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The Sabbath Recorder.

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BETTER SABBATH OBSERVANCE; ITS IMPORTANCE, AND HOW SECURED.

A sermon presented by O. U. Whitford, at North-Western Association, June 22, 1883, by appointment, and requested for publication in the SABBATH RECORDER.

(Concluded.)

III. *How to secure it.* How are we to secure a better Sabbath observance? That, indeed, is an important practical question. We all can say we ought to keep the Sabbath better. But the question, however, narrows down to this: How can we best overcome loose Sabbath-keeping, Sabbath-breaking, and Sabbath apostasy among us? We will never see the day when there will be none of it whatever. Disobedience, falling from grace, and apostasy from the truth, do and will exist in this world of sin. Evil can be diminished, a better Sabbath observance can be secured among us. We will mention some of what we deem to be the best means to secure it.

1. More earnest, loving and faithful preaching upon the Sabbath question by our pastors and ministers. The spiritual nature of the Sabbath; its importance in the kingdom of God; its relation to vital religion and spiritual growth; its true observance and the blessings attending it; the evils of holiday-ism and no-Sabbathism; the importance of our exemplifying the truth which separates us from the rest of the Christian world; our mission in the work of Sabbath reform, are some of the points which need to be dwelt upon in our pulpits. I believe no pastor should preach less than four thoroughly prepared, earnest sermons—one each quarter—upon some phase of the Sabbath and more frequently if required. Our people not only need confirmation in Sabbath truth, but an inspiration on the question, a sort of Sabbath revival, a quickening and strengthening in practical Sabbatizing. No pastor should feel, nor should his people make him feel, that it is a delicate subject to speak upon before them, or before strangers who may come into the congregation. It is the duty of the pastor to educate his people and bring them to higher ground in faith and practice in respect to the Sabbath or any other requirement of God. I believe that if the ministers were more earnest and faithful in this matter, it would result in a higher and truer understanding, and a better, holier observance of the Sabbath among the people. As are the leaders so are the people, is in a very large measure true. It sometimes happens that this is reversed; as are the people so the leaders, which does not speak well for the leaders. It is expected that a pastor will guide and lead his flock, that he will strive to instruct, indoctrinate, arouse, and inspire his people especially in those things which make them a distinct people. I believe it to be right, and a duty of the ministry to strive to make the people thoroughly denominational, not sectarian; there is a wide difference in the two; and to cultivate a denominational spirit, a sort of *esprit de corps.* That kind of spirit will help us to better exemplify denominational tenets, and create in us greater interest and enthusiasm in our work. But above all, these efforts of a pastor, those which secure a deeper vital piety, a high and growing spirituality among his people, a keen and tender conscience, a greater consecration to Christ and his cause, will the more surely secure an exemplary Sabbath observance and a ready obedience to all the requirements of God.

2. Right influence and example in the family. In the family, lies the chief means of securing a better observance of the Sabbath. In the family life is the chief root of the whole matter. Here are the forces which produce true and staunch Sabbath-keeping, or the influences which lead to Sabbath-breaking and finally to Sabbath apostasy. In those families where religion is first, God first, obedience to God a delight, there will be true Sabbatizing, and the family example will not only establish Sabbath truth and practice in the family, but the influence will be powerfully felt by others. Raise the standard of family religion and you secure better and truer Sabbath-keeping. That family which makes religious principle and Christian integrity the rock of family life and influence, will send out into the world those who will strive to honor God and respect his requirements. In that family where worldliness, the love of gain, the love of pleasure or the honors, vain show, pomp and glitter of this world are the all-controlling spirit and purpose, we do not expect to find the love of God and obedience to his commands. So far as our observation goes, in those families where there is loose Sabbath-keeping, the practice of Sabbath breaking, and finally Sabbath apostasy, we find on close diagnosis of the case that there is an atmosphere, a germ somewhere which produces these results. Family life, spirit, purpose, example, or government is somewhere wrong. But says some one, Do not some forsake the Sabbath who are from our truest and staunchest Sabbath-keeping families? Have we not lost some from where we would the least expect it? Yes, we have. Outside influences and the love of the world have overcome parental instruction and example. Yet may we not on close examination find in some of these cases that some influence or defect in the family life, some word dropped, some propensity in the child nourished and developed, unconsciously it may be, which has finally produced the fruit? To speak of the inconvenience of keeping the Sabbath, to suggest how much better we could get along in the world if we did not keep the Sabbath, for the children to see that we feel it a pecuniary sacrifice to obey the fourth commandment, will produce what kind of fruitage? What if we are good active members of the church, and keep the Sabbath in an exemplary manner, but in our family life and conversation, the children shall see that after all we feel that the Sabbath is in the way of worldly success, and that it is a burden rather than a delight, can we expect anything less than that some of our children will put into practice those feelings or thoughts expressed or unexpressed? May it not be true that in many Sabbath-keeping families the ruling spirit after all is the spirit of the world? Are not the children made to feel that to get on in the world is the first thing to do—that success in this life is to be successful in business? If a child becomes imbued with this idea and ambition. will it be an unexpected result that the Sabbath and even religion will be abandoned if he thinks they are in the way of worldly success? May we as parents, by our lives, make our children feel and know that we believe love and loyalty to God in the way of true success in this life and in that to come. What does the life of Joseph and Daniel teach? What is the promise in our text? They that honor God's holy day and keep it reverently shall ride upon the high places of the earth, and shall be fed. To secure a better Sabbath observance on the part of our children, we as parents must set them the example and make them feel by our life that the love of God and obedience to his requirements are first in our affections and purposes, and that Christ and his cause stand foremost in the plans and duties of life. We should take our children early and dedicate them to the Lord, and let the family life before them be a continual dedicatory sermon, a living epistle emphasizing and enforcing Christian principles, love and loyalty to God. When we as parents and as a people more universally do that very thing, we will have less trouble in respect to Sabbath observance, Sabbath-breaking and apostasy.

3. The church and Sabbath-school. We note lastly that the church in its work and discipline, and the Sabbath school by its instruction and influence, can do much in securing a better Sabbath observance. They can and should supplement the work of the parent and pastor, but never take their place. The church can by its life, light and watch-care, strengthen the weak, encourage the faltering, and help persons out of temptation and hard places. Kind, faithful and wholesome church discipline, the first duty of which is to reclaim, restore, not to cut off, is a good antidote to loose Sabbath-keeping and to Sabbath-breaking. This kind of article is greatly needed in our churches. The Sabbath-school can greatly aid the parent and pastor in instructing the children and leading them in the way of obedience. Often teachers can arouse and quicken the conscience where parents seem to fail, and get a hold which the pastor fails to obtain. Frequently the Sabbath-school can counteract wrong home influences, and transform disobedient wayward boys and girls into God-loving, noble Christian men and women. There is work here for all to do. As a people we have a mission; if not, we should disband. Will God use us to bring the world back to his long-despised and down-trodden Sabbath? Not if we are inconsistent and disloyal. If we shall be true and faithful, we have the promise that we shall be exalted and possess the land. May we never be so unbelieving, so unfaithful to our trust, so disloyal to God, that he shall take the work of Sabbath reform from our hands, abandon us, and give it to another people. May God not only give us as a people all needed mental and spiritual endowments to advocate Sabbath truth and win men to it, but may he help us to *live* this truth and all truth made known to us, humbly and faithfully under all circumstances and before all men. Amen.

LETTER FROM ELD. GILLETTE.

To the Editor of the Sabbath Recorder:

The RECORDER of the 9th has a communication from your correspondent, E. M. D., who says that when you took charge of the paper he promised to furnish you with occasional articles for the paper, which promise he has not fulfilled. The readers of the paper have been aware that there was a defect, for they had been for a long time entertained and instructed by his pen. We hope that it will again go to its work, and fulfill those promises faithfully.

I have made no promises in that line, neither have I ever been appointed a correspondent, or even invited by any of the officials to write for the SABBATH RECORDER, and yet I have occasionally done so, and all I know as to the acceptability of my communications is they have been published. It is well known that my life has been an active one; if I have done but little, I have always been trying; time has been by me fully occupied in trying to fill a place of usefulness in this busy world. And two years ago, through bodily infirmities, I was compelled to leave the active work of the ministry. I have been since then at a loss to know, in my lonely retirement, what I can do for the glory of God and the benefit of mankind. I am mostly confined to my quiet home, and for one who has always been in the midst of activity, mingling with the busy world, the change is very great, and I am led to inquire, Why, yes, why is it so? Doubtless there is a wisdom in it, for the "Judge of all the earth doeth right." It has been a privilege to me in my leisure moments to speak occasionally to my old friends and associates through the medium of the pen, which must soon be laid aside, for time is passing, and I have lived long beyond my expectations.

And now, Mr. Editor, I am of the opinion that some of your employed correspondents are not faithful to their trust, for they know that their communications are wanted, and the public are depending on them; and they are disappointed when they get the paper, and look over, and find nothing from their pen. I know of some who have been engaged as correspondents, and have accepted the position, whose communications are very few and far between; but possibly the many volunteers who are anxious to see their names in the paper make up the dificiency. The news from correspondents is always read in preference to any other part of the paper. Therefore I say that in my opinion those who have been requested to act as local correspondents should either fulfill their engagements, resign the position, or come boldly forward, like E. M. D., and confess their faults, and promise to do better in the future, and fulfill the promise. We wish to know about the spiritual growth of the chruches and the prospects for the future. Is there an increase of true piety? Are the people growing in grace? Are the young inquiring what the Lord will have them do? Are they encouraged and their hands held up by those who are the fathers and mothers in the church? Is the pastor in the hedges and highways compelling them to come in, or inviting them at least to bear the cross in their youth? Or are they with the fashionable multitude, taking their vacation? Some of them, I fear, are now resting from doing nothing, to the detriment of the people who have been placed under their charge, and when again they resume their pastoral duties they will wonder at the coldness and indifference of the people, forgetting the old proverb, "Like priest, like people." We often talk about needing rest. We are not to be "weary in well-doing." There is a rest promised to the faithful, where they will "rest from their labors, and their works will follow them." Let us labor, then, to obtain that rest, lest through negligence we may fail at the last. In looking over the past, I see where I have made some mistakes. May God forgive the wrong, and may what has been for his glory and the benefit of humanity show forth his praise both in time and in eternity. May God prosper us in every effort to promote his cause. W. B. GILLETTE.

