

# 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. 32.

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 9, 1883.

WHOLE NO. 2009.

## The Sabbath Recorder.

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

### A WANDERER'S PRAYER.

BY R. K. CHAMPLIN.

What can I do without Thee?  
What, but deny and doubt Thee?  
O Master! guide me to Thy feet,  
And make my life with Thee complete.

Teach me Thine own humility!  
Mine eyes are blurred; I can not see  
How like the world my soul has grown  
Since I have been these years alone.

Give sight, as in Thine earthly days  
Thou gavest it to the outer phase,  
And make me, seeing self anew,  
To Thee return, to Thee be true.

—Christian Secretary.

### THE WARD FAMILY.

**EXPLANATORY NOTE.**—The late Thomas B. Stillman had collected considerable material for writing up a sketch of this noted family, in connection with the early history of the Seventh-day Baptist Church of Rhode Island, for the *Seventh-day Baptist Memorial*, when its publication was suspended. Nearly, if not quite, all of the members of this family were members of the Newport or Westerly Church, down to the close of the War of the Revolution. His object, he says, in these collections and publication, is not to supplant the work of the general historian, but to preserve and embody such authoritative documents as might be useful to him. "We shall not, therefore, close up the path of the regular historian, but rather facilitate his work; for out of the rough materials brought to his door, he may bring forth the more finished production of literature." With this object in view it is now published.—A.]

Thomas Ward, of Gloucester, England, came to Newport, R. I., at or about the time of the restoration of Charles II to the throne of Great Britain. He is said to have been an officer in the army of Cromwell, and came to America for a safe retreat from the perils of the times. He is supposed to have been one of the original proprietors of Pocasset, on Mount Hope Bay, purchased by him in company with others from the Indians. He was twice married. His second wife was Amy Smith, granddaughter of Roger Williams. He was an eminent lawyer, and was much in the General Assembly, as Deputy from Newport. In 1677, he was Treasurer of the Colony. In 1678 he was appointed Chairman of a Committee to write a letter to the king. In 1679 he was on the committee to reply to twenty-seven queries from the Lords of Privy Council. In 1680 he was appointed Assistant Deputy Governor and Chairman of Committee to revise the laws; in 1683 was again on Committee to write to the king. He was yearly returned as Deputy from Newport, down to the time of his death, or nearly so.

Both he and his second wife, Amy Smith Ward, were members of the "Sabbatarian Baptist" Church of Newport. He died Sept. 25, 1689, in the 48th year of his age. On his death, his father, John Ward, came from England to Newport, and took charge of the family. He had served in the cavalry under Cromwell. He died in 1698, and was buried by his son in the "North Burying Ground" of Newport.

Amy Ward, the widow of Thomas, was afterward married to Arnold Collins. Richard Ward, the only child of Thomas Ward by his second wife Amy, was born at Newport, April 16, 1689. He received an excellent education at the grammar school of the Colony, and was very early introduced into active life. He was married in 1709 to Mary Tillinghast. Mrs. Ward was baptized and joined the Newport Church in 1712. Mr. Ward in 1753, and nearly if not quite all the members of Mr. Ward's descendants, to the close of the War of the Revolution, were members of the Newport or the Westerly Church.

Richard Ward was for nineteen years—1714 to 1733—Secretary of the Colony of Rhode Island. He was Register of the Court which tried the celebrated piratical band in 1723, consisting of twenty-six men, who were hung July 19, 1723, at Newport. In 1737 he was nominated for Governor; but the opposing party brought charges against him of wrong doings, while Secretary. He issued a printed vindication, which, though considered by his party and his descendants, a most able and conclusive defense, did not prevent his defeat in the election. In 1740 he was elected Deputy Governor, and in 1741 he was elected Governor, which office he held two years. The following is a copy of letter

he wrote the Deputy Governor, William Greene, declining to be again candidate:

NEWPORT, Feb. 5, 1742.

I have wholly declined setting up for Govr, and fully considering your worth and the post you sustain in the government, and the good character you have and still maintain in the affection of the hearts of the freemen, moves me to request you to take the burden of Governor upon you. I doubt not but you will obtain it. Our Island is vastly in your favor. There will be no need of your moving to R. I., if you obtain the post; for the setting up of Capt. Jos. Whipple, Dep. Govr., who has a very great interest all around the government, will much facilitate the vote. I would greatly rejoice to see you fill the prime post of the government. I doubt not of your abilities, nor of the good satisfaction you will give. Within your acceptance of your friend's readiness to serve you, I remain sr., your sincere friend and humble servt,  
RICH'D WARD.

Also the following:

NEWPORT, March 7, 1742.

Sr.—I am not able to attend the Gen. Assembly, as my duty requires, the weakness of my eyes increasing upon me. Capt. William Hopkins has applied to me for money to defray the charges of his last enlisting soldiers for the service of the Crown. I have sent you, herewith, the order from the Crown directing the Government to supply Lord Cathcart with more troops, if he should have occasion therefor, as also two letters of Gen. Wentworth, who succeeded Lord Cathcart in the command of the army, desiring this Colony to supply Capt. Hopkins with money to enable him to recruit, which I desire you will lay before the House of Deputies, for their consideration. Capt. Hopkins will, I suppose, attend the Gen. Assembly with his orders and his account of charges in recruiting.

I am Sir, with sincere respect, your obdt, humble servt,  
RICH'D WARD.

Governor Richard Ward had five sons and nine daughters. Several of them died in early life. His daughter Elizabeth married Elder William Bliss. Thomas Ward, his eldest son, graduated at Harvard College in 1733. He was a fine scholar and a lawyer of eminence. He was one of the lawyers who signed the Bar Compact of 1745, at the first bar meeting in the Colony of Rhode Island. He became Secretary, then called Recorder, of Rhode Island in 1746, and held the office by annual re-election till his death, December, 1760—fourteen years. Henry, the youngest son, succeeded his brother as Secretary of State, and continued in this office till his death, November, 1797—thirty-seven years. Thus the father and two sons filled the office of Secretary of State seventy years. He was member of the Congress at New York in 1765, known as the Stamp Act Congress. Samuel, the second son, will be the subject of a more extended notice.

Mrs. Ward was a woman of marked ability and piety. The following letter indicates the character of her daily life:

NEWPORT, March 6, 1739.

Dear Child,—This come to you with my love, hoping you are in health, as we are at this time. Blessed be the Lord for this and all his mercies to us. I am thankful to hear that you are well, and hope, in all the hurry of business, you will not forget, or by any means neglect, to read the Scriptures daily, and pray God to give you understanding in them, and a heart to love him and remember him as your Creator in your youth, and seek him; for he hath said, such as seek him early shall find him. Seek first the kingdom of heaven, that so an entrance may be ministered to you in the everlasting kingdom of our Lord and Saviour Jesus Christ, which is the daily prayer of your mother.

MARY WARD.

The following is the inscription on their monument in the North Burying Ground of Newport:

This monument erected to the

MEMORY

of the Hon. Richard Ward, Esq.; Late Governor of the Colony. He was, early in life, employed in the Public Service, and for many years sustained some of the most important offices in the Colony with great ability and reputation. He was a member of the Sabbatarian Baptist Church of this town, and adorned the doctrine of his Saviour by a sincere and steady practice of the arduous duties of life. He died on the 21st of Aug., 1763, in the 75th year of his age.

AND ALSO,

In memory of his wife who was a member of the same church for 55 years, and died in 1767, aged 78 years.

A BUGGY WITH BUT ONE WHEEL.—A reporter of the *Chicago Tribune* investigated the "Chicago Single-Wheel Buggy Company," whose incorporation, with a capital

of \$1,800,000, was telegraphed from Springfield. Mr. Vogel's invention consists of a wheel which will be attached to a horse by means of a pair of buggy shafts, and which will carry at the other end a buggy seat. The inventor claims that by means of his new contrivance absolute safety in driving is secured, as the wheels can only tip or turn over in case the horse does the same thing. Besides, he claims that his new vehicle can get anywhere a horse can get, and that the horse will be able to make greater speed in this contrivance than in any sulky of the old pattern. Mr. Vogel expects to make a drive through the streets of Chicago on his single-wheel buggy.

### PARIS LETTER.

(From our Regular Correspondent.)

PARIS, July 25, 1883.

For people so fond of military display as are the Parisians the chief attraction of today centered in the review on the Long Champs race course. Thither half Paris journeyed, each using the means best suited to his wish or his purse—by carriage, train, boat, and, if not by these, on foot. Certainly those who faced a four or five mile tramp might have done more unwisely, seeing that their way led through the gaiety of the Champs Elysees, and the trimly-kept beauties of the Bois de Boulogne. For some hours before the appointed time of the review a continuous stream of sight-seers poured into Suresnes and the open spaces around, lunching under the trees, staring at the handsome cavaliers of the Garde de Paris, quarreling with the dictatorial policemen, and rushing from point to point to witness the successive arrivals of troops. By all the many tree-shaded roads which lead up to the race-course advanced long columns of blue-coated and red-trousered soldiery, looking very picturesque, despite their monotonous uniform, as they defiled under the dense green of the foliage above. Horse, foot and cannon debouched for nearly three hours from under these wooded highways, and advanced to take up their position in the wide, open plain of the race-course, forming dense masses as they drew up in close column of companies facing the grand stand. At last there was a flutter of excitement as the staff and the group of foreign officers cantered down the road, and drew up at the point where the President was expected. The French generals were, of course, gorgeous in their gold-laced blue-coats, heavy gold epaulettes, white breeches and high boots, with the becoming cocked hat over all, but even amongst these and the crowd of Prussian, Russian, and Austrian officers, there was no object, save the robes and turban of an Algerian officer, more conspicuous than the familiar soldierly red coat of an English general, who was the cynosure of all eyes. Standing out from the sombre habiliments around it, the scarlet could be seen all over the field, a fact pleasing enough at a parade, but from a strictly military point of view a disadvantage. After some ten minutes delay and a short time after two o'clock had struck, the cortege of President Grevy began to arrive. First came some half-dozen carriages, escorted by a squadron of dragoons, but in a few minutes more the carriage of the chief of the Republic, surrounded by ponderous and shining cuirassiers, came along the road at a quick trot, crossed over to the grass, and went straight towards the grand stand without halt or delay, followed closely by the staff. As the carriage rolled quickly over the vast enclosure the troops presented arms, a salute of twenty-one guns was fired, and the drums and trumpets of all the bands sounded a fanfare. Amidst this almost royal state the President took his seat in his box, while the bands changed to the stirring notes of the "Marseillaise." It was to be remarked, however, that hardly a cheer was heard during the whole time of the progress from the immense crowds assembled, and throughout the review none of that enthusiasm was displayed which like occasions elicit from an American gathering, and which was still more to be expected from so lively a people as the French. There was no lack, however, of reason for excitement, since General Thibaudin and his staff having drawn up opposite the President, the march past began with but little delay. General Thomas led past the gendarmes, Republican Guards, and Engineers, while Generals Roland, Millot and Haca did the like service for the three infantry columns. The artillery, clumsily dressed as the men are, made

an excellent show as regards discipline and drill under General Grevy, while the cavalry, under General de Gressot, brought up the array with the *ecclat* that cavalry always imparts. For what must have seemed a long time to the occupants of the crowded grand stand, and the weary people wedged round the course the troops continued their defile, being marched off to their various destinations as soon as they had completed their round. Even this came to an end at last, and the people having seen and stared their fill, wended homewards as best they could. There is something peculiar to foreign eyes in the low average stature of the men, their ungainly dress, and their high stepping tramp and irregular swinging of arms. But as an attraction and amusement to the pleasure-loving Parisians it was a decided success.

