications.

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

A SEVERE STORM AT NORTH LOUP, NEB.

Sabbath-day, July 21st, was very warm. About 5 o'clock in the afternoon, clouds began to gather in the northwest, and, after the rain began to fall within sight, the clouds separated, a part going into the northeast, the others bearing around toward the southwest. After a time, these two clouds began to draw together, and when they united, nearly overhead, the rain and hail came down with great force, accompanied by a fearful wind. The frame to our new church was up, except a portion of the tower, the sheathing boards all on; but when the storm had passed over, it was all blown down. Two other buildings in town were unroofed, a new barn three miles southwest was entirely destroyed; a new house nearly completed, in Mira Valley, and a shanty two miles southeast, were blown down. One woman living in the shanty was quite badly injured. The loss to our people on the church will be about two hundred dollars, but our losses in crops will be much greater. Oats in some places are badly damaged, being nearly all shelled off the straw by the hail. Wheat, too, is damaged considerably, though not as much as the oats. Corn looks bad, but, I think, the loss on the crop will be slight.

The next morning after the storm, the work of clearing away preparatory to rebuilding the church began, and by the end of this week the work will be about as far advanced as before the storm. Now if the brethren and sisters are willing to conform to the teachings of Paul when he says, "Bear ye one another's burdens, and so fulfill the law of Christ," there is abundant opportunity, and that, too, where great good will come of it, I believe. The people here are courageous, energetic, and self-denying, and I believe they will succeed. We have great reason to be thankful that we escaped so well.

NOTES ON INGERSOLL.

The above is the title of a little book published by the "Buffalo Catholic Publication Company," and written by Rev. L. A. Lambert, of Waterloo, N. Y. Waterloo is a place memorable in the subversion of despotism and selfish arrogance. "There is no slavery so galling as the slavery of unbelief," and appropriately enough the man who has been so potent in enslaving the minds of so many by "his specious pen and brilliant rhetoric" has at last suffered a fearful rout at this rallying place of liberty. The book takes up in detail Ingersoll's article in the North American Review for August, 1881. The same number contained Judge Black's reply. As a defense of Christianity, Father Lambert's work is complete and eminently satisfactory to both Catholic and Protestant; at the same time it shows up the unworthy spirit of the great champion of infidelity. It is a marvel of close reasoning, sharp criticism and sarcastic humor, and is undoubtedly the best expose of the Ingersollian sophistries and misrepresentations yet published. When Father Lambert holds him up to view in the fierce light of truth and reason, his great swelling words that are so wont to convulse his unthinking audiences with laughter are made to shrivel into meaningless assumptions and transparent falsehoods. The pity which one usually has for the vanquished is turned to contempt that he who boasts so conceitedly of honest infidelity, liberty, and justice, and inveighs so piously against hypocrisy, should himself display such a wicked disregard for truth. Every page shows how truth, in the hands of a master, can be made to overcome

the miserable errors of this prince of sophists. Whether the weapon is cold, clear, incisive logic, or keen, pointed, sarcastic wit, he is equally master, while his parries are skillful and neat, his passes never fail to "draw blood;" so that when Father Lambert leaves the great American champion of infidelity he presents a sorry appearance indeed.

He says in conclusion, "Of course we do not expect him to reply to us, and for several reasons: First, he won't want to. Second, he can't." It is not strange that Ingersoll should abandon the platform for the more profitable business of pleading the cause of publishers of immoral literature, and the notorious "Star Route" thieves. He has found his true level here, and the glamour that has so long invested his life and sayings is fast vanishing away in the light of truth and sense. The book is well calculated to counteract the malign influence of Ingersoll's work, and ought to have an immense circulation especially among those who are wavering or doubting in the faith of our Lord and Saviour Jesus Christ.

Home News.

New York. ALMOND. A barn belonging to Joseph Stillman, just in the southern edge of this town, was struck by lightning, and burned to the ground, last Friday night, also a barn at the head of Karr Valley, on the same night.