[We assure our dear brother that his articles have been very acceptable, especially those which have had reference to his early missionary experiences. A brother who came into our office with a communication for publication a few days ago, speaking of those reminiscenses of Eld. Gillette's, said, "If he has any more of them, I wish he would send them along," a wish in which we most heartily concur. We have refrained from asking our venerable brother to write for us for two reasons: First, we did not want to impose burdens upon one who had borne so many burdens through a long life, and who is now, by reason of age and infirmity of body, laid aside from active work; and, second, because we know that when Eld. Gillette felt able to write he would do so without any invitation.—ED.)

OUR WORK.

Whether Seventh-day Baptists have a work differing from that of other denominations, depends upon whether the Sabbath is of any importance to other people. If the people of other denominations would not become a better people by living in the observance of the Sabbath rather than Sunday, it would be useless for us to spend any time or means to show the necessity of their keeping it. The members of the Methodist, Baptist, Presbyterian, and other churches tell us that they are trusting in the atonement of Christ and living in the enjoyment of his love. What more can Seventh-day Baptists claim than they? If nothing more, then we may as well do as they do, and neither hold to nor practice our distinctive views. A person, whether he be a Methodist, Baptist, Presbyterian, or Seventh-day Baptist, may profess to be a Christian, and yet if he be unwilling to obey God in any known requirement, he is yet lacking in that which is essential to his salvation.

Obedience is the only true test of fellowship with Christ; obedience to every requirement of God, and not to nine only out of ten of his precepts. If we lack this spirit of obedience, then we are no better than others who lack it. It is because Seventh-day Baptists are willing to obey in all things that they are better than others, if indeed they are better. It is because other professed Christians are lacking in obedience to one of the ten precepts of God that we should the more especially teach the necessity of obedience to this neglected one.

Sixty thousand ministers of our country, of other denominations, are now preaching all the essential doctrines of the gospel but one. If we add another hundred to this number, and preach the same truths only, the difference in the result would probably not be noticeable. Or, if we continue to preach the whole truth to our people only, how long would it take to convert the world to the whole truth? If Seventh-day Baptists have any mission in the world, it is to do something besides that which every one else is doing. It is to preach that truth which is neglected by others. If a thousand persons can perfectly cut and lay in an arch all the stones except the key-stone, and only one man can cut and lay that one, so long as that one man shall continue to cut and lay the same kind of stone as the other thousand, the whole fabric will be worthless, and the labor useless, because that one man has not done the work for which he alone is fitted. Should he continue to apply himself to the work for which he is fitted, all the work of the other thousand would prove effectual. Why should Seventh-day Baptists longer hammer on stones like those the other thousand are able to complete, while the key-stones are left unthouched and none to work them? While others are doing their work, let us place the key-stone, and thereby make the whole structure perfect. P.

LONDON LETTER.

(From our Regular Correspondent.)

LONDON, Aug. 5, 1883.

Somewhat tardily the Government of her Majesty, which can not set aside by diplomatic disavowels its practical responsibilities as the defacto Ruler of Egypt, is sending aid and succor to the suffering people of the Delta and of Cairo. Twelve English doctors are commissioned to proceed to that city, and will reach it when, according to present rates of mortality, some five thousand fresh victims have perished, who might have been saved by science. Science is now better equipped than she was ever before to cope with the impending scourge; and, in a disease like cholera, to be forewarned is to be foreamed. When the "jungle fiend" first put in appearance on these shores at Sunderland in the year 1831, medical men were without experience and practically without knowledge of the subject; but all that has since changed, so that at the present time it is possible to provide against the threatened irruption and to deal with any enemy with a minimum of danger and loss. Mr. Netten Radcliffe, in his exhaustive report on the diffusion of the disease and its prevalence in Europe during the ten years from 1865 to 1874 inclusive, has traced its spread with unerring hand from the outbreak at Mecca, along the northern, eastern, and western pilgrim sea and land routes to the Black Sea, to the West Indies, North America, Africa, Egypt, Syria, and Persia, and has shown how the great epidemics of 1830 and 1847 came to the Continent by way of Caucasia and the Caspian Sea. In each case the scourge occupied fifteen months in crossing the Continent and reaching our coast. The outbreak of 1852, says Mr. Netten Radcliffe, was "primarily, at least, a recrudescence of the preceding epidemic." That of 1865 found its way to the Continent of Europe through Egypt and by the Mediterranean, and in less than five months attacked the entire coast line from Taganrog to Gibraltar, whence it traveled to Southampton. It likewise appeared in Russia, European Turkey, Italy, and France. Tracing the course of the disease from Mecca to Suez, thence to Europe, and backward from Mecca to Java and Bengal, it became comparatively easy to localize the center of infection and to point out the best means of arrest. Everywhere it has been found that good sanitation is the likeliest preventative of cholera, and that those districts and peoples are most apt to escape the worst effects of its ravages where civic and personal cleanliness are most insisted on and practiced.

THE GENERAL CONFERENCE.

ADAMS CENTRE, N. Y., Aug. 16, 1883.

The people of our society are looking forward to the approaching anniversaries to be held here, with a great deal of interest. We are expecting a large attendance, and shall give all who come a warm welcome, and are making such arrangements as we can to make their stay among us pleasant. We hope our visiting brethren and sisters will all "come in the fullness of the blessing of the gospel of Christ," that we may be mutually profited, and God's cause may be greatly advanced. By reference to the Special Notice column, our brethren see what arrangements have been and are being made.

Feeling sure that very many of our friends being so near them, will wish to avail themselves of the opportunity to visit the famous Thousand Islands, we have arranged for an excursion on Monday following the meetings. The railroad offers us the very low rate of $1 50 the round trip, provided one hundred will go. There will be opportunity to stop an hour or two at each of the three parks, viz: Round Island, Thousand Island, and Westminster. The ride upon the steamer of 25 miles on the river affords one of the most delightful views of island scenery in the world. Do not fail to make your plans to enjoy this excursion. A. B. P.

HISTORICAL AND OTHER SKETCHES by Jas. Anthony Froude. This selection from the works of Mr. Froude is edited by President Wheeler of Allegheny College. The introduction gives an account of Mr. Froude's Life, Opinions, Works, and Style. These essays abound in the felicities of the historian's style and suggestive thoughts. Published in Funk & Wagnall's "Standard Library." Price, 25 cents.

Missions.

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

BETTER to stem with heart and hand
The roaring tide of life, than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease forego
The godlike power to do, the godlike aim to know.

—*J. G. Whittier.*

BRO. J. J. WHITE is preaching and lecturing on the Sabbath, in Alabama, with encouraging prospects of success.

BRO. F. F. JOHNSON, Stone Fort, Ill., visits his appointments once a month and reports good interest and some inquiry on the Sabbath question. Crop prospects are good, and he hopes to raise a much larger sum among the people for the support of the mission than has hitherto been raised there.

THE following item was sent as copy for the *Missionary Reporter*, but we are sure no exceptions will be taken to its publication also in the SABBATH RECORDER. All persons interested will do well to take notice and act accordingly. "By a standing rule of the Board of Managers of the Missionary Society, all appropriations for home mission work terminate on the last day of August each year. Persons or churches interested in, or desiring a renewal of, appropriations, should promptly take action thereon and forward their request for aid. This includes churches and fields for which appropriations have been recently voted, as well as others." The value and convenience of this system will be seen, we think, when once in operation.

THE following paragraph is quoted from a Baptist paper concerning their missions in India. That the true method of foreign mission work is here hinted at there can be no doubt. Would it not be a good thing for some of us who have been Christians all our lives, to learn of these Telugus that every Christian must be a missionary and every Christian family a missionary society?

"There are now a large number of self-denying native workers among the Telugus who draw their pay largely from the people, and every year their ranks are being enlarged by graduates from the Theological Seminary at Ramapatam. This is indeed a very hopeful feature. Another feature of equal importance is the fact that the Telugu Christians are taught that every convert must be a missionary, and every Christian family a missionary society. The consequence is that the gospel is being very thoroughly preached all over the country. Out of 127 villages in a certain district 103 contain Baptist church members. The Telugu Christians are poor and often lose their property and employment when they become Christians, yet they contribute liberally to the cause of Christ. It is estimated that one-half of the cost of the Ongole Mission is borne by native Christians."

MISSIONARY SOCIETY IN DAKOTA.

The Seventh-day Baptist Missionary Society of Dakota was organized a little less than one year ago. Their first annual meeting was held, beginning July 6, 1883, at which Eld. Peter Ring presided, and Christen Swendsen served as clerk. The meeting was held in the Danish First-day Baptist church in Daneville. Services were held on Sabbath-day during which sermons were preached by Elds. Olsen, Ring, and Sindall. On First-day, the brethren participated in the regular services of the First-day Baptist Church, the pastor preaching in the morning, and in the afternoon preaching by Elds. Olsen and Sindall. Eld. Ring very appropriately thanked the brethren for their kind permission to use their house. Since its organization, the Society has raised for the work $53 50, not a large sum, but still representing considerable sacrifice on the part of some who contributed, and much love to the cause by all. During the meeting the following resolution were adopted:

1. *Resolved,* That the Society instruct its officers to help support Eld. Ring in his missionary work, and to try to get another missionary, that more work may be done.

2. *Resolved,* That we write to Bro. Sarensen, of Wisconsin, for specimen tracts; and if they be accepted, that Brethren M. Olsen and P. Nielson have authority to send for $5 worth.

3. *Resolved,* That we hold our next annual meeting with the Church in Moody county, commencing Friday before the first Sabbath in July, 1884.