### THE GLADSTONE FAMILY.

Mr. John Gladstone liked that his children should exercise their judgment by stating the why and whereof of every opinion they offered, and a college friend of William's who went on a visit to Fasque, in Kincardineshire, during the Summer of 1829, furnishes amusing pictures of the family customs in that house, "where the children and their parents argued upon everything." "They would debate as to whether the trout should be boiled or broiled, whether a window should be opened, and whether it was likely to be fine or wet next day. It was always perfectly good-humored, but curious to a stranger, because of the evident care with which all the disputants took to advance no propositions, even to the prospect of a rain, rashly. One day Thomas Gladstone knocked down a wasp with his handkerchief, and was about to crush it on the table, when his father started the question as to whether he had the right to kill the insect; and this point was discussed with as much seriousness as if a human life had been at stake. When at last it was adjudged that death was deserved because it was a trespasser in the drawing-room, a common enemy, and a danger there, it was found that the insect had crawled from under the handkerchief, and was flying away with a sniggering sort of buzz, as if to mock them all."

On another occasion William Gladstone and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though unconvinced, of course. The servant then hung up the picture where the young lady ordered, but when he had done this he crossed the room and hammered a nail into the opposite wall. He was asked why he did this: "Aweel, Miss, that'll do to hang the picture on when ye'll have come round to Master Willie's opinion." The family generally did come round to William's opinion, for the resources of his tongue-fencing were wonderful, and his father, who admired a clever feat as much as a straight thrust, never failed to encourage him by saying, "Hear, hear; well said, well put, Willie!" if the young debater bore himself well in an encounter.

Another thing which Mr. John Gladstone taught his children was to accomplish to the end whatever they might begin, and no matter how insignificant the undertaking might be. Assuming that the enterprise had commenced with a deliberate, thoughtful purpose, it would obviously be weakness to abandon it, whereas, if it had been entered upon without thought it would be useful to carry it through as a lesson against acting without reflection. The tenacity with which William Gladstone adhered to this principle, exercised, no doubt, a beneficial moral discipline upon himself, but was frequently very trying to his companions.

"At Fasque," says his friend already quoted, "we often had archery practice, and the arrows that went wide of the target would get lost in the long grass. Most of us would have liked to collect only the arrows that we could find without trouble, and then begin shooting again; but this was not William's way. He would insist that all the arrows should be found before we shot our second volleys, and would marshal us in Indian file, and make us tramp about in the grass, till every quiver had been refilled. Once we were so long in hunting for a particular arrow that dusk came on and we had to relinquish the search. The next morning as I was dressing I saw, through my window, William ranging the fields and prodding in to every tuft of grass with a stick. He had been busy in this way for two hours, and at length he found the arrow just before breakfast. I remarked that he had wasted a good deal of time. 'Yes and no,' he said. 'I was certain that the arrow could be found if I looked for it in a certain way; but it was the longest way, and I failed several times from trying shorter methods. When I set to work in the proper fashion I succeeded.' 'Well done, Willie,' concurred his always appreciative father."—*Observer*.

### FACTS ABOUT LEAVES.

As is well known, a tree can not grow without leaves. These are put forth every year, and are a contrivance for vastly increasing the surface. An oak tree of good size exposes several acres of surface to the air during the growing season. It has been estimated that the Washington elm at Cambridge, Mass., not a very large tree, exposes about five acres of foliage, if we include both sides of the leaves.

Leaves are more nearly comparable to stomachs than to lungs. A leaf is a laboratory for assimilating or manufacturing raw materials into plant fabric. The cellular structure of the leaves, wood and bark of a tree, is a complicated subject to treat in a popular way.

It requires a vast surface of leaves to do a little work. By counting the leaves on a seedling oak, and estimating the surface on both sides of each, we can see how many inches are needed to build up the roots and stem for the first year. After the first year the old stem of the oak bears no leaves. It is dependent on the leaves of the branches, or its children, for support.

A tree is a sort of community, each part having its own duties to perform. The root hairs take up most of the nourishment. The young roots take this to the larger ones, and they in turn, like the branches of a river, pour the flood of crude sap into the trunk, which conveys it to the leaves. The assimilated or digested sap passes from the leaves to all growing parts of the plant, and a deposit is made where most needed.

If a branch is much exposed to the winds, the base of it has a certain support or certain amount of nourishment. So with the trunk of a tree. If the base of a branch or the main trunk is much exposed to the winds and storms, a much thicker deposit of food is made there. The winds give a tree exercise, which seems good to help make it strong. Our toughest wood comes from trees growing in exposed places. The limbs of a tree are all the time striving with other to see which shall have the most room and the most sunshine. While some perish in the attempt, or meet with only very indifferent success, the strongest of the strong buds survive.—*Prof. W. F. Beal's Lecture*.

### SAVINGS FOR OLD AGE.

No one denies that it is wise to make provision for old age, but we are not at all agreed as to the kind of provision it is best to lay in. Certainly we shall want a little money, for a destitute old man is indeed a sorry sight; yes, save money, by all means.

But an old man needs just that particular kind of strength which young men are apt to waste. Many a foolish young fellow will throw away on a holiday a certain amount of nervous energy which he will never feel the want of until he is seventy, and then how much he will want it!

It is curious, but true, that a bottle of champagne at twenty will intensify the rheumatism at threescore. It is a fact that overtaking the eyes at fourteen may necessitate the aid of spectacles at forty instead of sixty. We advise young readers to be saving of health for their old age, for the maxim holds good in regard to health as to money—"Waste not, want not."

It is the greatest mistake to suppose that a violation of the laws of health can escape its penalty. Nature forgives no sin, no error; she lets off the offender for fifty years sometimes, but she catches him at last, and inflicts the punishment just when, just where and just how he feels it most.

Save up for old age, but save knowledge; save the recollection of good and noble deeds; innocent pleasures, and pure thoughts; save friends; save love. Save rich stores of that kind which time can not diminish nor death take away.—*Christian Standard*.

### HERBERT SPENCER'S ULTIMATUM.

After a critical examination of Herbert Spencer's *Ultimatum*, Rev. I. E. Graeff comes to the conclusion that the present generation will probably pause awhile before they exchange their faith in the divinity of Jesus Christ, the divine inspiration of the Holy Scriptures, and a specific divine economy of redemption developed in history, for a materialistic abstraction like that of Mr. Spencer. Gibbon disposed of the history of the church, in the period on which he wrote, with a few dashes of his graphic pen. The great Corypheus of the popular English philosophy of the day, has made a very decided advance on this easy method. To his generalizing mind, such historic phenomena as Ovid's poetic fiction of Phaeton's famous exploit in the chariot of the sun; the deification of the intellectual giant but mortal monster—Alexander the Great; the speculative phantoms of Buddhistic incarnations; and the whole crowd of mythological and historic creations of Pagandom, may be huddled together as of one genus with the awful verities of the gospel, differing indeed in degree but not in kind. And this is the religious nectar which the race is to sip, when once it will be so happy as to rise to the Olympic level of Herbert Spencer's last datum.—*Christian Secretary*.

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**Sabbath Recorder,**  
PUBLISHED WEEKLY,  
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MISSIONARY MUSIC.

Have you ever brought a penny to the missionary box—  
A penny which you might have spent like other little folks?  
And when it falls among the rest, have you ever heard a ring  
Like a pleasant sound of welcome which the other pennies sing?

This is missionary music and it has a pleasant sound.  
For pennies make a shilling, and shillings make a pound;  
And many pounds together the gospel news will send,  
Which tell the distant heathen that the Saviour is their friend.

And, oh! what joyous music is the missionary song.  
When it seems to come from every heart, and sounds from every tongue;  
When happy Christian little ones all sing with one accord,  
Of the time when realms of darkness shall be kingdoms of the Lord!

But sweeter far than all which Jesus loves to hear  
Are children's voices, when they breathe a missionary prayer;  
When they bring the heart petition to the great Redeemer's throne,  
That he will choose the heathen out and take them for his own.

This is the music Jesus taught when he was here below,  
This is the music Jesus loves to hear in glory now.  
And many a one from distant lands will reach his heavenly home  
In answer to the children's prayer, "O Lord, thy kingdom come."

Then, missionary children, let this music never cease;  
Work on, work on in earnest for the Lord, the Prince of Peace.  
There is praying work and paying work for every heart and hand,  
Till the missionary chorus shall go forth through all the land.  
—The Christian.

A BROTHER writing from Dodge Centre, Minn., says: "This Church has voted to give its pastor a few weeks time to labor among the Sabbath-keepers in Freeborn county; but one man for only a few weeks, although he be an earnest, hard-working man, can accomplish but comparatively little where so much needs to be done. We need a missionary to devote his whole time on the Minnesota field. We hope the time may come when this can be."

A YOUNG PEOPLE'S MISSIONARY SOCIETY has been organized at Welton, Iowa, which the pastor, Eld. J. T. Davis, says is a live and energetic organization. A public session was held on the evening after the Sabbath, July 7th, which was very encouraging. Whatever tends to enlist our young people in missionary work should receive the hearty commendation and support of all our churches; it will prove a means for stimulating the older members of our churches and societies, and thus prove a double blessing to the cause. Organize the young people.

ELD. SINDALL'S MISSION.

Eld. Sindall is laboring as a Seventh-day Baptist missionary in Iowa and Minnesota. His labors are confined mostly to those regions in which our people dwell or are known. He visits lone Sabbath-keepers, distributing tracts, and preaching in both the English and Danish languages, as he has opportunity. In a report of his labors to the Board of the Missionary Society, covering three months from March 1st to May 31st, he gives account of labor performed at various places. At Forest City, Iowa, where he found a few Sabbath-keepers who had lived alone a long time, he held a series of meetings, and baptized one person; one woman embraced the Sabbath, but meets with much opposition from her husband. At that place also he preached three sermons on the Sabbath question in the Court-house. At Owatonna, Minn., tracts were distributed. At Alden he preached on Sabbath in English, and on First-day in Danish. At Albert Lea are some Danes who believe the Sabbath doctrine, but who hesitate to keep it on account of inconvenience in business. He also visited Trenton and revisited Alden. He reports in all thirteen weeks of labor, forty-three sermons, four prayer-meetings, one hundred and ten visits, and four baptisms.