WEST GENESSEE. On the evening of July 26th, one hundred and six guests assembled at the house of Mr. Joel Crandall and wife to celebrate the twentieth anniversary of their wedded life. The evening passed quickly, with music and visiting intermingled, when Mr. John Smith announced that the Elder would make some remarks. In a few words the speaker presented to Mr. and Mrs. Crandall the table full of presents which had been brought by their many friends. Congratulations were next in order, and then followed a sumptuous repast, furnished by the host and hostess of the evening, to which ample justice was done by the one hundred and six guests. Mr. Crandall and wife wish to express thanks to their many friends for the pleasure of their company and their kind tokens of regard.

I am well pleased with my field of labor. The people are cordial and seem anxious that the church shall be strengthened. The congregation last Sabbath numbered fifty, and still more have promised to come. Here is a large field for Christian labor. But where are they to get a pastor? is the question often asked me. There are faithful ones in the church ready to sustain the hands of a pastor.

Elim Spinger came near death's door last week. His team ran away, and threw him upon the ground, breaking three ribs and his collar bone. He is slowly recovering.

Rhode Island. ROCKVILLE.

Among the improvements here of late we notice quite a large and attractive addition to the residence of Eld. Irish. The inside appearance of our meeting house has been greatly improved by the laying of new carpets upon the floor of the vestibule and upon the aisles of the audience-room, a contribution from the Ladies' Benevolent Society.

During the pastor's absence, now nearly two months, the Sabbath-evening meetings have been led by different members of the Church. They have been quite interesting and generally well attended, notwithstanding the warm weather. Eld. Irish will probably preach to us until Eld. Babcock's return, the last of August.

Our Sabbath-school continues its sessions during the warm weather with nearly the usual average attendance.

Wisconsin. CARTWRIGHT.

The little village known as Cartwright is growing in buildings and population. Some idea of its growth in these respects may be given by stating that the district school roll has forty-five names this Summer term against eighteen for last Summer, and there are certainly thirty-eight families in the settlement where there were but ten or twelve a year ago. Of these new families eight are Sabbath-keepers, and there are two others expecting to make homes with us. These are all heartily welcomed by our society. They are mostly from the churches of Dodge Centre and Trenton, Minn. Two families have moved from us to Nebraska, and perhaps others may become dissatisfied and try some other locality. Several families observing the First-day now reside here, which

makes some society prejudice, as it nearly always does.

Our Church does not claim to be in a prosperous condition. We sadly need a settled pastor, one who could and would act as a watchful shepherd. For a few weeks we have been favored with the presence and services of Bro. Eugene Socwell, of Milton. He will remain with us during the college vacation. We generally have good attendance at Sabbath-school and preaching services. Our Friday evening prayer-meetings are precious in their spiritual interest to those who attend.

The spirit of Sunday legislation has broken out severely; some of our First-day citizens claiming to be much disturbed by the running of the mill on Sunday, although they knew that such would be the case when moving here; and so the first blow at religious liberty in Wisconsin has been struck here at Cartwright. D. J. Cartwright with his partner in business (Matthew Cummings) received, this week, a notice from the District Attorney, of which I will send a copy:

CHIPPewa FALLS, Wis., July 16, 1883. Messrs. Cartwright & Cummings:

Gentlemen,—I have been waited upon by citizens of Cartwright, who have made complaints that you run your mills and business on Sundays to the great scandal and annoyance of all the citizens, mostly.

I have the greatest respect for the social and religious opinions of mankind, but there seems to be no other or middle course for me to pursue when such complaint is made, that the State law is being infringed and violated, but to notify you that if you continue, and the citizens insist upon it, I will be obliged, painful as it may be to me, to prosecute.

Sincerely yours, W. T. BOLAND, District Attorney. This is, no doubt, the work of spite and revenge. The leader of it is sustained by some outsiders and a very few citizens, who are prejudiced against the Sabbath and some who observe that day. This may cause disturbance in business matters, but our prayer is that it may be the means of uniting the Sabbath-keepers in closer unity of love and fellowship. May we not have the sustaining sympathy and prayers of all lovers of truth and religious freedom?