Thus, this little band of Sabbath-keepers, principally Danes, have gone to work in a manner that indicates the genuineness of their conversion. May God bless them, must be the prayer of all who love God's cause.

A MODERN MIRACLE.

BY G. M.

Once, in the shadowy hour of eve,
I heard a voice that said:
"My children hunger, and faint, and die;
Give of thy store of bread!"
And I answered (unto the presence nigh
Of the God man who asked of me):
"Only these five small loaves have I,
And these fishes, dear Lord, for thee!

"Only these five small loaves, dear Lord,
And so many cry out for food!
Meagre my store to meet the want
Of this hungering multitude.
So few, so small, and so poor—dear Lord,
In this darkening close of day,
Better for thee to speak the word
And send the people away!"

Ah! but the eyes of Christ were kind,
And his words fell tenderly—
As he looked afar o'er the weary throng,
"Bring them hither to me!
Bring the loaves, and the fishes small,
Nor blush for thy humble store;
The hungry are many that faint and fall,
But the love of Christ is more!"

So, trembling, I laid my little all
At the feet of the gentle Lord—
And watched the myriads great and small
Who waited upon his word.
And oh! how my heart throbbed fast with joy,
And my soul in rapture thrilled,
For, out of the humble gift I brought,
The multitude all were filled!

—*Sunday School Times.*

THE GOSPEL IN CENTRAL AMERICA.

Those who are acquainted with Roman Catholicism at home frequently have the idea that it is practically the same in all countries, but the fact is that except in name the religion of the Catholics of Spanish America has been about as far from real Christianity, or even ideal Catholicism, as the Buddhism of India. Not only do Catholics who come from the States become utterly disgusted with their co-religionists here, but even those from Spain do not hesitate to say that these people are "not Catholics." Some years ago a Spaniard of much intelligence came to Guatemala on some important business. He brought with him letters of recommendation from the Roman Catholic bishop of London to the church authorities here. Before he came to Guatemala he was, to all appearances, a faithful, sincere Catholic. He remained in this country four months, and during this time he had most excellent opportunities to become acquainted with all the details of the Roman Catholic system as practiced here, but just as he was leaving he was talking over the religious prospects of the country with a Protestant gentleman, to whom he declared: "Do not speak to me any more of Roman Catholicism; you will never hear me take up its defense again. *I have seen enough.* Popery is in the heart of this people, and it is corrupted. Until it is removed, and a new one substituted, there is no hope for them." And even when saying this he had no idea that the trouble was in the system itself. His idea was that Catholicism as he understood it was right, but that the corruptions that had been permitted to obtain in this land made it abhorrent to a pure and intelligent Catholic like himself.

A drunken priest on the street used to be no uncommon sight. Priests have been known to go around intoxicated, begging for money to buy rum in the name of "Maria Sanctissima." The corruptions of the priesthood were so open that it is no wonder that the more intelligent part of society have gone clear over to the most advanced forms of infidelity and even atheism itself.

The writings of Voltaire, Rousseau and Volney, and the more recent productions of Straus and Compte, are well known here, and they have modeled the thought of the reading public. Coupled to this moral and intellectual degeneracy, the church was responsible for the political oppression of the people, well knowing that if true republican ideas once obtained a foothold in the minds of the people, their power would be lost. The church, however, was doomed to lose its power; it gradually weakened among the most intelligent and progressive people until there is hardly a republic in Central America now that is not practically independent of priestly control. Here, in Guatemala, the power of the church was finally completely destroyed when the illustrious General Barrios became president. He is a man whom it must be acknowledged appeared providentially, and was at once recognized as a leader. His supporters have not been disappointed. Everything he has done as president, in his efforts to secure the well-being of the nation, has shown a master hand. In all his efforts he has been ably seconded by his ministers, who are all men of intelligence, and are continually engaged in energetic efforts for the betterment of the republic commercially, politically, socially and religiously.

Among the first acts of the administration of General Barrios was the issuance of a decree clearing the country of the Jesuits and all other religious orders, very properly recognizing them as the source of the most of the troubles, not only of Guatemala but of all the other Central American republics. He really brought to the birth an infant republic that had been for fifty years making heroic efforts to come into existence. Hitherto it had been a republic in name, but really a "State of the church."

Since then the changes that have taken place in the country are said by those that know it well to be almost incredible to those who have lived through them.

To-day all Central America enjoys religious freedom. In Guatemala, which takes the lead in most reforms, Protestantism has been received with marked favors by those who are at the head of affairs, and after a few months residence among these people, enough has been seen to justify the expectation that in the next decade there will be seen a progress in evangelical Protestantism in Central America similar to that which has taken place in Mexico.—*Rev. John C. Hill, F. M., in Gospel in All Lands.*

ITEMS.

Last year American women gave $600,000 to the cause of foreign missions.

A society has been formed in Cesarea, numbering several hundred intelligent men, having for its object the reformation of the Armenian Church.

The *Missionary Review*, in its annual summary of foreign missions, reports for America 50 societies, with incomes aggregating $3,086,587 27. On the mission fields there are 966 ordained missionaries, 145 lay missionaries, 1,092 female missionaries; total, 2,203 missionaries; 1,005 ordained natives; 7,673 native helpers; 222,906 communicants; a gain of 14,440 over 1881.

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."

HOME SONG.

Stay, stay at home, my heart, and rest;
Home keeping hearts are happiest,
For those that wander they know not where
Are full of trouble and full of care;
To stay at home is best.

Weary and homesick and distressed,
They wander east, they wander west,
And are baffled and beaten and blown about
By the wind of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky;
To stay at home is best.

—*Longfellow.*

THE LICENSE SYSTEM.

There is a large class of so-called temperance men, who seem to lack common-sense. They will join with the rum-seller in the denunciation of the methods of advanced temperance men and still claim they (with the rum-sellers) have the true methods; the true temperance idea. An ounce of common-sense ought to convince any intelligent mind that those measures most bitterly opposed and denounced by the rum-sellers, are the measures they fear. The man who sells rum is not regarded as a public benefactor by the mass of the people. He is not looked upon as a man who is doing a great good to the community in which he lives. He will make no such claim for his business. His business has one aim and only one—gain. He engages in the traffic from selfish motives alone. It is to make money; to accumulate wealth, and the accumulation of which, benefits no man morally; no one financially but himself. This selfish motive of money making is what causes him to fight every measure that would lessen his profits. He wants a law to protect him in his greed for gain, but to place upon him no responsibility for the ruin he brings to humanity. He can find no words sufficient to express his condemnation of the Civil Damage act in our own State fixing upon and making him, responsible for the injury done the victims of his traffic.

When prohibition is mentioned he becomes frantic. He will denounce it as a failure, and yet it is the only law he fears, the only measure he opposes with his money and his influence. If prohibition is such a failure, such a benefit to rum selling, why do the rum sellers, brewers and distillers fight it? Why oppose every thing that looks toward prohibitory legislation? Rum sellers, as a body want a license law, even though it be high license. A few of the keepers of "dives" and "groggeries" may object to a high license law, but the majority of sellers are willing to pay, if the law recognizes their calling. They find no fault with the law that makes their business a legitimate business. Prohibition makes them wild. Why? Because it is the only measure that means annihilation to the rum traffic. Prohibition stamps the men who sell as criminals. License makes the men who sell legitimate tradesmen under the law. With license the rum seller says, "I paid the town $50 or $100, as the case may be, for my right to sell. The State has settled the question and recognizes me as a man entitled to sell liquor. The law has stated the conditions upon which I can pursue my calling. I have fulfilled those conditions. I am protected, and what are you going to do about it?"

But how is it under prohibition? It forbids the sale of liquor as a beverage. It makes the man who sells a rebel to the law. It makes him a criminal in the sight of justice. It takes away from him all protection and robs him of all means of defense. It gives him no legal permission to sell. It tears off the seeming cloak of respectability and brands him as he is—to be seen of all men—a criminal, rebel, murderer, demon. This is why rum sellers hate prohibitory laws. Under license there is protection, security, gain, for him who sells. Under prohibition there are penalties, courts, jails, penitentiaries.

It is no wonder rum sellers love license and hate prohibition. But why temperance men should champion the rum sellers' "love," is not so easily understood.

P. A. BURDICK.

AN OLD LEGEND.

There is an old legend of a man who sold his soul to the devil. The conditions were—for a certain number of years this man was to have all his desires gratified by his Satanic Majesty; at the expiration of which time his soul was to be forfeited. The legend says that, when the time agreed upon had expired, this man was unwilling to fulfill his part of the contract, and asked the devil upon what terms he could be released. The reply was:

"If you will curse your God, I will release you."

"No," said the man, "I can not curse the Being whose nature is love. Give me something less fearfully wicked."

"Then kill your father," replied the devil, "and you shall go free."

"No," answered the man, "that is too horrible to think of, even for a moment. I will not commit so great a crime. Are there no other conditions?"

"One more," the devil replied. "You must get drunk."

"That is a very easy thing to do," the man answered, "and I accept yuor last proposition. I can not kill my father, I will not curse my God, but I can get drunk, and when I get sober, all will be well."

Accordingly, he soon became drunk, and, when in this condition, chanced to meet his father, who upbraided him, which so excited the ire of the drunken and half-crazed man, that he slew his father, cursed his God, then fell down dead, and the devil had him sure.

The above legend so faithfully portrays the possible—nay, more, the probable—result of drunkenness, that little comment is necessary. The person who allows himself to become addicted to intemperance, is ripe for any crime. The man who furnishes the "poison," and induces people to drink it, shall surely receive his reward. When we recollect that "our God is a just God," we must conclude that professed Christians, who, by their votes, sustain the rumseller in his nefarious business, shall receive a fearful condemnation.

WHAT HIGH OR LOW LICENSE WILL DO.

To those who can yet contemplate with "any degree of allowance" the "license" system, this appeal from Hubbardstown, Mich., comes crying, "Take heed how ye hear!"