MISSIONARY WORK OF LONG AGO.

In the year 1831, I was called by the Church of Friendship to the work of the ministry. Eld. John Green was then the pastor of that Church. Soon after this, I heard of a few families of Seventh-day people who had settled in Cattaraugus county, near Lodi. In December, the snow being three feet deep, I started on horseback to hunt them up. In the afternoon of the second day I arrived at the village of Lodi, and inquired of the people if they could give me any information, respecting some families who were Seventh-day Baptists living in that

vicinity. It will be remembered that the country was then new and thinly settled. One gentleman says, "I can tell you where they live and who they are, Whitfords, Babcocks, and Burdicks, they live six miles from here, most of the way up hill through the woods." I mounted my horse and started, and after traveling as I thought nearly far enough I overtook a man on foot, and inquired of him for Hosa Whitford. Yes he knew him. "Are you a relation?" he says, "No sir." "Are you acquainted with him?" "No sir." He looked at me with much earnestness, as though he was interested in the matter. He says, "I am brother of Mr. Whitford, and am going there." We passed along without saying much until we arrived at the log house in the woods. I went in and introduced myself to the family. They had never heard of me, and I thought they looked upon me with some suspicion. They appointed a meeting, and soon all fears of suspicion were gone, and we found it good to meet even with strangers. There were five families. They had been there but a short time, yet they maintained worship every Sabbath. This was my first mission, self-appointed, and made on my own charges. After spending a week with them I resumed my mission west and south as I had arranged through the winter. I promised to visit them again if I should return to Friendship in the Spring.

In June, 1832, the church at Friendship called me to ordination, Eld. Green having left them. It was at the time of the Yearly Meeting, and Eld. Joel Greene was present, on his way to Virginia, in behalf of the Missionary Society. I proposed to him that he should go with me to Lodi. We went, called the people together and decided to organize a church. Accordingly on First-day a church was organized, a deacon appointed and ordained, and three were baptized, and two received on confession, making thirteen in all. From there I went with Eld. Greene to Crawford county, Pa., where we held a meeting and baptized two. I then returned home, and he went on his mission to Virginia.

I continued to go to see that people one Sabbath each month, sixty miles, for four years, and one more year, once in two months. Eld. N. V. Hull went once a month. During that time they increased in numbers, being about seventy, built a log meeting-house and cleared up their land so as to begin to live like independent farmers. In a short time things began to show a different aspect. There was better land west. They began to emigrate; one went then another, and now where is that little band once called the Persia Church? The most of them have gone home to heaven, but a few remain to tell the wonders of the past. Four years ago I went there, but O, how changed. Dea. Oliver Babcock is there, an old man waiting the time of his departure. I presume that they have fulfilled their mission in other parts, but the candle-stick has been removed. Some of my first work in the ministry was performed there, I hope not in vain, though I was young, ignorant and weak, yet I thought I was called of God to that work, and in his name I went forth, and I know that I shall not lose my reward. The scattering of that people seems to have been a loss to the Sabbath cause, but we do not see things in the light in which God sees them. If they had fulfilled their mission there, it was well for them to occupy another field. The larger part of that church were those who had there been converted to the truth of the Sabbath, and from there they went to occupy other fields. Eld. Russel Burdick there turned to the Sabbath, and by them was licensed to preach. His son is now pastor of the First Church in Genesee. George Babcock was there baptized, and after leaving there entered the ministry. His son is a minister of Christ out in the Western frontiers. The father and mother of Eld. A. B. Prentice were there converted. I well remember baptizing that large stout man, and his warm exhortations and fervent prayers will have a lasting place in my memory. "There is that scattereth and yet increaseth." The people are not now to be found in the hills of Cattaraugus, but they have sown seed broadcast, and God will find the reapers to gather in the precious harvest. They were a people that I loved, believing that they loved Jesus. And although they have passed over the river before me, or many of them have, yet I hope to meet them in the land of everlasting rest. W. B. GILLETTE. SHILOH, N.J., June, 1888.

THERE is no better giving on the face of the earth to-day than is found in churches gathered in heathen and non-Christian lands. Perhaps because turning from heathenism, which is costly to its devotees, they do not expect, when espousing Christianity, to be free from obligation to give. Perhaps, also,

because, being more childlike, they are more readily led to adopt Scriptural methods of giving systematically and according to ability. At any rate, however brought about, the giving of the churches gathered in far away lands is often very stimulating.

From Little Helpers. CHINESE FOOT-BINDING.

You know that in some parts of China the children have their feet bound to make them very small. Perhaps you may have seen some of the little shoes, only a few inches long, which are worn by grown-up people. I have just heard a very sad story illustrating the cruelty of the practice of foot-binding. I will tell it to you, that you may be more thankful to Him who has given you a home in a land where such a cruel custom is unknown.

While in some parts of China the feet are bound in infancy in the Department of the Canton Province, the feet are allowed to grow until the child has attained the age of twelve or thirteen, when the binding is much more painful. My story has reference to a little girl whose home was in this city. She was twelve years of age, and was the daughter of a Christian man who has only recently entered the church. But her mother is still a heathen. The child was betrothed into a rich family that wished her feet to be bound very small. Accordingly, about three weeks ago, an old woman who is a professional foot-binder was called, and the feet were bound very, very small. Soon, the poor child's sufferings became intense, and with tears she begged her mother to unbind them. This was not only refused, but she was scolded for her unwillingness to bear pain. When the little girl said she could no longer endure it, and that she would die if her feet were not unbound, her mother only said: "Be patient, and after a while the pain will leave you. You are very bad indeed to wish your feet unbound." It is a very rare circumstance for a little Chinese girl to ask her father to hold her, and her sufferings must be great indeed when she does so; but the pain became so excruciating in this case that the little girl begged her father to take her in his arms. While nestling there, she asked him to pray the Lord Jesus to turn the heart of her mother to unbind her feet, and let her go to the mission school and learn to read; or, if not this, in some other way to deliver her from all her pain. And, truly, the prayer was answered: for, in a few minutes, the little girl's soul left the aching body, and went to the home above, where no cruel heathen mother can ever again cause her pain. Happily, the sufferings and death of this little girl promise to be not without benefit to the five-year-old sister whom she has left behind. For the mother now says her remaining daughter shall never have her feet bound. It is also to be hoped that this sad lesson may lead the mother to treat kindly a daughter-in-law she is soon to have, one who has been in the mission school three years, and whose natural feet may bring upon her much ridicule in this city where bound feet are a mark of respectability.

Are you not glad, my dear young friends, that your home is not in China, but that God has given you loving Christian mothers, who treat you so tenderly? And will you not often remember to pray for your little Chinese sisters so much less fortunate than you?—Sophia A. Norwood.

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."

THE REASON WHY.

We often hear people say, "Why is it, bar-rooms and saloons increase, and the membership of our churches decrease?" There is a good reason for this state of things. While laboring in a village in Central New York, I was often asked this question. In four years the drinking places had increased from eighteen to twenty-four, while the addition to the churches had not kept good the loss by letter and death.

An investigation revealed some curious and startling facts. A statement of these facts may clear off this mystery to many who in other villages and cities are asking the same question, "Why is it bar-rooms and saloons increase, and the membership of our churches decrease?" The population of the village was 2,314. It had the following educators: 1 Union school, 3 Protestant churches, and 24 places where intoxicating liquors were sold. The first thing was to find out how much time was spent by each in carrying on their separate interests.

In the school building are seven departments and about 500 pupils. The subject of temperance is never mentioned. Children learn to read and write, study grammar, arithmetic, etc. etc., but nothing in regard to the effect of alcohol upon the human system, or its more disastrous effect upon purity, character and honor of those who "touch, taste or handle." The intellectual powers are developed. The moral powers are uncared for. Therefore, instead of the school sending out an educated army to oppose the fatal work of the dram-shop, it

permits its pupils to become easy prey to its destructive power.

The work done by the churches I will name by number) Church No. 1. Two sermons on Sunday, one and one-half hours each, making 3 hours. Sunday-school 1 hour. Weekly prayer-meeting 1 hour. Whole number of hours work, 5. The services of church No. 2 and No. 3 the same. Therefore, the combined public work of the three churches was 15 hours each week. If we multiply 15 hours by 52, the number of weeks in a year, we will have the number of hours work done by the three churches in one year, which is 780.

Now for the work done by the bar-rooms and saloons. 24 drinking places open 20 hours each day. We multiply 24 by 20 and find the number of hours spent each day by the bar-rooms are 480. Multiply 480 by 365, the number of days in a year (all these bars sold Sundays) will give us the number of hours spent by the dram-shops each year, 175,200. The churches devoted 780 hours each year to save men. The dram-shops 175,200, the number of hours spent by the bar-rooms, by 780, the number of hours spent by the churches, we find the dram-shops do 224 hour's work, while the churches do 1 hour's work. Is it any longer a mystery?

But this is not all. The following may add more light: Church No. 1 had 84 male members; church No. 2 had 34 male members; church No. 3 had 17 male members. Of this number we found, church No. 1 had an average attendance during the year of male members at the weekly prayer-meetings 14. Church No. 2, 9; church No. 3, 7. Out of the total male membership (135) of three churches, 30 were regular attendants at the prayer-meetings. We also found church No. 1 had 17 members who voted for a license; church No. 2 had 11; church No. 3 had 13. Total church membership voting for license, 41. Another fact was brought to light. Church No. 1 had 9 members who drank; church No. 2 had 13; church No. 3 had 10. Total church membership who drank, 32. What then is the result? The churches in that village had 11 more members voting for a license than attended prayer-meeting, and 3 more who drank than attended prayer-meeting.

Is the mystery explained? Look this matter over in your town, village or city and see if you don't find something like this in your own community. P. A. BURDICK.

SOMETHING TO CRY OVER.

Dr. John Hall, in an article entitled, "A Thing to Cry Over," touches in a pathetic manner the common habit of laughing at drunken men. Dr. Hall stood on a boat in New York harbor. Not far off was a well-dressed but tipsy young man. Beside the doctor was a plainly-dressed man. When Dr. Hall saw the people laughing at the drunkard, he saw in his neighbor's eyes such a sad, pitying look that he said to him, "They should hardly laugh at him." Said the man, "It is a thing to cry over." Then he told Dr. Hall of his own wife, who took to drink in Scotland, and who promised to reform if he would come to this country, but did not, and died of drunkenness; and when the doctor hoped that he had comfort in the children, he said, "One, the second, is; she is a good child. The oldest is not steady, and I can do nothing with her; and the youngest, a boy, can't be kept from drink. I've sold my place, and am going to a town in Ohio where, I am told, no liquor can be had, to try and save him." Dr. Hall closes as follows: "Who would not wish for abstinence societies, tracts, books, ministers, sermons, young people's pledges, humane laws? One almost cries out for anything that will stop this slow, cruel murder of home-love, of men, of women, of little children, of hope, of peace, of immortal souls."—Christian at Work.