Mrs. B. H. STILLMAN.

Minnesota. DODGE CENTRE.

A severe storm of wind and rain passed here on Sabbath-day, July 21, 1883. It had been dull with light rain in the morning, but not so as to prevent a fair congregation assembling for worship at the usual hour. But the clouds thickened, and the darkness increased until reading had to be suspended in the service. Then came the wind and torrents of rain. The storm was short but severe. The passenger train on our railroad was blown from the track, twenty one miles west of us, and landed thirty feet away, the coaches all striking bottom side up with trucks on top. About twenty passengers were more or less injured, two died in the afternoon, and the conductor is regarded as fatally injured. The wind did not take on that tunnel shape peculiar to cyclones, but spread over a wider extent of country, dropping down in its fury here and there along its pathway, and demolishing buildings, some completely, while others were simply unroofed. Orchards and other crops were badly damaged. The hardest part of the storm passed to the north of us.

A village of some four hundred inhabitants, twenty-two miles northeast, was struck, and only two houses are left to mark its whereabouts. Many of its inhabitants were killed or badly wounded.

We were remarkably preserved, with but slight damage to our town, for which we are grateful to God, who holds the winds in his hands.

H. B. L. We are now in the hurry of the haying season. We have a very large and heavy crop of hay which is being gathered in good condition. The fore part of the season was wet and backward, but of late the weather is good. Oats have rusted some, but wheat looks well; corn fair. Harvest will be late this year, but we are looking hopefully for a better crop than we have had for several years.

Minnesota is a "big place," and it has a rich harvest which will soon be ready for the sickle, but as we look out over the fields we find the harvest of souls already ripe; truly "the harvest is great but the laborers are few;" let us pray "the Lord of the harvest, that he will send forth laborers into his harvest."

G. W. H.

In Mr. Spurgeon's inexhaustible fund of illustrative stories is one of a man who used to say to his wife, "Mary, go to church and pray for us both." But the man dreamed one night, when he and his wife got to the gate of heaven, Peter said, "Mary, go in for both." He awoke and made up his mind that it was time for him to become a Christian on his own account.

Condensed

Domestic. At the close of the first week of the telegraph operators, the comparatively little change. Advertiser, 28th, say: Both sides, it seemed pared themselves for a long and gle. To-day finds the Western company, according to the statement, in better position than since the strike. They report a and business up to time. The as emphatic in their statement is the same old game of bluff that been at ever since the strike. There was a decided falling off of the Produce Exchange at call this morning. There was orders, and the business done wholly local, the Western Union about one-fifth of the regular that was subject to delay. The and Ohio office might as well be closed as it received no business. A terrible accident occurred at Watertown and Ogdensburg, Carlton, west of Rochester, N. Y. Seventeen persons were killed and wounded. The train was filled with passengers, and was running rapidly toward Carlton, at which place it stopped, when it collided with a freight train, which had been started by the wind along the switch until it reached the track. The scene in the darkness. There was wind and rain. The engine was totally wrecked, and sons were killed outright and the ruins. The examiners in the chief have reversed their decision the priority of invention to Edison for the incandescent electric lamps, formed of carbon. William E. Sawyer and Alvin Ed the claim. The examiners ton find no sufficient evidence Sawyer and Mann ever conceived to successful practice paper case. The internal revenue collection fiscal year is \$144,553,000; \$146,523,000 for the previous cost of collection was \$5,120 heads the list with \$25,977,000 returned \$17,967,000, Ohio Kentucky \$15,387,000. The estimates a reduction of \$43, enue the current year under of the act of March 3d. It is now asserted that Mr. negotiating for the control of Valley railway. The main idea transfer of the property to the tem, and thus bring about a tion of anthracite coal tonnage York Central for westward st. The new tariff law is found. The cash balances in the treasury up to expectation, and there to suppose that the result for be of the same gratifying character for the few weeks the new law operation. The Saloon Keepers' Ass. Louis, Mo., have adopted a gard to the Sunday law, and lions open. They will also who take a different course. It is understood that the Kendall, of Providence, R. I. quest of \$600,000 for a public Foreign. An earthquake of unusual occurred near Naples, Italy. Shocks began at half past majority of the upper classes were Nearly all houses in the town is estimated that a thousand killed and eight hundred injured. ber of steamers are carrying Naples. The impression disaster is indescribable. with wounded are constant. Naples, from the scene of hospitals are already filled. Col. Badens made a sortie from Hanoi with five hundred seven cannon, and killed the enemy. The French military attaché of the at Berlin has given Challe most pacific assurance regard of China in the Tonquin Tonquin frontier was to repel demonstrations by the The British authorities against the return to England paper emigrants, and friends in this country who take care of them. The investigation. The deaths from cholera 28th, were 339 in Cairo, 11 rage, 84 Mehallah, 81 Shiba Ghizab, 23 Mitigama, 14 in the provinces. Alderman Farley of will institute an action bank, for swearing against Farley. The damages. It is reported that Germany conclude a treaty admitting triple alliance, but pr should the porte appeal tion. The quantity of logs of the principal streams of past season were 445,000, cludes a number cut in 1