Our community is again shocked by the results of whisky, as the report reaches us of the death of a young girl of eleven years, who died from the effects of poison administered by her own hand, frightened and driven to the act by the brutality of a father whose better manhood had been destroyed by the power of the rum shop. Last Sabbath evening the child was ordered to go and drive home the cows, but was afraid of approaching night. Whereupon the father whom we understand had been for several days on fire of hell by whisky, told her if she did not go he would cut her throat with a corn knife. She replied, "You need not kill me, I will do it myself." And knowing of some arsenic, which had been purchased for the purpose of poisoning some rats, she took it, and death was the result. Another life was destroyed, another mother's heart is crushed, another one is added to the long train of results of the traffic, only that some little village treasury might receive the three hundred dollars paid by some low, villainous character for the privilege of damning souls.

When the last trumpet shall sound, and the dead shall come forth, and stand before God, the child shall stand there; that rum-seller will be there; the legislators who opened the floodgates of damnation by enacting the present whisky law will be there; and the voters who placed these whisky men in office will be there. Upon whom shall rest the responsibility and curse of this blasted life? Voters, be careful how you vote! Legislators, be careful how you deliberate! You owe it to manhood, to womanhood, to childhood, and to home, to use your mightiest efforts to banish this accursed traffic.—*Bloomsbury Journal.*

THE temperance situation in Ohio is peculiar; the ensuing election will show how peculiar. The State is constitutionally set against the liquor-traffic. Nevertheless, owing to boldness on the part of whisky men or pusilanimity on the part of the people, liquor-selling has been practically a free business in the State. To remedy this defect the Scott law has been carried through the Legislature placing a tax upon the sale of whisky; this, according to the original intention, without declaring for license. The law has been pronounced in keeping with the State constitution. At the same time, two alternative propositions are submitted to the people. They may say they will adopt a platform for constitutional license, or, amendment second, for direct constitutional prohibition. There are some persons who, for historical reasons perhaps, will vote the straight-out prohibition ticket. The majority of people, however, will doubtless cast the party ticket with "yes" set over against the second amendment clause. In the meantime they will hold on to the Scott law till they can secure something better.—*Standard, Chicago.*

BREVITIES.

Man is the only animal that drinks without being thirsty.

As men have lived in perfect health without liquor, the use of liquor can not add to that health, because a man can not be better than well.

Brandy kills multitudes every year who enjoyed perfect health before they began to use it; hence it would seem fair to infer that it will kill the sick more speedily.

If alcohol is food, why not give it to your horses? If liquor fattens, why not give it to your beef cattle, your turkeys, your pigs—a good dram of it night and morning?

Alcohol has an affinity for the brain. Within an hour after a glass of brandy is swallowed, more of it is found in a given quantity of brain than in any equal quantity of blood.

To live long, and well, and usefully, be temperate in all things, remembering that the only certain and effectual way of being temperate in reference to liquor is, never taste a drop.

As to use of wines, beers, brandies, cider, opium and tobacco, the only infallible guarantee for a wasted life, an early death, the gutter, or the mad-house, is in obeying the counsel of the inspired volume, "Touch not, taste not, handle not."

At a masonic celebration a minister, not a member of the order, was once asked to offer prayer. He did so, saying, "O Lord, we are called upon to pray for something we know not what. If it be good, bless it; if not, curse it; and to thy name be all the glory." If the sale of liquor is a good thing, let us encourage it; if not, let us come squarely to the front and stop it. Don't you think we ought to do it?

Noah Porter on temperance education: "I have no doubt that the State, in its public schools, ought to give instruction in respect to those duties and moral relations which are generally acknowledged to be essential to the welfare of the commonwealth. A knowledge of the duty of temperance, and the sin and evil of intemperance, are both recognized as essential to this welfare. It follows that the State has the right, and is under the obligation, to give such instruction as may thus promise to be useful and effective for good."

THE BUSINESS OF THE CHURCH AND MINISTRY.

The only thing that dignifies the work of the ministry and the churches is a constant singleness of eye to the salvation of souls. It is this alone that makes the vocation of the ministry any higher than that of the farmer or the artisan, and this is the only sufficient reason for the existence of the Church.

When a pastor and his people lose sight of this object of their high calling, their organization, worship, and all that belongs to the maintenance of their church lose their true significance and become a mere form which is most irksome to maintain. All the world knows what is the mission that Christ gave to his church and ministry, and justly expect them to either strive to fulfill it or renounce all claim to be his. Still further they look upon a church which has degenerated to a mere social club, and whose public services are chiefly of a literary and social character, as an organization that is sailing under false colors, and which ought to pull down its sign and quit, or else do the business it was appointed to do.

What that business is, we have indicated. It is to save dying men; to win them by the power of Christian sympathy and love, by the power of personal entreaty, and by the power of the Holy Ghost accompanying the truth in their persuasions. When such zeal and effort distinguish a church and its pastor, they will feel that they have a reason for being, and somewhat to command the respect and attention of men. Then, and only then, will they have the sense of personal dignity, worth and self-respect, which every man must feel who knows that he has a mission from God and his help in carrying it out.—*Texas Advocate.*

THAT STUMP.—"Young gentlemen," said Dr. Beecher, pausing in the midst of a lecture on the Divine Decrees, and raising his spectacles over his forehead in a way he had when some extemporaneous thought struck him, "Theology is a mighty deep. It has its calms and its storms, its joys and its dangers. And many weak souls and some strong ones are *wrecked* because they venture too far without taking the proper bearings. I go out myself, sometimes, but *I try to be careful.* I walk along the shore and pick out some sturdy old stump of a doctrine, which has stood there firmly for thousands of years and *never pulled out. I make fast to that,* and so, when I miss my footing, I haul on the line. I don't know where I am, but *I know where that stump is.* I settled that point before I started."

The Emperor of Germany has offered to give 250,000 marks to found a large German hospital on the Island of Norderney in the German Ocean, provided an equal amount be raised by private subscription.

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Education.

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

THE HEART BLESSES.

It's no in titles nor in rank;
It's no in wealth like Lon'on Bank,
To purchase peace and rest;
It's no in making muckle mair;
It's no in books; it's no in lear,
To make us truly blest:
If Happiness hae not her seat
And center in the breast,
We may be wise, or rich or great,
But never can be blest.

—*Burns.*

THE RELIGION OF MAN.

Oration of James Wallace McGowan, of Johnstown Centre, Wis., delivered Commencement Day, at Milton College, June 27, 1883.

The measure of the moral is greater than anything else in man, and produces a distinct set of feelings which demand a means of growth as imperatively as does the body or the intellect. During all time, it has realized its profoundest expression in worship, whether that has been the desolate craving of the idol devotee, or the ecstatic joy in the Christian soul. Seeing this fact and the necessity of something of the kind to insure the well-being of society, we have classes of thinkers, either not believing in God or holding that he can not be known, who are endeavoring to build up a religious system whose inspiration will be found in man alone. In opposition to this, there are some reasons which every religious man may give. A few of them we attempt to present; and although there are several important lines of argument, we confine ours chiefly to that of experience.

During our time, the attention of a certain class of learned men has been directed to the hitherto unexplored fields of physical science. A spendid vision has met their eyes, and a rich reward is being gathered for the world. But in their enchantment many have mistaken science for the teachings of man's soul, and endeavored to explain all phenomena by the new methods; and when the methods do not suit the case, they have declared the subject unknowable. But to phenomena of different kinds, the same methods of investigation should not be applied; and our new science has not yet explained a state of consciousness, although several signal attempts have been made. It should not, therefore, put a limit on what we call the spirit of man, until it does prove it to be a result of highly organized nervous centers. We see nothing, during the ages, but a gradual change of structure, until man appeared, but then, what a change! Hereafter, the subject matter is thought and not structure; a thinker has arrived, and he will pile mountains heaven-high to accomplish his purposes. Behind is the voiceless past; before is the life of man, full of passion, high endeavor, and infinite desire. There is Marathon and Bunker Hill, there is the Parthenon and St. Peters, there is Aristotle's Lyceum, and the Academy of Lorenzo De Medici, there is the Atlantic Cable and the Brooklyn Bridge, there is Dante and Shakespeare, there is David and Paul; and who is there that, standing on the borders of the two eras, would not shout the heavenly birth of man?

Physical science, then, and thought working in the world, give us two very different manifestations—a difference not of degree, but of kind; and we must wait for a greater person than has yet appeared to demonstrate their unity. Mind lords it over matter, and we come to the maxim of Hamilton, that "There is nothing great on earth but man, and nothing great in man but mind;" and if we carry it a step higher, we reach the ligitimate addition of McCosh, that "There is nothing great in mind but love guided by law." We take, then, not only sience, but also politics, art, literature, philosophy, and religion, to be the only sensible basis for estimating what the spirit of man will always demand for its subsistence.

Two great thoughts have been ruling forces in the history of the world: the one is God, the other the idea of immortality; and the second is conditioned on the first. The thought of God has been given us in different forms, now monotheistic, now polytheistic, and again seeking expression in pantheism. But under whatever form, it expresses the desire of the soul to attain something of the divine perfection. The new religion is, then, altogether too presumptuous in removing this tower of strength. A few minds of the present day, who have not yet made good many points in their own particular department, assume that they know better how to direct the life of man than that native force which has been manifesting itself in us during all time. Does a horse not know its own proper nourishment? Did the hand of Phidias not know its law? Did Homer seek a wrong inspiration on the "hoary ocean marge?" and shall we be told, in regard to that which is most closely connected with our welfare, that the poorest and wisest men of all races and of all ages have looked to the heavens in vain? We rest on nature, and we are foolish enough to believe that everything knows its own law, whether it be a growing plant, or a hail-storm, or a boy studying mathematics, or a man seeking for a higher life.