THE PRESBYTERIAN ASSEMBLY AND PROHIBITION.

The Standing Committee on Temperance of the Presbyterian General Assembly, which met at Saratoga recently, reported at length upon the question of legal prohibition, and recommended "that this Assembly be prepared to plant itself squarely on this position and to place on record and pronounce it before the world, that in sight of evils wrought by this scourge of our race, as it has afflicted the land and still is doing its ceaseless work of ruin and death, we would hail with joy and thanksgiving the utter extermination of the rum traffic by the strong arm of the civil law." That this strong indorsement of Prohibition met the approval of the great majority of the Assembly was made evident by the favor with which the report was received; but on motion of Dr. Crosby of New York, it was decided not to "make the Assembly the engine of operation in this work," but to refer the matter to "the Presbyteries and Synods, which are nearer the people."

PREVENTION OF INTEMPERANCE.—All the multitudes of victims of the bottle have gone

down to darkness, and their doom might have been saved by the very simple process of prevention. If one-twentieth part of the effort which is put forth in attempted reformation of the dissipated had been spent in persuading them never to drink at all, how different would have been the result! The right time to put up the parapet of total abstinence is in childhood or the early youth. The right place to plant the parapet is at home and in the Sabbath-school. Then is the time to instruct boys and girls as to the deadly peril which lies concealed in the glass of intoxicant.—Rev. Theodore L. Cuyler.

THE TEST.

Mr. John McElroy, in the North American Review, claims, as a new doctrine in sociology, that vice is one of the most efficient agents in repressing the growth of the human race. He thinks it "supreme nonsense" to cry out that intemperance is dragging down to dishonorable and premature graves "hundreds and thousands of the brightest and fairest of our land," and adds: "With very few exceptions, every one who goes to perdition by the alcohol route would reach that destination by some other highway if the alcohol line were not running." He holds that intemperance, like other natural agents, is doing an immense amount of good, inasmuch as it hurries forward to an early death most of the thieves, thugs, prostitutes, gamblers, sharpers and other members of the criminal and quasi-criminal classes. If Mr. McElroy should have a son ruined by drink, what would he say then?

THE DIFFERENCE.

The civilization of Massachusetts differs from that of Tennessee after a novel, unlooked for fashion. The law of Tennessee provides that the dram-shops shall not come within four miles of the school-house. An ordinance of the city of Boston enacts that the school building shall be four hundred feet from the saloon.

The practical working of Tennessee law results in an increased number of school-houses, all so located as to crowd out the largest possible number of saloons. The operation of the law or ordinance in the metropolis of the old Bay State is, that when eight saloons crowd up within the prescribed neighborhood of the school-house, the latter is sold and the school removed, leaving the dram-shop in undisputed possession of the field.—Union Signal.

The following statement of arrests made in five of the principal cities of the United States for 1882, will show something of the relation of rum to the disorder, and police and court expenses of those cities:

- New York City, 71,696; drunk and disorderly, 48,192.
- Philadelphia, 44,829; drunk and disorderly, 26,205.
- Boston, 25,897; drunk and disorderly, 13,538.
- San Francisco, 25,599; drunk and disorderly, 19,000.
- Chicago, 31,713; drunk and disorderly, 13,443.

A LADY has just given \$6,000 to the temperance cause, who, a few years ago was told by her husband that as temperance was being agitated in Virginia, he thought he would sign the temperance pledge to help the cause. With great pride she said, "I would be ashamed of a husband who would thus surrender his personal liberty." One year from that time he died of delirium tremens, and her sons, learning to drink at their mother's table, have both died drunkards.

The Cincinnati Gazette, which delights in statistical blows against the liquor traffic, has been taking notes as to the amount of taxes contributed by this "sum of all villainies" to the support of the government. It finds that eighteen brewers and two thousand saloon-keepers pay tax on only \$548,000 of personal property, which is not equal to the amount upon which one dry goods house in the city pays taxes.

BREVITIES.

The Supreme Court of Missouri declares the high-license law constitutional, and that it applies to St. Louis as well as all other parts of the State. Hereafter dram-shop licenses will cost about \$1,000 a year.

Thomas Jefferson is credited with this wise observation: "Were I to commence my administration again, with the knowledge which, from experience, I have acquired, the first question I would ask with regard to every candidate for public office should be: Is he addicted to the use of ardent spirits?"

The archbishop of Canterbury, in his speech at the anniversary of the Church of England Temperance Society, said it had been "found that wherever temperance work was most active the means of grace were best attended." He "trusted that all members of the Church of England would do their duty in furthering the temperance movement."

Prohibition has become a matter of business with the Missouri Pacific Railroad Company. Investigations of disasters, which have been alarmingly frequent of late years, show that in many cases they were due to the use of intoxicants by the railroad employees, and the company has now issued a peremptory order that no one who uses intoxicants at all, either while on or off duty, shall remain in its employ.

Education.

"Wisdom is the principal thing; and with all thy getting, wisdom is increased."

THE Fall terms of Alfred Milton College open on the next day, August 29th. Alfred is that there will be hope it may be so in both in

GO BACK, YOUNG

Some of the former students, when asked if they next year, say, "I have not to do." Thus they are in and suspense.

They have been at school several years, and have made their studies, but have been tired of study; and then they to enter upon the practical life is so short, they say, and is wasted in preparation for a word to such young men.

The discipline of patient, portance, aside from the pline you are constantly reced and for lack of its cultiv many who make signal fact this hurrying age we are apt Time is saved by thorough college for life's battles. doxical as it may seem, the at college the more time you sands see this fact too late as long as they live.

Again, success in life, all equal, will be more fully a ough course at college. I k to men who have gained a life who never saw a college. And yet such days are fast with the past. Laws are force in many of the States uneducated and untrained men many of the professions. ago a man who would viol grammar could preach in towns and cities. And often man also who wanted to pr though he had never read n and though utterly ignoran man anatomy, could hang o and go immediately to wor But such things can't happ

We might elaborate the perhaps enough has been point. So we conclude by ur man who can possibly do so course at college. Go back, back!

A NEW LECTURE

Among the recent innova tional institutions is the Cornell University of a con protection, there being a s lating to, or favoring, free tees of Williams College a proposition to adopt a si does not appear that actio responsibility of the membe having in charge the depart economy, but is brought a from students who desire i tention side of the questio them. It is also announce about to try the plan of e the students, so long in State University. It is p students elect a senate of ber, drawn principally, but th upper classes, to ex power in making regulatio vices of school life, such as ing, gambling, etc., whic ly with college duties. Of also from the students, a to secure the enforcement The President of the coll veto power over all proce ate. In the Illinois Univ ive power was at first exerc body of students, but changed to an elected sena —Republican.

OBBERLIN COLL

No other college in our so much crowded into a h Oberlin, which recently ce centennial. Oberlin Col leg Colony had their birth at nor have they grown apart that they should unite in rejoicing. In founding O J. Shipperd and Philo P what was needed and yet t bet'er than they knew. T seemed visionary, but God planting a Christian colle Reserve. Courage and ent the colonists, who were i mont. We need refer onl hard study, and wholesom early students; or to the two years later, when the from Lane Seminary, larg and two professors of cou should be open to studen color," or to "Father Ke decisive vote as presiden whereby the color line w fifty years have brought No longer covered with of prejudice, the remarka in is noted with gladnes

Education.

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

The Fall terms of Alfred University and Milton College open on the same day, Wednesday, August 29th. The prospect at Alfred is that there will be a full term. We hope it may be so in both institutions.

GO BACK, YOUNG MAN.

Some of the former students of our colleges, when asked if they expect to return next year, say, "I have not decided yet what to do." Thus they are in a state of doubt and suspense.

They have been at school, it may be several years, and have made fair progress in their studies, but have become somewhat tired of study; and then they are so anxious to enter upon the practical duties of life. Life is so short, they say, and too much time is wasted in preparation for it.

A word to such young men. The discipline of patience is a very important thing, aside from the mental discipline you are constantly receiving at college, and for lack of its cultivation there are many who make signal failures in life. In this hurrying age we are apt to go too fast.

Time is saved by thorough preparation at college for life's battles. As a rule, paradoxical as it may seem, the longer you stay at college the more time you save. Thousands see this fact too late, and deplore it as long as they live.

Again, success in life, all things else being equal, will be more fully assured by a thorough course at college. I know we can point to men who have gained signal success in life who never saw a college. This is true. And yet such days are fast being reckoned with the past. Laws are actually now in force in many of the States to prevent uneducated and untrained men from practicing many of the professions.

Twenty-five years ago a man who would violate every law of grammar could preach in our important towns and cities, and often with success. A man also who wanted to practice medicine, though he had never read medicine a week, and though utterly ignorant about the human anatomy, could hang out his "shingle" and go immediately to work killing people. But such things can't happen now.

We might elaborate these thoughts, but perhaps enough has been said to gain our point. So we conclude by urging every young man who can possibly do so take a thorough course at college. Go back, young man! Go back!!!

A NEW LECTURESHIP.

Among the recent innovations in the educational institutions is the establishment at Cornell University of a course of lectures on protection, there being a separate course relating to, or favoring, free trade. The trustees of Williams College are considering a proposition to adopt a similar course. It does not appear that action is taken on the responsibility of the members of the faculty having in charge the departments of political economy, but is brought about by petitions from students who desire to have the protection side of the question argued before them. It is also announced that Amherst is about to try the plan of self-government by the students, so long in use at the Illinois State University. It is proposed that the students elect a senate of ten of their number, drawn principally, but not wholly, from the upper classes, to exercise a legislative power in making regulations against all the vices of school life, such as drinking, carousing, gambling, etc., which interfere seriously with college duties. Officers and judges, also from the students, are to be appointed to secure the enforcement of these rules. The President of the college has arbitrary veto power over all proceedings of the senate. In the Illinois University the legislative power was at first exercised by the whole body of students, but was afterward changed to an elected senate of twenty one.

—Republican.

OVERLIN COLLEGE.