This done, the farmer wrote a receipt... at is this man? cried Mr. Stewart...

Popular Science.

A SUBTERRANEAN FOREST has just been discovered in Chazy, Clinton Co., N. Y. It lies about seven feet below the surface of the ground...

THE DECAY OF TEETH has been the subject of some investigations by Dr. Franzius upon Prussian soldiers. His conclusions are that the teeth decay sooner in light persons than in dark, and in tall than in short...

A NEW lightning appliance has been invented by M. de Khodinsky. He directs a jet of coal-gas and of oxygen on a specially prepared prismatic pencil of magnesia...

AN ingenious mechanical device has been exhibited in New York, whereby gold dust may be separated from sand without the assistance of water. As the mechanism is neither intricate nor expensive, and there are large tracts of territory where gold abounds...

DR. GUIDRAH, of Australia, has invented an instrument called the Electro-scope, by means of which vibrations of light, as well as sound, may be transmitted. It has been tested by many scientific men, and pronounced a success.

KEROSENE, showered upon plants, is very penetrating, and destroys insects in all stages of developments, even to the eggs. Two parts of kerosene to one of sour milk is a proper proportion. If fresh milk is not at hand, condensed milk, diluted to the same strength, may be employed.

LA NATURE describes the following simple electrical experiment: "Take a pipe—one of common clay, costing one cent—and balance it carefully on the edge of a goblet, so that it will oscillate freely at the least touch, like the beam of a pair of scales."

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Abstract of Time Table, adopted July 16, 1883.

Table with 5 columns: STATIONS, No. 5, No. 12, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.30, Allegany 6.50, Olean 7.50, Hinsdale 8.25, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 12.01 P. M., Sco 12.27, Wellsville 1.45, Andover 2.40, Alfred 3.33, Almond 4.10, arriving at Hornellsville at 4.35 P. M.

Table with 5 columns: STATIONS, No. 1, No. 5, No. 3, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Sco 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.13, Olean 11.55 A. M., Allegany 12.30, Vandalia 12.44, 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.

BRADFORD BRANCH WESTWARD. Table with 7 columns: STATIONS, 15, 5, 9, 3, 21, 37. Rows include Leave Carrollton, Arrive at Bradford, Bradford, Bradford, Bradford, Custer City, Arrive at Buttsville.

EASTWARD. Table with 7 columns: STATIONS, 6, 20, 32, 12, 16, 98. Rows include Leave Buttsville, Custer City, Arrive at Bradford, Bradford, Bradford, Arrive at Carrollton.

PASSAGE. 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.

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