When men rise, as some one has said, so that they "feel God as if by touching," then there comes the full promise of immortality. You may argue from the splendid preparation that the Creator intends a noble destiny. You may prove that without such a destiny all that has gone before is of little worth. But the splendid preparation does not help us much in promoting good morals, neither does it give us any living faith in immortality; and when that faith is dead, the melody of life is over, and the flood-tide of evil is ready to deluge the world. Do you ask for a proof of this in human experience? Then read the history of Rome under the Empire, or take a later one in the Pessimism of Germany. Do you want a grand individual instance, then consider the despairing words of Von Humboldt, a man of universal knowedge. Resting then our convictions upon the revelations of the human spirit, we place the belief in God as the chief cornerstone of morals, and charge all who would remove this with an inefficient study of the mind of man. The men who do so are they who have been trying to solve the problem of life with scalpel and microscope as if a whirling-blood corpuscle, made as big as a mountain, could reveal the mystery any more than the play of the smallest grain! We take the study of the soul to be the right line of action. And just so surely as there are men who have a natural inclination for invention, and art, and literature, just so surely there are men who have a native moral bias, and all the forces of earth and hell can not keep that down. They are the conservators of conduct, they make life delicious, their refuge in every instance is God.

We have a national example also of this same bias. If there be one fact in history more plain than another, it is this, that the Hebrew did not, at least in the ordinary sense, evolve his idea of right and wrong, then project the state of consciousness out into space somewhere, set it upon a throne, give it a golden sceptre, and then cover it with Omnipotence. We have seen what sort of gods Greece and Rome made by that method, and their thoughts were quite as brilliant as were those of the unscientific Hebrew. But the Hebrew does feel an influence working within him, and creating for him his ideal, which he must follow, whether he will or not. Human reason in its mightiest throes, failed to evolve any worthy idea of God; but where have we the least intimation that this people, from their earliest days, did not have an idea of the divine, which still satisfies the intellect of the most cultured of men? And we hear Le Conte saying, "Is it not wonderful that the best turn of human thought, the highest result of human philosophy should be found clearly and grandly expressed in the Hebrew Scriptures, written more than three thousand years ago; and the Lord said unto Moses, "'I Am that I Am; say unto the children of Israel, I Am hath sent me to you!'" Matthew Arnold tells us, that as it was the work of the Greek to develop literature and art, and that of the Roman to develope politics and law, so it was the work of the Hebrew to develope religion. All that materalistic seience can say to this is, "We are unable to know God; we study plant and animal, this is our world." It has not yet risen to man; when it does we may hope for better things. Perhaps a curious shake of the primal star-dust, or a good-natured glance of some old monkey mother, transmitted through many generations, gave the Hebrew race its peculiar bent. But a Hindoo proverb says, "The dice of God are always loaded." And this same school say the same thing in everything else but in religion; But here where the human spirit has exhibited its most majectic manifestations, and has twice saved the world, we are told that the causes are very uncertain, and should no longer be trusted!

But what man is there having any historic sense, who would not say let, "the grandeur that was Greece's and the glory that was Rome's" depart from us rather than the work of this people? It was indeed, reserved for the outcome of this despised race to incorporate into the life of the world whatever was valuable in those mighty civilizations, and also to bring a superinduced force, which has secured its regeneration. Old Paul knew the mighty resources of Rome, and gloried in the birth-right of a Roman citizen, but he was conscious of a still greater force; and one day he too came within the gates of the Eternal City, and heard the rattling of the chariot wheels of the Cæsars. He did not quail, although trusting in so mean a thing as the cross of Christ; and the world knows the result.

These are material facts in religion, and all men know that the great turning points in the history of the world have been the births of religious teachers. These are facts as certain as any fact of science, and the only question is what produced the fact. The glorious answer comes rushing down every "corridor of time," from the men who have done the work, "God working in us, and we with him." But we hear another cry. It comes from men who have had no experience in what they are talking about; it comes from men who honor only one class of facts, and who have never exhibited any deep moral life; and it is re-echoed with a hideous yell of satisfaction from the very scum of the earth, "It is we that do it." Which will you take? Science says that investigation and experience in the long range is the test of truth. It should be applied in religion as elsewhere, and no man should presume to pass judgment on a state of consciousness of which he knows nothing. Is it not well for us to rely on the first answer until the men who give the second show by their life the truth of what they say? There is where every theory in morals proves, or disapproves itself. But we look in vain for one single continuous organized moral benefit from such men, and yet in every age we find them dissatisfied with the best expressions of the human soul.

Although it may seem ridiculous, we venture the assertion that the big words of the new "Data of Ethics," are a sufficient evidence that it was not made to live. Anything in morals that needs to be introduced by laborious volumes has no life in itself, and soon realizes that its cradle is its grave. The breaking of moral genius comes with a splendid tumult, seeking expression in action. It is not to be cared for, but out of its own native force is to fill the blood of the ages with a new inspiration. It is fertile, it is constructive, it is creative. All of these properties are conspicuously wanting in the new theories.

It is not a hard thing for a man to sit in his study, and to fix up an easy-going system of morals that will work there. He can, with considerable dignity, preserve the "philosophic calm," but let him take it out where men meet men in the fierce conflict of fraud, hypocrisy and death, and try it there. It is a peculiarity of such men that they never do. But there is the place, and there is where the Master stood, and his idea did not fail him; and there is where many of his weakest followers also stand, crowned as was he with thorns, still making it the scene of his proudest triumph, while many a jesting Pilate asks them, "What is truth?" Every student can enumerate many philosophies which have borne sway only for a time. The trouble is that the originators weigh off their own peculiar individualities against the whole universe. But the history of thought shows that nature, even in a single department, never unlocks its whole secret to one man. The "Time-spirit" is greater than any man. But we do not want theories in morals, we want facts; for it is the most practical of all knowledge, running down through every other, and touching death with life. But the new system is all theory; it has not yet attracted a single man of any deep moral feeling. The old, on the one hand, is all mystery; on the other, it is all fact, solid shafts of character. These are the best arguments; these are what the world needs, and so long as it continues to produce them, we need not fear the result. Among modern men, who wears a richer laurel than Luther? And what was Wilberforce but a praying Christian, who struck, for twenty years, the blows that rang with a splendid melody, until every slave in England and America was free? What other influence is there that is reaching out a single helping hand to heathendom? Did it not bring the first full offering of true honor ever laid before the trusting heart of woman? Does not the swell of its music rise heaven-high above every other strain? Let Bach, Haydn, and Handel answer. Has it not been the forerunner of education, and does it not sit crowned in nearly every college in the land? What form is it that we see, then, in many-colored coronation robes, in the second place, if not the first, at the marriage feast of literature and art? But all these are incidental to the sweeping changes it has made in the conduct of the world. A farmer will not throw away an old machine until he gets another that is better. Is the world in reference to morals less wise? Verily, the followers of the Master, when they go out to witness the trial of the great world ideas, have no need as yet to blush at their Lord's work.

We have received the report of F. L. Green, Superintendent of the village schools of Hornellsville, in which there is shown a gratifying improvement in some of the grades during the past year. Superintendent Green makes the following very pertinent suggestions on the study of the English language:

"The good results of Language Study in the Intermediate grades were shown in the June examination. Much yet remains to be done in putting the study of English upon a proper footing in the higher rooms. The ability to write and speak creditably is justly considered one of the most valuable acquirements of school life, and an effort will be made to give such prominence to this line of work as will more nearly meet the needs of the young people going out into the social and business world."

—Since writing the above paragraph we learn that Prof. Green has been reappointed Superintendent, with an increase of $300 per year in salary. This certainly indicates that his labors for the past year have been successful, and that they are appreciated. He says, "I aim only at thorough college preparatory work."

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."

CAN WE HAVE A SABBATH-DAY IN THE UNITED STATES?

The above question is asked with much solicitude by religious teachers in the pulpit and through the press all over our land, and not without good cause. The following extract from the *Christian Advocate* sets forth the tendency of the age in reference to the day popularly regarded as the Sabbth. We write this introduction to this extract for the purpose of calling attention to the writer's answer to his own question, and to the conditions upon which he thinks it possible to have a Sabbath-day in these United States. "First of all insist that existing statutes for the protection of the Sabbath shall be enforced," etc. Now, if we have read ecclesiastical history to any purpose, one of its first lessons is that, when the appeal of any religious movement has been "first of all" to civil law, the day of its victory was a long way off. If, however, the writer's "secondly," were made "first of all," and the church were both clear and *sound* in its teachings, and consistent in its practice concerning the Sabbath, the end would be much nearer. But clear and sound teaching concerning the Sabbath would not tolerate the strange mixing of Sabbath and Sunday as is done in the extract below, and consistency of practice would require such a hallowing of God's holy day as would command the respect of all, without an appeal to the law of the State:

The Sabbath was made for man. All men have a right to it. A civilization that disregards this right is on a wrong foundation, and is insecure. A business prosperity that is complicated with wholesale Sabbath-breaking is unstable. The law of God can not be violated with impunity. A law of nature—and such is the law of the Sabbath—will vindicate itself by its penalties sooner or later. The money made by Sabbath-breaking is money that will bring no permanent good to its possessor. The pleasure that is purchased by Sabbath-desecration costs more than it is worth in every case.

These truisms will be accepted by the majority of our readers. But how many of them have convictions that are strong enough to induce action consistent with such belief? Look at the facts:

The anti-Sabbath sentiment in our large cities is organized, aggressive, defiant, and proscriptive. It makes itself felt in politics, in business, and in social life.

The advocates of the Christian Sabbath are in many places feebly apologetic in tone, or so "liberal" in their avowed opinions, that their influence offers no real barrier to the aggressions of its opposers.

The practice of many professed Christians is becoming more and more conformed to the loose notions that prevail in outside circles. Traveling for secular purposes, indiscriminate secular reading on Sunday, picnicing, pleasure excursions, and all the prevalent forms of genteel Sabbath desecration have invaded the churches, and it is often hard to perceive any difference between the professed Christian and the avowed worldling.

It is astonishing to see what numbers of men boldly violate the statutes against keeping open business houses on Sunday. A lax public sentiment regards it as a matter of course. When now and then there is a sporadic movement on the part of some magistrate with a conscience and a half-awakened police to enforce the law, there is general astonishment on the part of the public, a short buzz of approval and disapproval, and then a speedy relapse into the old state of things.