No other college in our country has had so much crowded into a half-century as Oberlin, which recently celebrated its semi-centennial. Oberlin College and the Oberlin Colony had their birth at the same time nor have they grown apart. It was fitting that they should unite in a "Jubilee" of rejoicing. In founding Oberlin, Rev. John J. Shipperd and Philo P. Stewart a knew well what was needed and yet they builded vastly better than they knew. To many the project seemed visionary, but God had a purpose in planting a Christian college on the Western Reserve. Courage and enthusiasm animated the colonists, who were mostly from Vermont. We need refer only to the spare diet, hard study, and wholesome exercise of the early students; or to the second founding, two years later, when the institution received from Lane Seminary a large body of students and two professors on condition that Oberlin should be open to students "irrespective of color," or to "Father Koep's" casting the decisive vote as president of the trustees whereby the color line was ignored. But fifty years have brought remarkable changes. No longer covered with odium and hindered by prejudice, the remarkable success of Oberlin is noted with gladness by all good men.

CLIPPINGS.

W. H. Vanderbilt has added \$100,000 to the endowment fund of Vanderbilt University at Nashville, Tennessee.

Mr. J. C. Greenough, principal of the Rhode Island Normal School, has been elected president of the Massachusetts Agricultural College.

The Church of England has in her National Church Schools 2,385,374 scholars, and she has contributed toward the support of these schools in voluntary subscriptions about \$60,000,000. In the last twelve years she has spent \$25,000,000 in the erection of school houses.

A company composed of influential clergymen of the English Church and leading representatives of the great universities has been formed in England to establish first-class schools for the education of boys and girls of the middle class. It is intended to give the pupils a thorough practical education, combined with definite church teaching.

The first class of graduates at the "Harvard Annex" received their modest certificates at commencement time. The class numbered four, while thirty presented themselves at the outset as candidates for admission. One of the graduates is offered a lucrative position in the Argentine Republic, and one has been appointed director of the observatory of Carlton College, Minnesota.

When we educate the people and train the children to habits of punctuality and industry and self-government—put them into the school, and the united interest of the school develops them—teach them to work with and for one another, they learn to yield their own preference to the rights of others, and the incidental training they thus obtain is worth about as much to them to prepare them for citizenship, as the direct study of the several branches taught in the schools.

Captain Ebenezer Morgan, of Groton, Conn., who has already given large sums of money to the Baptist church for educational and other purposes, has, it is reported, purchased the celebrated "Translators' Library," and will present it to Madison University. The library was collected by the Baptist denomination to aid in making a more correct translation of the Bible, and cost about \$240,000. As a collection of Baptist denominational literature and bibliography it is probably unequalled.

The following incident deserves to be noted, not only for its rarity, but also to encourage a struggling race. At the closing exercises of a school in Newport, R. I., a boy named Hammet and a colored girl named Rice were found to be equally deserving of a prize of \$75 for proficiency in Greek. But by a vexatious condition the prize could only be given to a boy. The master of the school stated the facts of the case and explained that Miss Rice was equally deserving of the prize with Hammet, but that under the circumstances nothing could be given to her. Hearing of this, a well-known gentleman of that city sent the master a check for \$75 to be given to Miss Rice, saying that he desired to place the girl, colored though she was, on an equality with the boy.

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 HOLY SABBATH.

"If ye love me, keep my commandments." These words were spoken by Jesus the Lord of the Sabbath-day, and therefore are of the greatest importance to all who bear the Christian name. Can any be said to keep his commandments who continually profane that sacred day which the Lord blessed and sanctified and set apart for his own service? Will it avail anything to say that millions of the most learned and devoted Christians are zealous Sunday observers? It is admitted that many of the most devoted Christians are Sunday observers, but it is quite probable that they have never had the Sabbath question fully and fairly presented to their minds. Brought up and educated in the belief that Sunday is the Christian Sabbath and the Lord's-day, continually hearing their ministers refer to it as such, it is no wonder they are strongly prejudiced in its favor. But the time has come for a candid and careful examination of this vastly important subject. The sacredness of Sunday is fast passing away, and its warmest supporters are unable to prevent it. It is, then, the duty of all who love the Bible Sabbath, in the spirit of Christian meekness, to vindicate the cause of Sabbath truth in every possible way.

That Sunday, the first day of the week, was never observed as the Sabbath by either Christ or his apostles, must be evident to every candid reader of the New Testament; and that the seventh day was duly observed by them is equally plain. In the Acts of the Apostles we have a true and faithful history of the early Christian church for at least thirty-two years. If, then, the Sabbath day was not changed during all this time (and we see that it was not), we have the most positive proof that whoever changed the Sabbath to Sunday must have done so with-

out any divine authority. But we are not left to conjecture as to who changed the Sabbath-day. Prophecy declares: the change of times and laws by the head of the Papacy. Dan. 7: 25. And the Catholic Church herself freely admits that she changed it, and that there is no Scriptural authority for the change.

Although there is the clearest possible evidence that Sunday is neither the Christian Sabbath nor the Lord's-day, yet it is extremely difficult to convince Sunday observers that the great mass of professing Christians can be mistaken on a subject of such vast importance. They say, how is it possible for so many learned and devoted Christians to be in error respecting which is the Sabbath-day. In this manner I reasoned myself until I was told that it was the Catholic Church which changed the Sabbath-day, and that she acknowledged that she did so. As soon as I heard this it immediately occurred to me that such an act would harmonize with the usurped authority of Rome over the faith and practice of Christendom. I immediately resolved to give the subject a careful and thorough examination. The result was, I cast away the Roman Sunday and embraced the Bible Sabbath. And the more I study the New Testament Scriptures the more fully I am convinced that they do not contain even the shadow of authority for Sunday observance. J. K. WALLER.

A SABBATH BIBLE-READING.

There is no better way of presenting any doctrinal subject than to collect, under appropriate heads, the most striking passages of Scripture relating to the subject. The International Sabbath Association has put forth a tract in this form on the subject of the Sabbath, which we publish below. We imagine our readers will have some difficulty to see how the quotations under No. 8, prove the proposition which they were quoted to sustain. We hope it will all be carefully read:

1. INSTITUTION OF THE SABBATH.

Gen. 2: 2, 3. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.

2. SABBATH OBSERVANCE COMMANDED.

Exod. 20: 8-10. 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: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

Lev. 26: 2. Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord. Exod. 31: 13. Speak thou also unto the children of Israel saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generation: that ye may know that I am the Lord that doth sanctify you.

3. WHY COMMANDED.

Exod. 31: 16, 17. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

Ezek. 20: 20. And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.

4. PREPARATION FOR THE SABBATH.

Exod. 16: 22, 23. And it came to pass that on the sixth day they gathered twice as much bread: two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

5. ALL SECULAR WORK FORBIDDEN.

Lev. 23: 3. Six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation: Ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings.

Jer. 17: 21, 22. Thus saith the Lord. Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your house on the Sabbath day, neither do ye any work; but hallow ye the Sabbath day as I commanded your fathers.

6. WORKS OF NECESSITY AND MERCY ALLOWED.

Mark 2: 27. And he said unto them, The Sabbath was made for man, and not man for the Sabbath.

Matt. 12: 10-12. And behold, there was a man which had his hand withered. And they asked him saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, what man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it

out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.

John 5: 10, 11. The Jews, therefore, said unto him that was cured, It is the Sabbath day, it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

7. PUBLIC WORSHIP ON THE SABBATH.

Acts 13: 44. And the next Sabbath day, came almost the whole city together to hear the word of God.

Acts 16: 13. And on the Sabbath day we went out of the city by a riverside, where prayer was wont to be made, and we sat down, and spake unto the women which resorted thither.

Acts 17: 2. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.

Acts 18: 4. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

8. THE CHRISTIAN SABBATH IS THE FIRST DAY IN THE WEEK—THE LORD'S DAY.

Mark 16: 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Acts 2: 1, 4. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

R v. 1: 10. I was in the Spirit on the Lord's day, and heard behind me a great voice as a trumpet.

Luke 6: 5. And he said unto them, That the Son of man is Lord also of the Sabbath. Ps. 118: 24. This is the day which the Lord hath made; we will rejoice and be glad in it!

9. PUNISHMENT FOR THE VIOLATION OF THE SANCTITY OF THE SABBATH.

Jer. 17: 27. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Neh. 13: 15, 17, 18. In those days saw I in Judah, some treading wine-presses on the Sabbath, and bringing in sheaves and lading asses; as also, wine, grapes, and figs, and all manner of burdens, which they brought in to Jerusalem on the Sabbath day. And I testified against them in the day wherein they sold victuals. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

10. PROMISES TO THOSE WHO KEEP THE SABBATH.

Isa. 56: 2. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

Isa. 58: 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

SUMMER RELIGION.

Summer is the time when the performance of duty is assigned a secondary place. Let us be comfortable and keep cool, is the watchword. No matter how hard men and women have to work, they feel that in warm weather they are free at least from the smaller duties and responsibilities which weigh upon them at other times of the year. Especially is this true of those duties which we call religious. We mean the keeping the Sabbath, attending church, and the like.

No doubt we all need more or less relaxation and change during the warm months of July and August; but let him who would turn the Summer Sabbath into a holiday, and work five times as hard in a fishing boat as he would in a Christian church, remember that the dear Lord used the approach of Summer as a token to remind his people of his return to judge the world in righteousness. He said, "Learn a parable of the fig tree. When it doth put forth its leaves ye do see and know that Summer is now nigh at hand. Even so when ye shall see these things come to pass, know ye that the kingdom of heaven is nigh at hand."—Minnesota Missionary.

A STRANGER writes to this office saying, "A copy of your paper, The Outlook, has just been put into my hands by some friend. I am so much interested in the subject that I send subscription for one year. If you can do so, please send me the back numbers, from the beginning of volume two." Thus while some refuse even to read and others read and are displeased, a few read with interest and desire more. The command of the Master

is to sow beside all waters as we do not know which shall prosper, this or that, or whether both alike shall be good.

TRUTH AS THE FOUNDATION OF MANHOOD.

You want to know, Tom, what is the first quality of manhood? Well, listen. I am going to tell you in one little word of five letters. And I am going to write that word in very loud letters as though you were deaf, so that you may never forget it. That word is "TRUTH." Now then, remember, truth is the only foundation on which can be erected a manhood that is worthy of being so called. Now mark what I say, truth must be the foundation on which the whole character is to be erected, for otherwise, no matter how beautiful the upper stories may be, and no matter of how good material they may be built, the edifice, the character, the manhood, will be but a sham which offers no sure refuge and protection to those who seek it; for it will tumble down when trial comes. Alas, my boy, the world is very full of such shams of manhood in every profession and occupation. There are lawyers in this town who know that they have never had any training to fit them for their work, who yet impose upon the people and take their money for giving them advice which they know they are unfitted to give. I heard of one lately who advised his partner "never to have anything to do with law books, for they would confuse his mind." There are ignorant physicians who know that they are ignorant, and who can and do impose upon people more ignorant than themselves. There are preachers without number pretending to know what they have never learned. Don't you see that their manhood is at best but a beautiful deceit? Now I want you to be a man, and that you may be that, I want you first and foremost to be true, thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning of truthfulness. I want you to despise all sham, all pretense, all effort to seem to be otherwise than you are. When we have laid that foundation then we can go on to build up a manhood, glorious and god-like, after the perfect image of Him the perfect Man, who said that He was born that He might bear witness to the truth.—Bishop Dudley.

CURES FOR FITS.

For a Fit of Passion: Walk out into the open air; you may speak your mind to the winds without hurting any one or proclaiming yourself a simpleton.

For a Fit of Idleness: Count the tickings of a clock; do this for one hour, and you will nullify your coat for the next, and work hard.

For a Fit of Extravagance and Folly: Go to the workhouse, or speak with the ragged inmates of a jail, and you will be convinced that

"Who makes his bed of briar and thorn Must be content to lie forlorn."

For a Fit of Ambition: Go into the churchyard and read the gravestones; they will tell you the end of ambition. The grave will soon become your bed chamber, the earth your pillow, corruption your father, and the worm your mother and sister.

For a Fit of Repining: Look about for the halt and the blind, and visit the bedridden and afflicted and deranged; they will make you ashamed of complaining of your lighter afflictions.—Baptist Weekly.

THE SWEETEST JOYS.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird, that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song he wants to teach us, but we learn only a strain of it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been caught in the darkened chamber of sorrow.—Christian Weekly.

THE PULSE.

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

ness, and their doom might be by the very simple process of one-twentieth part of the put forth in attempted reform. Dissipated had been spent in them never to drink at all, how would have been the result! The put up the parapet of total in childhood or the early youth. face to plant the parapet is at the Sabbath-school. Then is instruct boys and girls as to the which lies concealed in the glass —Rev. Theodore L. Cuyler.

THE TEST.

McElroy, in the North American, as a new doctrine in sociology, one of the most efficient agents of the growth of the human race. "supreme nonsense" to cry out of France is dragging down to dis- premature graves "hundreds of the brightest and fairest and adds: "With very few ex- one who goes to perdition by ute would reach that destina- other highway if the alcohol running." He holds that in- like other natural agents, in- amount of good, inas- carries forward to an early death thieves, thugs, prostitutes, gam- and other members of the quasi-criminal classes. If Mr. did have a son ruined by drink, e say then?

THE DIFFERENCE.

tion of Massachusetts differs Tennessee after a novel, un- sion. The law of Tennessee the dram-shops shall not come siles of the school-house. An the city of Boston enacts that siding shall be four hundred saloon.

al working of Tennessee law increased number of school- located as to crowd out the le number of saloons. The he law or ordinance in the the old Bay State is, that when crowd up within the prescribed of the school-house, the latter school removed, leaving the undisturbed possession of the Signal.

ing statement of arrests made principal cities of the United e, will show something of the n to the disorder, and police ases of those cities:

ity, 71,696; drunk and dis- 44,829; drunk and disorderly, 897; drunk and disorderly, 25,599; drunk and dis- 7,713; drunk and disorderly,

just given \$6,000 to the tem- who, a few years ago was told that as temperance was being rginia, he thought he would rance pledge to help the cause. ide she said, "I would be husband who would thus sur- nality." One year from ed of delirium tremens, and ing to drink at their mother's died drunkards.

ati Gazette, which delights in against the liquor traffic, notes as to the amount of ed by this "sum of all vil- support of the government. hree brewers and two thou- pers pay tax on only \$548, property, which is not equal upon which one dry goods y pays taxes.

REVIEWS.

Court of Missouri declares law constitutional, and that Louis as well as all other e. Hereafter dram-shop about \$1,000 a year.

ison is credited with this n: "Were I to commence on again, with the know- n experience, I have ac- question I would ask with candidate for public office dicted to the use of ar-

op of Canterbury, in his iversity of the Church of nance Society, said it had hat wherever temperance ctive the means of grace ed." He "trusted that all Church of England would furthering the temperance

to become a matter of busi- nouri Pacific Railroad Com- sions of disasters, which uly frequent of late years, y cases they were due to ts by the railroad em- npany has now issued a that no one who uses in- er while on or off duty, employ.



know I was so great a stranger and people, till I came here on canvas. The pleasure of a re-extended acquaintance with both, to wish that others might be bet-ter, too. If these lines will help in any way to the wish of the world, I shall be gratified.

MONDAY S. S. ASSEMBLY.

MADISON, Wis., July 29, 1883. I assumed the duties of editor, I write occasionally for the Recorder, but have not redeemed my pledge. I must, as some of my parish-ers, but if you have any regard for me, or if I desire a universal personal are to say, it is better that it be And let it be about Lake Monona, know that as I have traveled a year ago, at Conference and I was surprised to have my at- tention so frequently to that brief- ers I wrote then about this very subject that here and there some- one would pronounce them foolish and I have no disposition to- ward the criticism, but for- sons are interested in knowing- ing on here, and praise God, the readers are tolerant enough to- tell it in his own way. And in the fashion of Joseph Cook, let my letter a brief prelude. The matter of my prelude is sug- gested above, and is

SHOULD HUMOR BE TOLERATED IN A MINISTER? "not at all." The tolerant Christian says "so far as may be to the minister." A severer and perhaps one not far out of the mark, "let there ooze out in the- the preacher and let there be a- conversation so much of humor- suppress." I think the latter- to much restraint on the freedom- humorous Christian, and I would- own judgment, that somewhere- two latter decisions is to be- correct one.

rite you a page on this impor- tant if I were to allow my pen to- a brief pastorate of seven years- quite perplexed to know just- was best to hide from everybody- position to see the ridiculous, and- meet it as you see it, conjoined- than willingness that the good- everybody should be lifted up to- your own. For I take it that- just said is a pretty correct- the aim of one who indulges in- nor. But oh! how I have been- upon, not by any of my own- two classes of persons for al- tendency to have some expression- names are, first, those who do- simply because you represent a- do not like; and second, the- a sort of Johnny Bull, self- statorial, intolerant disposition,- inferiority of talent, and de- rning in indirect ratio to its- of its own merit and ability.- fish an excellent thing in a- tion, which can not be accom- plished any other way, and forthwith your- exclaims, that the excellent- never been done, if it must- in fashion. And when it is- recent humorist finds to his- his only weakness has been- and that while the great- been pleased, here and there- natured cynic is found to ut- terable. Now a minister- "foolish," "corclownish," but- between the sublime and the- only of a hair's breadth, and as- business be side by side, so it- mbered it is a nice thing al- amid the heat and confusion- news remarks, just what is- and what good taste would- our plea for charity, and this- sared sensible Christians are- things pass which the cynic- I must not allow this vin- d-natured pleasant to de- soid, and by the way, here- humorist must avoid; for he- mitive, and feeling keenly,- are his disposition to amuse- in at the expense of wound- he thinks, and perhaps- worthy of censure.

clude with a conclusion, I suppose the strength, the minister lies in these two

traits—his serious earnestness and his uniform kindness. Let his earnestness be manifest in an habitual appeal, in public address as well as private to the conscience; let his uniform kindness be manifest in a desire not to please, but to help, and so much of honor as may come in and not conflict with this solemn earnestness and constant kind-ness is allowable and adds strength to his in- fluence, as the diamonds in the sun beam add to its wealth. If the cynic can not en- dure this, oh! thou Spirit of the living God, regenerate his heart so effectually, that a spirit of serene toleration may evince the genuineness of thy work!

Now Brother Platts, if you can tolerate this prelude to the extent of inserting it, you may have, in a day or two, a brief ac- count of what is being done at Lake Monona. Very truly yours, E. M. D.

A SMALL MATTER.

At one of our neighborhood prayer-meet- ings on Lost Creek, a stranger was present who seemed deeply interested. He was from an adjoining community and had not been accustomed to our method of holding prayer-meetings from house to house. Being an earnest Christian he was deeply moved to see the fathers and mothers, neighbors and children, sitting so close together and all joining in the exercises. He listened to the earnest prayers and then to the words of comfort and exhortation, and when young and old joined in singing a good old hymn, he got so happy he could hardly express him- self. When he went home he told his neigh- bors about the meeting and wanted to know if they could not have one just like it in their neighborhood. They all seemed to favor it and a meeting was accordingly appointed. A good many attended, some out of novelty but more to enjoy the meeting. From the very beginning a deep religious feeling took possession of that community. They all wanted the meetings at their houses, and the very worst attended from week to week. The different denominations united together as one family, and the careless and wicked seemed to feel that God was calling after them when the meetings went from house to house and followed them to their very homes. The meetings grew in interest and power, and as the Winter came on they tried to get a minister to hold revival services, but they were all engaged, so they decided to carry them on themselves and hold them every night. A holy boldness came over the young as well as the old, for they would rise up in the crowded house and plead with the wicked to confess their sins and turn to the Lord. Almost every night some found peace in believing, and fathers and mothers and friends would stay till a late hour praising God and pleading with sinners. All work was laid aside except that which was neces- sary, and the whole community was bound together in Christian love and Christian labor. As a result twenty-seven were happily converted and two other neighborhood prayer-meetings established, so that what seemed a small matter, in that stranger at- tending our prayer-meeting on Lost Creek, God blessed in the conversion of so many souls and in organizing three large neighborhoods for Christian work. L. R. SWINNEY.

WASHINGTON LETTER.

Washington never will be metropolitan, but it is making a greater progress toward being cosmopolitan than many realize. When it is remembered that it is only twelve years since a jubilee was held to celebrate the fact that Pennsylvania Avenue was no longer a mud road, but a paved street, its progress seems wonderful. A few years ago diplomats used to complain that there were no foreign books to be bought in Wash- ington; now there is a store which does as well for Washington as Christern's for New York. Brentano established himself here last Winter, and his place is already one of the institutions of the city. The shops are growing out of the old provincial style. The Postmaster-General has stopped the delivery of letters containing money to the manager of the Louisiana Lottery in New Orleans, and the determined efforts of the police have apparently if not actually closed up the numerous lottery and policy shops which for years openly carried on business in this city. But the newspapers of this city still continue to publish the flaming adver- tisements of the lottery company, with the request to send letters containing money to the New Orleans National Bank, instead of to Dauphin, the manager, as formerly. It can scarcely be followed by a similar order as for the bank, unless the Postmaster-Gen- eral can discover some method by which the money packages intended for the lottery

company can be distinguished from those connected with the legitimate business of the bank. From the outgivings of those in affiliation with the lottery company it is as- sured that a case will be made up for decision by the Supreme Court on the question at issue between the Postoffice Department and the company.