On many railroad lines Sunday is the liveliest day for travel. The men who travel on Sunday to save a day for business, the men and women who travel on that day for pleasure, and the government postal officers of all grades that know no Sabbath, are all in and around the trains that go screeching and thundering through the land; the crowds that lounge about the stations are larger that day than on any other. Even in our smaller towns there is one place where one might readily forget it was the holy Sabbath-day, and that is the railroad station. From Boston to San Francisco the United States mail trains, the regular passenger trains, and the Sunday excursion trains are all going.

In the suburbs of our larger cities the beer gardens and kindred resorts are kept open and crowded on Sunday with a class of visitors who have neither shame nor compunctions of conscience at being seen at such places on the Sabbath.

The livery-stable men reap their richest harvest on Sunday from the fellows whose idea of Sunday bliss is to crack the whip over a panting, sweating horse, and race with their companions on the highways.

This is the state of the case. It is obvious that we are losing our hold upon the Christian Sabbath as our fathers regarded it.

The question is before us: Can we have a Sabbath in these United States?

The answer is: Certainly we can if we will. First of all, insist that existing statutes for the protection of the Sabbath shall be enforced, sustain faithful officers in the discharge of this duty, and help to put out unfaithful ones by the shortest and sharpest lawful process. Secondly. Let the church, which is the instructor and exemplar of society on such questions, be both clear and sound in its teachings, and consistent in its practice concerning the Sabbath. Third. Let the leading railroad men, and all others who have moved in the right direction with regard to the rescue of our Christian Sabbath from threatened overthrow, stand together and fight the battle with a zeal and courage worthy of a great cause. Fourth. Let all our good men and women throw their moral influence, whether it be little or much, on the right side.

TRACT DISTRIBUTION.

A few weeks ago we sent to the brother whose name appears at the close of the following letter, a package of tracts for distribution in his work in North Carolina. We have just received this letter from him, which needs no explanation:

RALEIGH, Wake Co., N. C., July 22, 1883.

I received your kind favor a short time since, and have distributed the tracts as judiciously as I could after each sermon, and still there is a call on every hand for tracts and reading matter upon the subject of the Sabbath; those who have received Brother Wardner's small tracts are very desirous to further investigate. I would be glad to receive a few more of your larger tracts for distribution to such persons. After each sermon I preach, I get more invitations to preach in different localities than I can possibly accept, and I find those tracts a great help to me in the spread of the truth. I am now at the old homestead where I was born and raised. I have only been here a little over six months. Such a thing as keeping Saturday for the Sabbath had never been heard of when I came back here. There are now ten keeping the Sabbath, and twice as many more deeply interested. I preached yesterday in a very thickly settled neighborhood, where there is a great opposition gotten up by Christian preachers. I distributed the last paper and tract I had, and still left quite a number unsupplied. Please forward to my address just as many tracts as will be allowed to one address. I will not waste or distribute injudiciously. The great inquiry is, who changed the Sabbath? or when was it done? Send more tracts on this subject than any other; also a good supply on "The Time of Commencing the Sabbath."

Your fellow-laborer,
W. J. WOMACK.

"THE SABBATH WAS FOR MAN."

BY J. D. MURPHY.

Another fact, to which I will ask the consideration of the candid reader, is that the law of the Sabbath and the law of labor, with the law of marriage, are three vital principles in all civilized communities. To abridge or abuse either one of these will create more disturbance than interference with anything else that can be mentioned. The law of labor regulates our business and material relations. The law of marriage, our social relations, the law of the Sabbath, our moral relations. Disturb the labor of this country, and you damage its material interests. Make easy the law of divorce, and lower the public conscience as to the sanctity of the marriage relation, and you invade the homes and derange the society of our country. Now sirs, you displace the Sabbath institution, and you demoralize the community. A bridge can no more stand without piers than the morality of a community without the Sabbath to chasten and sustain it. A young man comes into our city; he is reported upon reliable evidence as being a "Sabbath-breaker." It may be that this is the only fact known about him, as to his principles and habits, yet this and this alone would fix the grade of that young man's moral character, in the mind of the average citizen. Indeed, the advanced civilization of any country or community has never been known to outstrip their esteem for and observance of the Sabbath. Civilization may do its best, but it never can outrun the Sabbath.—*Baptist Standard.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 23, 1883.

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

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

OPPORTUNITY.

The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God.

REV. J. B. CLARKE, of West Edmeston, N. Y., Corresponding Secretary of the General Conference, has a Special Notice in another column of this paper, which he is very desirous that every church clerk shall read.

REV. T. R. WILLIAMS, the Corresponding Secretary of the Sabbath School Board, is anxious to receive a postal card from sixty or seventy Sabbath-school Superintendents during the next ten days. Post-office address, Alfred Centre, N. Y.

MEASURES are being taken by the English Government to provide medical treatment for the cholera sufferers in Egypt. If any thing can be discovered and applied by medical science to stay or alleviate this terrible scourge, it is certainly high time that it was done. England's relation to Egyptian affairs clearly points out her duty in the matter.

PRESUMING that many of our subscribers have not paid their subscriptions to the RECORDER simply because they do not know how their account stands, we are sending a statement of account to all such as are in arrears for the current volume, as well as to those whose accounts are of longer standing. Attention to this matter will be an accommodation to us.

THE strike of the telegraph operators was practically ended on Friday, when Chief Campbell telegraphed orders from New York City to the Secretary of the Brotherhood at Pittsburg to say to "all assemblys, the strike is a failure, and all members who can may return to work immediately." This, then, is the end of the matter. Several thousand men, many of them with families to support, have been kept out of employment for several weeks, the resources of the "Brotherhood" has been taxed to support these voluntary idlers, the business of the community has been much disturbed, and many persons in no way responsible for the strike have been made to suffer loss by it, and all for what? Nothing. Isn't there some better way to settle the questions growing out of the relations of labor and capital?

THE *Christian Union* has the following editorial paragraph. The scheme as thus proposed does not look as though England was indifferent to the wants of her Irish subjects. If she shall be able to carry it out, it will certainly go a great ways toward settling the troublesome Irish question:

"The most extensive emigration which the world has ever known is now being projected in England. At an influential meeting held in London last week a resolution was adopted to provide for the sending of two hundred thousand people from Ireland to Canada and the other British colonies. This scheme involves the establishment of each family on a section of land one hundred acres in extent, provided with the buildings, equipments, animals, seeds, and food necessary for beginning farming; the land to be rent-free for the term of three years, and after that time to be charged with a rental equal to three per cent. upon $500; the settler to acquire the absolute title to the property on the payment of the last sum. It is proposed that ten thousand families, aggregating fifty thousand people, be removed from Ireland next Spring and settled in Canada."

WAS IT A FAILURE?

Nearly twenty years ago we spent a Summer vacation in the woods of Pennsylvania, making our first efforts at preaching. It was anything but a vacation in the more recent use of that term. It was, however, the period of time between July 1st and September 1st when there was no school at Alfred, and the student was released from school duties and at liberty to occupy his time as seemed to him wise in view of his chosen calling—hence the term vacation as applied to that Summer's hard work. During that time, frequent reference was made by some of those whom we met to the small remnant of what was, but a short time previous to that date, the flourishing little Church of Persia, Cattaraugus Co., N. Y., and its failure was much lamented. Years passed by, and out of that fragment of a church left in Persia came a gift to our Memorial Board of several thousand dollars, for the prosecution of our work in the land. And now we are told that only one, an old man, remains of that once goodly company, and we do not now know but he has gone to his heavenly reward, for it was four years ago that the last report was made. But let us not account it all a failure until we have lifted a little the curtain to the other side. In an article touching the history of that society, published in this paper two weeks ago, we were informed that one man who there embraced the Sabbath was also there licensed to preach the gospel, and afterward became a faithful minister of the Word; that still another of that company became a preacher among us; that each of these venerable brothers has now a son in the ministry; and that there was converted there a man and his wife who were the father and mother of one who has been, for the past fifteen years, the faithful and much-loved pastor of one of our largest churches. Let us wait until we can trace the lines of influence which have gone out from the lives and teachings of these five ministers of the Word, count the souls which have been converted to God under their labors, and the hundreds who have been encouraged and helped by their sympathies and prayers, before we call it a failure. No, it was not a failure. True, it did not become a strong, permanent church, as some of its founders and early laborers doubtless hoped it would, but who can tell whether the Persia Church did not accomplish just what God designed it should when he caused it to be planted in those Pennsylvania wilds? and who shall call that which accomplishes God's purposes a failure? We believe that nothing which has been done in the name of the Lord, and from a sincere desire to do his will, can ever be called a failure, however humble the agent, or however small the visible fruits may be. God, who estimates service by the motives which prompt it, and the heart struggles which it costs, will doubtless count much of that which the world looks upon as failure as the most glorious success. Let us learn that it is not ours to be counting failures or successes, but to do our work with our might, and leave the results with him who issues his simple orders, "Son, go work to-day in my vineyard."

Communications.

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

GOV. SAMUEL WARD.

(Continued.)

Governor Ward was elected, in 1774, to represent the Colony of Rhode Island and Providence Plantations in the General Congress convened at Philadelphia.

EXTRACTS FROM LETTERS.

PHILADELPHIA, Aug. 31, 1774.

My Dear Children,—That divine goodness which has ever supported all his offspring, has kindly attended me on this journey, and brought me well to Philadelphia last evening. The journey, a true picture of life, has been sometimes through most smooth, beautiful roads, and a most delightful country; at others, over a very rough and mountainous country. The best ways I enjoyed much, and the rugged gave me very little trouble; for I considered I should pass them. Let us, my dear children, do the same through life—through pain and sickness, and other kinds of what we call trouble, that lie in the path, and oppose themselves, like mountains and rocks in the road—let us resolutely pass them, keeping our eyes fixed upon the City not made with hands, which infinite goodness designs as the end of our journey; thus we shall cheerfully pass through this world.