Ex-Representative Murch, of Maine, who is the chief prosecutor in the Hill investiga- tion in the Supervising Architect's Office, has returned to Washington after an absence of several weeks. He says he has been out skirmishing for facts and funds to carry on the investigation, and has secured an abun- dance of the former, but very little of the latter. Mr. Murch brought with him the statements of a number of persons, which will be laid before the committee through the attorney for Mr. Murch, as the commit- tee has declined to receive affidavits in evi- dence. Mr. Murch says the investigation has already cost him individually over \$2,000, and thus far he sees no chance of getting any of it back. He says he has been disap- pointed in the investigation. When he first filed the charges against Mr. Hill with Sec- retary Folger he was under the impression that the investigation was to be made at the expense of the government. He says he is obliged to keep the thing going now that it has been started.

The spirit of the Civil Service law has been violated already, and the last scramble for the cru- bs of office was a disgraceful piece of work. The Civil Service law went into practical operation on July 16th, but for weeks before that date the hordes of office seekers clamored, howled, and shrieked at the doors of the departments for a chance at the public crib. They overran the hotels, poured into the rooms of the Cabinet officers, and even into the White House itself. It seemed as though all the Senators and all the Congressmen had given all their friends all the letters of indorsement they wanted to make this final attack. AUGUST.

Home News.

New York. ALFRED CENTRE AND VICINITY. The canvass for funds here has resulted in a subscription of \$377 73, credited as follows: Alfred Centre.....\$241 25 Independence..... 49 99 Andover..... 37 73 Second Alfred..... 34 90 Hartsville..... 18 84

Of this amount \$47 remain unpaid. A list of names is left at the Recorder office. The pledges are payable during the present Conference year. L. C. ROGERS.

Illinois. CHICAGO.

The attendance at the Mission-school dur- ing the month of July was very full. Our annual picnic was appointed to come off Tuesday, July 24th, and all arrangements made accordingly. It rained hard the night before, sprinkled, misted in the morning, ground very wet and muddy, so deferred the picnic till the next day. The weather next day was all that could be desired. Our place for holding the picnic was Highwood, Ill., twenty four miles above the city on the lake shore, where our superintendent, Bro. N. O. Moore and his family now live. The General Manager of the Chicago and Northwestern Railroad, Mr. Hughtitt, very generously gave the school and its friends a free ride to this place and return. He and Mr. Moore used to laborers together in the Mission-school connected with the Railroad Chapel. The school and the invited guests met at the Mission-room at 9.30 A. M., marched in order to the depot and into their car under the charge of N. O. Moore, I. J. Ordway, and the teachers. There were in the car 108 persons. The children enjoyed their ride very much, some having never been on a train before. We arrived on the grounds about noon. Dinner was provided at once. The lady teachers and friends of the school provided an abundant repast, not only for dinner, but for supper, too. A big man and a little man, with slight help, made a big tub full of ice-cold lemonade, which flowed freely. After all were filled, then a scamper into the woods, the fields, and to the bluffs along La'e Michigan. What a grand lake view delights their eyes! After an hour or two, all return, hands full of wild flowers, all tired, dusty, and awful thirsty. Another tub full of lemonade was ready. Hard work to keep the boys and girls out of the tub. The big man declares some of those children will hold a barrel. The little man did not dissent to the hyperbole, but wondered how they could physiologically hold so much. Soon supper was passed, baskets picked up, a free and easy walk to the depot, a slow loading of the car, and a ride back to the

dusty city. A few short speeches were made as the train stopped at the stations. Hearty thanks were voted by all to Mr. Hughtitt for their pleasant ride, and to the officers, teachers, and friends for so pleasant and en- joyable a picnic. It was indeed a great treat to these boys and girls and their friends, pent up as they are in brick walls and in hot, dusty streets. All are returned home safely, much to the relief and satisfaction of those who had them in care; and though thorough- ly weary from anxiety and work, all thought it paid, and will look back to the day as one of pleasant memory. O. C. W.

KANSAS. EMPORIA.

Eld. Stephen Burdick visited us a short time ago, but we could not get a congrega- tion large enough for him to preach to on the Sabbath. This raises a query: What is the mission of the Seventh-day Baptists of Lyon county, Kansas? We have a good country, good homes, good crops, good health, good schools, good neighbors, good roads, &c., but what are we doing for the good cause? C. D. B.

Condensed News.

Domestic.

It has just been made public that leprosy prevails to an alarming extent among the Norwegians in the northwestern portions of Wisconsin. A Milwaukee physician is quoted as having recently said that "in the course of forty years, or since the time of its intro- duction into the Sandwich Islands, it has spread with so much rapidity that at this date at least ten per cent. of the people of Hawaii are rendered unfit for any kind of occupation, and are debarr'd entirely from any and all social life; at the present there are four leprosy centers in the United States, namely, Eastern Minnesota and North- western Wisconsin among the Norwegians, California among the Chinese, Louisiana, and among the Indians of the Northwest."

A Louisiana planter was the victim of a singular freak of the wind, a few days ago. A heavy gust of wind struck his cornfield on the south and blew down a great deal of the corn. As soon as this passed a similar gale struck the field from the north, and was followed in rapid succession by storms from the east and west. The four currents all came within thirty minutes, and completely ruined the corn.

There is much excitement in the Macks- burg, Ohio, oil territory, as the Decker well, which was shot only a few days ago, has flowed 1,000 barrels in three and a half days. Senator Bradley and others, of New York, have leased 900 acres of that neighborhood.

A special from Cape Lookout, Maine, says: "An immense iceberg floated past here, and three pilots found a Greenland boat and on it the frozen body of an Esquimaux."

The saloon keepers of St. Louis held a large meeting Friday night, and resolved to keep open Sunday for the sale of beer and wine, but not strong liquor.

A barn of Horatio Perry, at Danvers Plains, Mass., was burned July 31st. Loss \$20,000. The cause is attributed to com- bustion of damp hay.

The reduction of the debt for July will be unusually small.

Foreign.

The acquittal of the Jews at Nyiriaghya- za, charged with murdering a Christian girl and mingling her blood with the passover bread, has created such intense excitement that the authorities at Sissa Esslar, in the synagogue at which town the crime is al- leged to have taken place, have been obliged to call on the government for aid in suppress- ing the popular demonstration, which has become of the most menacing character. Similar outbreaks have occurred among the Christians in other towns, and were very se- rious at Pressburg. A maddened rabble filled the streets of that city, armed with chance weapons, prepared to assault almost any citizen with a Jewish countenance. The Jews kept to their houses, and the Govern- or called out the military to clear the streets of the mob, which was effectually done.

Threatening demonstrations against the Russian Government continue to be made by the Nihilist party. The government au- thorities have suppressed another newspaper which has long been looked upon with sus- picion, and there are reports of startling plots discovered and broken up. The de- mands of the Nihilists are "political annex- ty and a national constitution."

Four persons were rescued alive from the ruins caused by the earthquake at Ischia, Aug. 3d. Another shock was felt the same day. An alarm had been raised, and the people fled to the open country. On return- ing they found their dwellings plundered. Twelve robbers were arrested.

It is rumored at Paris, France, that a plot to restore monarchy has been discovered. 25,000 muskets for a popular rising have been ordered and an at-tempt was made to tamper with the army, and also that three conspirators were arrested.

Earl Granville instructed the British min- ister to Morocco to make an earnest appeal to the Sultan to consider whether it was not time to place his empire on a level with other civilized powers by abolishing slavery.

The French Cabinet fixed an extra budget of two hundred and fifty-four million francs.

O'Donnell, who killed Carey, was commit- ted Aug. 3d for trial on the charge of willful murder. In the ordinary course of events, he will be tried at Port Elizabeth in October.

The action of the British Commons on the Suez Canal question gives satisfaction to the press and people of France, and it is consid- ered a guarantee of peace.

Books and Magazines.

GATHERED LAMBS, by Edward Payson Hammond. Cloth and gold, 172 pages. Funk & Wagnalls, New York. The book is written in an easy style to children, designed to make plain to them the way to Jesus, with numerous illustrations from actual experience, and with practical hints and suggestions as to how a child may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

THE Wide Awake comes to us this month as bright and interesting as ever, and that is saying all that need be said for it.

ANNUAL REPORTS of the New York Institution for the Blind, of which W. B. Wait is Superintendent, for the years 1881 and 1882, have been received. Also a paper on Musical Instruction for the Blind, by Miss Hannah A. Babcock, read at the Convention of the American Association of Instruction for the Blind, held at Jancsville, Wis., 1882.

THE TEACHER'S BIBLE DICTIONARY. An English reprint, by David C. Cook of Chicago. It is said to contain in all two thousand complete articles on Antiquities, Geography, Biography, and Natural History, together with the correct pronunciation of the principal names and their original meanings. The Teacher's Library, consisting of ten volumes, of which the above is number 5, is sold for \$1 50. Manila paper cover. The print and paper are, perhaps, as good as could be expected for the price. Also from same publisher, numbers 169 and 170 of the Sabbath Library. Paper. 10 cents each single copies.

And then I fell a dreaming. What perils I would dare To keep from harm those little feet. That twinkle on the stair."

Many have dreamed in that way. They are words of a pretty little song called "Pit a Pat," which costs 30 cents, and is published by O. Ditson & Co., Bos- ton. Dr. Peck writes it (and he gives good measure). J. H. Grass makes the music (may his memory be green!) The publishers also send the following as specimens of their sheet music publications, of which they generally issue about two pieces (one song and one instrumental piece) per day. "O, Vision Entrancing," 40 cents. Soprano Song from Esmeralda, by Goring Thomas. "Brier Rose," 30 cents. Graceful Piano Piece by Giese. "Romanza in E," for Violin and Piano (40 cents) by Sivori. "O That We Two Were Maying," 40 cents. Song by Hullah. "Little Bo Peep Waltz" (30 cents,) by Westenfield, and "Sweet Little May," (40 cents) song by Dr. Preston Sweet.

SPECIAL NOTICES.

THE Sabbath School Committee of the North- Western Association is requested to meet for orga- nization, etc., on Sunday morning, Aug. 26th, at 9 o'clock, in connection with the Quarterly Meeting at Rock River. For the sake of prompt work, mem- bers are invited to consider beforehand these ques- tions:

1. Should Institutes be held in connection with our Quarterly Meetings or not? 2. What shall the committee do to advance the Sabbath-school work in our isolated churches? 3. What can the committee do to make its work more efficient?

A. Prepare names and topics for an institute or in- stitutes to be arranged at this meeting. Absent members are cordially invited to send their suggestions and opinions to the Rev. S. H. Babcock, Corresponding Secretary, Albion, Wis., before the meeting. W. F. PLACE, Chairman of Com.

ARRANGEMENTS have been made with the Chicago & Northwestern Railroad so that all persons attending the Yearly Meeting of the Seventh day Baptist Churches of Iowa, to be held at Garwin be- ginning Aug. 31, 1883, and paying full fare going, will be returned to points on that road in Iowa at one-third regular rates. J. T. DAVIS.