SEPT. 24th.

The accounts given me by Mary and Kitty of the last stage in this flitting world of that blessed child (his daughter Hannah who died in August, aged twenty-four), whom infinite goodness hath removed from pain and sickness to a country where all sighing and sorrow are excluded, affected me much, though daily thought of, and expected. I could have been glad to have been present and enjoyed the divine instructions, given to all around her. May they sink deep into every heart. May those who are not prepared for the last change, be sensible that youth is no security against death, and immediately set about that great, I was going to say, only important business of life, a due preparation for death, and may you all learn that in that happy situation, though some times painful, it is a kind and most desirable messenger to introduce you to real and eternal life. I would have been glad to have performed the last offices to that dear child; but some other had the melancholy pleasure of closing her eyes, and it is enough that she is happy. May we all, as she desired, give glory to God.

I say nothing of my own business because of the Sabbath.

OCT. 1st.

We have much good company here, and have everything around us in the most elegant taste; but I am confirmed in the opinion, I long have been of, that happiness does not depend upon anything without us. I have seen a man worth fifty thousand pounds lawful money very unhappy in his coach—a rival in the public eye, and an imprudent step in an only child, embittered al his pleasures. With regard to myself, though I am much pleased with the noble sentiments and ardor of some of the Congress, especially the commissioners from New York, having come here inspired with the best principles, and having invariably pursued the public good, though these give me much greater satisfaction than anything else; yet the pleasure of being with and taking care of my little tribe is much greater than all that their grandeur and gayety can inspire. Again, I think much of the noble pleasures of religion, of the worship of God in my own family and in his house, and long to share these truly important and real pleasures with you and my brethren and friends; but Providence has pointed out this as the scene of action, at present, and I pray that I may be enabled to see and do my duty.

Besides seeing Mr. Davis (of Shiloh?) twice one of our brethren of his church, was to see me also. He appears a very modest, good man. My desire is very great to visit them; but whether I can conveniently do it is very uncertain.

PHILADELPHIA, June 10, 1775.

Dear Brother Henry,—I am very sorry that —— should send flour to Rome, when the town must very soon need all that is or can be got into the place, and am heartily glad the people had the spirit to seize it.

The Congress continues unanimous in going on with proper measures for supporting the troops already raised, and putting all the Colonies into a posture of defense. A Continental currency is agreed upon and will soon be emitted.

JULY 6th.

Several gentlemen in the city have letters from London of about the middle of May. They generally agree that all petitions and remonstrances and the likes will be to no purpose. The Congress however have determined to petition the King once more, under this idea, that if it should be rejected, those moderate people, who now keep back, will most heartily unite with us in prosecuting it effectually. Another address to the people of England is also agreed upon. It is prepared to send by Mr. Richard Penn, the late Governor of this Province. He is a sincere friend to his country, a man of good sense and firmness, and determined to speak with the same freedom at home which he uses here.

The loss sustained by our troops at Charlestown, (Bunker Hill,) is not so great as at first apprehended. I was afraid, at first, that they had received an entire defeat. Thank God it is not so. I find, however, by Deputy Governor's letter that the Colony is again called upon for men. I had the letter read in Congress. One of the same import from Gov. Trumbull of Connecticut was read also.

We flatter ourselves here that the presence of our new generals will establish good order in, and vigor to, the whole army.

Some measures have been taken for getting a supply of powder. The powder mills are going in Virginia, Pennsylvania, and New York. In Virginia the mill is making one hundred pounds per week from saltpetre and sulphur of their own manufacture, and it is expected much larger quantities will soon be made.

JULY 6, 1775.

My Dearest Son,—(Colonel Samuel Ward.) I see by your sister's letter that you have been sick but was better. Your duty to me, your friends, your country, and to a much more important Being, to your Creator, makes it necessary that you should endeavor by prudence to preserve your health, that you may be fit for service. You are engaged in a good cause, and I hope the divine goodness and wisdom may direct you to see and do your duty in it, and may preserve you from every evil, more especially from vice. If you are but virtuous, it is of little consequence what else befalls you. Nothing is truly honorable but virtue, or dishonorable but vice. To live or die as the interests of country require ought to be every man's wish.

SEPT. 30th.

Dear Brother,—I determined to have written you by the last post; but I am on several important committees which take up my time. Business can not be done here with the same dispatch as in New England; but I have this satisfaction, that I am never absent either from committees or Congress.

A letter from General Washington relative to the forming a new army, and that of Gov. Cooke's, that only Capt. Ward, amongst all the Rhode Island officers had received a Continental commission, alarmed the Congress, or rather, some members of it. A motion was made to appoint a committee to consult Gen. Washington and the Governors of the several New England Provinces, concerning the best method of continuing, supporting, and regulating a Continental army. Though Mr. Adams, the Connecticut gentleman, myself, and many others were against it, we concluded not to oppose it; lest it might be thought we were afraid our army would not bear inspection. Doctor Franklin, Mr. Lynch, and Col. Harrison were appointed the committee; though the gentle, fond of the motion wished quite a different one. The Committee will meet at Cambridge the twelfth of next month. I wish you could accompany Gov. Cooke to Cambridge. Your advice and pen, I think, could do your country most essential service. It is agreed that our army for the Winter must be formed out of that now in service.

The Southern gentlemen wish to reduce the wages of the privates, and raise those of the officers. With regard to the last they are right; for in the present camp, the officers can not support themselves upon their present pay. As to the first, they are certainly wrong; for no man can live tolerably for less. They could live, they say, good men in the Southern Colonies, for ten shillings per week less; but I believe they would not be so good by twenty.

A letter to Gen. Washington would have superseded the necessity of a committee; but as we have suffered one, I would have the best made of it. Upon this principle, I earnestly desire you to attend, and, at the same time, that you nobly sacrifice every other consideration to the good of America. I would have you take care of the New England Colonies in general—the great support of liberty—and of our own little Colony, in particular. Neither of the gentlemen, save Doctor Franklin, is equal to you, in natural or acquired abilities. Some of the Southern gentlemen seem to consider this matter as an affair between New England and the rest of the Colonies, and accordingly balloted for gentlemen of the other Colonies only, and thus turned the vote.

An unhappy dispute subsists between the Virginians and Pennsylvanians, and another between the latter and Connecticut, both of which are before the Congress, and I hope such measures will be adopted, as may prevent the sad mischief which they threaten us with.

Mr. Goddard hath been to the Southward and established post offices and riders, quite to Georgia, and Doctor Franklin, as he comes North, will establish proper offices that way.

The gentlemen from Georgia deserve the character I gave you of them. They are some of the brightest sons of liberty I have seen, and are very sensible and clever. Saving that unhappy jealousy of New England, which some weak minds are possessed with, great unanimity prevails in Congress. Our measures are more spirited, and I believe we are now ready to go every length to secure our liberties. John Adams's letter has silenced those who opposed every decisive measure; but the moderates, or as I consider them, the enemies of our cause, have caused copies of it to be sent throughout the Provinces, in hopes, by raising the cry of Independence, to throw the friends of liberty out of the new assembly, the choice of which commences next Monday; but I believe they will fail, and that the House will be more decisive than ever. One comfort we have, that divine wisdom and goodness often brings good out of ill, and that the issue of this contest will be the establishment of our liberties, I as firmly believe, as I do my existence; for I never can think that God brought us into the wilderness to perish, or, what is worse, to become slaves, but rather to make a great and free people. I thought the rude sketch now given of the Congress would not be unacceptable, and might let you into the principles of the chief people.

If you have any news from Quebec let me have it. I am concerned for my son, lest the severe fatigues of the expedition should overcome him.

OCT. 5th.

I have seen a number of letters from gentlemen of character in England, to Doctor Franklin. The general tenor of all are that the ministry are determined to conquer America. Doctor Franklin thinks the information reliable and the opinions sound, and that we ought to be prepared for the worst.

A very long debate has been held relative to re-enlisting the army. I proposed and argued to the best of my power to get a bounty given to the soldiers, but could not prevail. The Southern gentlemen insist upon it, that, let the events be what they will, they would not give it, and even Connecticut and Hampshire voted against it; but, afterwards, it was resolved to pay the men arrears and one month's pay in advance, and write to the Colonies to assist Gen. Washington in completing the lines. Lord Dunmore has proclaimed martial law.

Poor Newport, you know I have long been concerned for. I wish they would secure all their most valuable effects in the country. Indeed, I wish the friends of their country would move out of town; but if not, let all their most valuable effects be secured. A number of Men of War are coming over. Troops are to be sent to New York and Virginia, to be under the command of Gov's Tryon and Dunmore. They propose to take possession of Albany, and keep up communication with Canada by the North River and all along the coast.

NOV. 2d.

Your favor from Cambridge was very acceptable.

Poor Newport! I have done and offered everything in my power to save them. May heaven direct them to such measures as may be for the best.

Your concern for powder is very natural. The quantity must be very great, though not so much as you mention. I will, however, move to have the order enlarged; though I was fully satisfied with the quantity we were directed to contract for until I read your letter. The leaden mines in Connecticut are opened, proper buildings are erecting, vast quantities of ore got out, and will soon be melted. The gentlemen of that Colony tell me they can furnish the Continent very soon.

The other resolution recommended by you, I shall move in Congress at a convenient time.

The evening before last, two ships arrived from England. The advices which they bring, amongst which is a Proclamation for suppressing rebellion and sedition, are of immense service to us. Our counsels have, hitherto, been too fluctuating. One day, measures fer carrying on the war were adopted, the next, nothing must be done that would widen the unhappy breach between Great Britain and the Colonies. As these different ideas have prevailed, our conduct has been directed. Had we, at the opening of Congress in May, immediately taken proper measures for carrying on the war with vigor, we might have been in possession of all Canada, undoubtedly, and probably of Boston. Thank God, the happy day, which I have long wished for, is at length arrived. The Southern Colonies no longer entertain jealousies of the Northern. They no longer look back to Great Britain. They are convinced that they have been pursuing a phantom, and that their only safety is in a vigorous, determined defense. One of the gentlemen, who has been most sanguine in pacific measures, and very jealous of the New England Colonies, addressing me in the style of "Brother Rebel," told me he was now ready to join us heartily. "We have got," said he, "a sufficient answer to our petition. I want nothing more; but am ready to declare ourselves independent, send embassadors and the like," and much more, which prudence forbids me to commit to paper.