NOTICE.—If any of the brethren anywhere in the denomination are going to attend the Southern Exhibition at Louisville, Ky., between the middle of August and the middle of September, I wish they would drop me a card, as I shall go on a mission tour to upper Kentucky, and would be glad to meet some of our brethren that I have never seen who might be there. C. W. THRELKELD. CARRSVILLE, Ky., July 20, 1883.

THE SEVENTH-DAY BAPTIST MISSIONARY SO- CIETY.—The Treasurer's account for the current year will close Sept. 1, 1883. All contributions, therefore, that are to appear in his next Annual Re- port, must be sent to Geo. B. Utter, Treasurer, West- erville, 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.

MARRIED.

At Cartwright, Chippewa Co., Wis., at the residence of the bride's parents, July 25, 1883, by Rev. W. V. Chapin, of Chetek, Mr. JOHN T. UNDER- wood and Miss H. MAY CARTWRIGHT, both of Cartwright.

DIED.

In Andover, N. Y., July 30, 1883, of pneumonia, JOSEPH POTTER, aged 63 years. He was taken violently sick Sabbath day while his family were at church. A physician was called at once, but in less than three days he was dead. For years he had been a great sufferer from rheumatism and other difficulties, all of which he bore with patience. When the time drew near for him to bid farewell to earth, being asked by his wife how he felt about leaving, he answered, his face radiant with joy, "I am ready and willing to go." Thank God for such a happy end. He has been a member of the Seventh day Baptist Church of Independence for a good many

years, having lived most of his life in the vicinity of this Church, to which place he was brought for the funeral and for burial in the cemetery near by.

J. K. In Plainfield, N. J., July 26, 1883, of brain disease, EVOLINE, widow of Nehemiah F. Randolph, and daughter of Geo. W. Dunham, in the 69th year of her age. She made a profession of faith in Christ in early life, and had been a worthy member of the Plainfield Seventh-day Baptist Church for many years. Her going home was very peaceful and triumphant. She knew neither doubt nor fear. Blessed are they who gain that peace which passeth understanding. A. H. L.

PETER F. RANDOLPH, son of Jonathan F. Ran- dolph, of New Jersey, was born at New Salem, Va., December, 1801, and died at his daughter's, only a few miles from his birth-place, June 3, 1883. At the age of 25 he married Mariah McVicar, by whom he had eight children, three of whom were present at the funeral. For almost eighty years he lived at Salem. While three generations were growing up, and through all that section he was familiarly known and loved as Uncle Peter. Endowed with a good mind and a marvelous memory, he delighted in reading the Bible and presenting the claims of the Sabbath to the hundreds of strangers and travelers. The last two years he has been tenderly cared for by his daughter, Mrs. Thomson, and after gradually failing, he gently passed away on Sunday morning, June 3d. His funeral was attended by a vast con- course of people, who witnessed by their presence and solemn attention their respect for the dead. The neighboring ministers assisted in the service, and a discourse was preached from Heb. 9: 27. L. R. S.

LETTERS.

Charles H. Griffen, F. F. Johnson, J. J. White, Flora B. Crandall, L. E. Livermore, L. H. Cottrell, A. H. Lewis, S. R. Wheeler, Miss E. S. Smith, S. D. Davis, Elmie A. Crandall, J. F. Hubbard, Allie V. Davis, C. D. Potter, E. M. Tomlinson, Mrs. Walter E. Lyon, B. D. Maxson, J. N. Andrews, Mrs. Edward Duff, C. H. Greenman, W. M. Jones.

RECEIPTS.

All payments for the SABBATH RECORDER are ac- knowledged from week to week in the paper. Per- sons sending money, the receipt of which is not du- ly acknowledged, should give us early notice of the omission.

Table with 3 columns: Name, Amount, Total. Includes entries for Henry Keller, Alfred, Byron D. Maxson, Richburg, Mrs. Edward Duff, Niagara Falls, etc.

C. H. Greenman, Coudersport, Pa., 68c.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Aug. 4th, reported for the Recorder, by David W. Lewis & Co., Pro- duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 89,844 pack- ages; exports, 9,848. A fair proportion of the ex- ports were goods bought last week and carried over for want of freight room. Our market is steady at about last week's prices. A few of the finest sour cream creameries sold to local trade at 23 cents, but most sales were at 22 @ 22 1/2 cents. Finest fresh- make dairy butter in pails and half-rkin tubs were in light supply, and sold at 20 @ 21 cents, with some sales of State firkins at 21 @ 22 cents. We note sales of Western creamery butter for export at 18 @ 19 @ 20 cents, and in some cases 21 cents was paid for finest; also, few sales of factory butter for same account at 12 1/2 @ 14 1/2 cents, the latter price for finest marks, June packed. We quote:

Table with 3 columns: Item, Price, Total. Includes entries for Sour cream creamery, Sweet, Home dairy, etc.

CHEESE.—Receipts for the week were 102,582 box- es; exports, 75,546 boxes. There were sales early in the week of fancy colored cheese for London at 10 1/2 @ 10 3/4 cents, and finest white cheese sold at 10 @ 10 1/2 cents. Later there were freer receipts and sales at lower prices. Market closes with consid- erable stock going over unsold and a weaker feeling on all grades. We quote:

Table with 3 columns: Item, Price, Total. Includes entries for Factory, Skimmed, Eggs, etc.

EGGS.—Receipts for the week were 7,864 bbls. and 5,992 boxes. The market is barely steady at last week's prices. Receipts are larger and demand higher, and prices favor the buyer. Sales on "Change to-day, 25 cases Ohio firsts at 21 cents. We quote: Finest near-by marks, 22 @ 23 Canada and Western, 20 @ 23

BEANS are quiet and prices easier. We quote: Marrows, per bushel, 62 lbs., \$2 45 @ \$2 55 Mediums, 2 00 @ 2 25

DRIED FRUITS are nominal. We quote: Evaporated apples, ring cut, choice, 12 1/2 @ 13 fair to good, 10 @ 11 Apples, N. C., sliced, choice to fancy, 7 @ 9 fair to prime, 7 @ 9 Peeled peaches, evaporated, 18 @ 20 Unpeeled peaches, 9 @ 12 choice to fancy, 7 @ 9 common to good, 7 @ 9

Raspberries, dried, 25 @ 28 Blackberries, 20 @ 24 Cherries, 17 @ 19 Plums, 10 @ 12

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property. DAVID W. LEWIS & Co., NEW YORK. This address is sufficient both for goods and letters.

DRAWING OF JURORS.

STATE OF NEW YORK, ALLEGANY COUNTY, CLERK'S OFFICE. Notice is hereby given that on Thursday, August 23, 1883, at 10 o'clock A. M., a panel of Trial Jurors will be drawn at this Office, to serve at a County Court and Court of Sessions, to be held at the Court House in the village of Allegany, in and for the County of Allegany, commencing on Monday, Sept. 10, 1883. W. E. SMITH, Clerk.



SABBATH RECORDER LIST OF LOCAL AGENTS NEW YORK A. B. Prentice...

Popular Science.

THE RAILWAY ACCIDENTS in the United States for the year ending last April, averaged 4.27 per day...

YELLOW FEVER GERMS.—That this scourge has its origin in minute parasites, has long been suspected. Since M. Pasteur has proven that splenic fevers, and Dr. Koch that tubercular consumption are caused by microscopic organisms...

A SCIENTIFIC Swede of some celebrity has discovered a process whereby kerosene may be solidified. The result is a substance resembling tallow...

For a period of forty-four years none of the men employed in a German ultramarine had been observed to suffer from consumption. The immunity of the employees is attributed to the constant production of the sulphuric acid by the burning of sulphur...

It is a mistake to suppose that the crumbling of brick is due solely to great variations of temperature. M. Parve traces the disintegration to a microscopic organism. Atmospheric action will, of course, readily second the destructive effects of that pioneer penetrator of all but the most compact and well-burned bricks.

GOLD MINES IN AFRICA.—According to the African Repository, the gold mines of Africa are yet in the very infancy of their development. Capt. Burton and Commander Cameron, the distinguished African travelers, have returned from an examination of the West African gold fields...

MR. W. W. MEECH, a successful quince grower, gives his method of pruning in the July American Agriculturist. "A symmetrical form is readily secured by beginning with the young trees, and rubbing off the buds where limbs are not wanted, thereby directing their strength into desired channels."

CORTICELLI PURSE TWIST. The great popularity of this brand of PURSE SILK is obtained by the excellence of its colors, the peculiarity of its twist, and the facility with which it may be wrought into those exquisite designs known to women of past generations...

MAKE HENS LAY MENDELSSOHN PIANO CO. Grand Offer for the next 60 days only. \$350 Square Grand Piano for only \$245. Magnificent rosewood case, elegantly finished, 3 strings, 7 1/3 Octaves...

Enormous Saving to Schools 7c. S. S. LIBRARIES. Over three million sold already. The enormous expense of the Sunday-school library a thing of the past...

CATALOGUE. (Please order by number.) 1 Jesus's First Prayer. 2 The King's Parable. 3 The Parable of the Sower...

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 volumes now ready...

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

ALFRED UNIVERSITY. EQUAL PRIVILEGES FOR LADIES AND GENTLEMEN. Academic, Collegiate, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, and Painting and Drawing courses of study.

CATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

Table with columns: STATIONS, No. 1, No. 2, No. 3, No. 4, No. 5, No. 6. Includes routes like 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 5.17, Carrollton 5.35, Vanhook 5.53, Allegany 6.11, Olean 6.29, Hinsdale 6.47, Cuba 7.05, Friendship 7.23, Wellsville 7.41, Belmont 7.59, Scio 8.17, Wellsville 8.35, Andover 8.53, Alfred 9.11, and arriving at Hornellsville at 9.29 P. M.

Table with columns: STATIONS, No. 1, No. 5, No. 3, No. 9. Includes routes like 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 6.06, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.13, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.20, Perryburg 5.40, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.25 P. M.

Table with columns: STATIONS, 15, 5, 9, 3, 21, 37. Includes routes like New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca.

ADDITIONAL LOCAL TRAINS WESTWARD. 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.

Table with columns: STATIONS, 6, 20, 32, 12, 16, 38. Includes routes like Buttsville, Custer City, Bradford, Andover, Carrollton.

ADDITIONAL LOCAL TRAINS WESTWARD. 7.35 A. M., from Bradford, stops at Kendall 7.40, Babcock 7.50, Limestone 8.00, arriving at Carrollton at 8.20 A. M. 8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.34, Limestone 8.44, and arrives at Carrollton 8.41 P. M.

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...

BOOKS SUNDAY SCHOOL SUPPLIES. THE SABBATH RECORDER, Alfred Centre, N. Y. LIST OF LOCAL AGENTS...