The pleasure which this unanimity gives me, is inexpressible. I consider it a sure presage of victory. My anxiety is now at an end. I am no longer worried with contradictory resolutions; but feel a calm, cheerful satisfaction, in having one great and just object in view, and the means of obtaining it certainly, by the divine blessing, in our own hands.

I am concerned that I have received no answer from the Deputy Governor, to my letter, written him, by order of the Secret Committee. The voyage was unanimously approved of, and as I wrote him that they might immediately proceed, and the money, to be advanced, should, at any time, be ready for his order. I hope they have sailed; but wish to know as soon as possible.

The necessity of importing powder has occasioned the enclosed resolution to be taken. You will deliver it to the Deputy Governor. It will be unnecessary to communicate it to any.

The necessity of withholding supplies from Boston, and from the West Indies appears so great, that I believe no exportations will be allowed from the United Colonies, except from Colony to Colony, and for the purpose of procuring arms and ammunition. I am not at liberty to transmit the proceedings; but thus far, I think my duty to the Colony obliges me to write, lest the merchants should make contracts to their injury. You will communicate this only to the Deputy Governor and such gentlemen as you think proper, for the present. Next week, I imagine, we may transmit to the Colony a particular account of the matter.

(To be continued.)

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society held a regular meeting in Plainfield, N. J., Aug. 12, 1883.

The members in attendance were I. D. Titsworth, Geo. H. Babcock, J. F. Hubbard, C. Potter, Jr., H. V. Dunham, and L. E. Livermore.

Prayer was offered by C. Potter, Jr., after which the minutes of the last meeting were read, and correspondence from L. A. Platts and others relative to RECORDER interests was presented.

Letters from L. C. Rogers reported his canvass of the Western Association nearly completed, and with quite satisfactory results, as may be seen in the statement of the Treasurer in another column.

A letter from G. Velthuysen, Holland, stated that he had received the money sent him by the Treasurer to make up a deficit on the *Boodschapper* of last year, with many thanks. His wife, who had been severely ill, had quite fully recovered.

The question of procuring a suitable safe for use in the RECORDER office was discussed, and it was voted that J. F. Hubbard, Geo. H. Babcock, and C. Potter, Jr., be a committee to purchase a safe, to be paid for out of the Publishing Funds.

On motion, it was voted that the Recorder Committee appointed at the last meeting be instructed to confer with the stockholders of the Publishing House at Alfred Centre relative to enlarging said house to accommodate the increasing business of the Tract Society.

The monthly statement of the Publishing Agent was read, and the amount of $245 64 due on *Outlook* account was ordered paid.

The monthly statement of the Treasurer was read, showing the amount of contributions received for July, mainly from L. C. Rogers's canvass, to be $567 31, as given in full elsewhere.

On motion, J. W. Morton was appointed to preach the Annual Sermon before the Tract Society in September, with W. C. Titsworth alternate.

A. H. Lewis, L. E. Livermore, and C. D. Potter were appointed a committee to arrange a suitable programme for the occasion.

In anticipation of the removal of the Recording Secretary to Alfred Centre, N. Y., J. D. Spicer was appointed Secretary *pro tem* for the next meeting of the Board.

The minutes were read, approved, and the Board adjourned.

L. E. LIVERMORE, *Secretary.*

THE NECESSITY OF RENDERING SE

While it may be true that Go
of human redemption will go o
of what we do or fail to do, an
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yet there is a sense in which
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There are those all around
our services, who need just the
inspiration that we may give th
true to our trust. A heart co
God, burning with zeal for his
ever humble its position in life
kindle and inflame hearts that
in contact with it, and cause t
with religious fervor.

Who shall say that the Lord
the efforts of Martin Luther
bring about the Reformation
might have brought it about i
way, but did he not choose Mart
that very work? and did he n
that choice, need him to carry
Who shall say that the benefic
the Reformation did not depend
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that we to-day would not be
benefits of it, had Martin Luth
ant to his trust, or lacked that
ing zeal that lifted him above
of what man might say of h
him? And who shall say that
the least of those whom God
Christ Jesus are not necessary
ing forward of his plan? Supp
who feel they are weak should
"The Lord has no need of ou
let us be excused," would th
loss? Would not those around
loss, and would not the glor
dimmed in its reflection fro
Doubting, discouraged Christ
feel that the poor service ye
would be of little account, r
God has chosen you to perform
part in his service, and there
you who will suffer loss of spir
if you withhold that service,
suffer most of all. Then arou
improve the talent you have,
be given, and your strength
creased; and the temptations
sail you will lose their power
the glory of God shall be reve

A NEW BOOK.

AUTOBIOGRAPHY of Rev. Alexande
ited by Rev. C. A. Burdick, A. M

This work, now in press, an
be ready about Sept. 1, 1883,
ble contribution to our deno
erature. From a perusal of
sheets, I can truthfully say t
book of great interest to our
Campbell relates the story of
eventful life in his well-know
forcible language. It contai
thrilling incidents connected
sionary and revival labors. I
very many valuable historical
ing the organization and growt
and the development of our
educational enterprises. Th
a chapter containing addition
and a description of his perso
istics, style, etc., by the able
editor. It will be a book of at
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a fine engraving of the aut
doubtless be of interest to
know what his cotemporaries
fathers—think of this work.
are, therefore, subjoined:

NILE, N. Y.

Brother Burdick,—Having
manuscript [of Eld. Campb
raphy] that is committed to
say with pleasure that I be
work which should be given
In it we have in part a his
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is that portion of it that we
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what the fathers have e
the sure success attending
give it my hearty approval.
(Signed) W. B. G

MOSHERTOWN, Pa.

Rev. Chas. A. Burdick:
respecting the forthcoming
of Rev. Alexander Camp

next, nothing must be done that
den the unhappy breach between
itain and the Colonies. As these
ideas have prevailed, our conduct
directed. Had we, at the opening
ess in May, immediately taken prop-
res for carrying on the war with vig-
ght have been in possession of all
undoubtedly, and probably of Bos-
hank God, the happy day, which I
wished for, is at length arrived.
hern Colonies no longer entertain
of the Northern. They no longer
to Great Britain. They are con-
at they have been pursuing a phan-
that their only safety is in a vigor-
mined defense. One of the gen-
ho has been most sanguine in pacific
and very jealous of the New Eng-
nies, addressing me in the style of
Rebel," told me he was now ready
heartily. "We have got," said he,
ent answer to our petition. I want
ore; but am ready to declare our-
ependent, send embassadors and
and much more, which prudence
to commit to paper.
asure which this unanimity gives
expressible. I consider it a sure
victory. My anxiety is now at an
no longer worried with contra-
olutions; but feel a calm, cheerful
n, in having one great and just
iew, and the means of obtaining it
by the divine blessing, in our own

ncerned that I have received no
m the Deputy Governor, to my
ten him, by order of the Secret
The voyage was unanimously
of, and as I wrote him that they
ediately proceed, and the money,
ced, should, at any time, be ready
r. I hope they have sailed; but
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e enclosed resolution to be taken.
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unnecessary to communicate it to

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from the United Colonies, except
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arms and ammunition. I am
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, I think my duty to the Colony
write, lest the merchants should
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ch gentlemen as you think prop-
resent. Next week, I imagine,
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(To be continued.)

RACT BOARD MEETING.

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. E. Livermore, and C. D.
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of the removal of the Re-
to Alfred Centre, N. Y.,
appointed Secretary *pro*
eeting of the Board.
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LIVERMORE, *Secretary.*

THE NECESSITY OF RENDERING SERVICE TO GOD.

While it may be true that God's great plan of human redemption will go on irrespective of what we do or fail to do, and there is a sense in which God does not need our service, yet there is a sense in which it is equally true that he does need it. He has so identified himself with his people, and made their cause his cause, that when they suffer he suffers, and is in that sense rightly represented as needing what his children need.

There are those all around us who need our services, who need just the influence and inspiration that we may give them if we are true to our trust. A heart consecrated to God, burning with zeal for his cause, however humble its position in life, can but enkindle and inflame hearts that are brought in contact with it, and cause them to glow with religious fervor.

Who shall say that the Lord did not need the efforts of Martin Luther in order to bring about the Reformation? True, he might have brought it about in some other way, but did he not choose Martin Luther for that very work? and did he not, in view of that choice, need him to carry it forward? Who shall say that the beneficent results of the Reformation did not depend largely upon the faithfulness of the agent chosen? and might not the work have been delayed so that we to-day would not be reaping the benefits of it, had Martin Luther been recreant to his trust, or lacked that over-mastering zeal that lifted him above personal fear of what man might say of him, or do to him? And who shall say that the efforts of the least of those whom God has chosen in Christ Jesus are not necessary to the carrying forward of his plan? Suppose that those who feel they are weak should therefore say, "The Lord has no need of our poor service, let us be excused," would they not suffer loss? Would not those around them suffer loss, and would not the glory of God be dimmed in its reflection from their life? Doubting, discouraged Christians, you who feel that the poor service you can render would be of little account, remember this: God has chosen you to perform an important part in his service, and there are those about you who will suffer loss of spiritual strength if you withhold that service, and you will suffer most of all. Then arouse yourselves, improve the talent you have, and more shall be given, and your strength shall be increased; and the temptations which now assail you will lose their power over you, and the glory of God shall be revealed in you.

L.

A NEW BOOK.

AUTOBIOGRAPHY of Rev. Alexander Campbell. Edited by Rev. C. A. Burdick, A. M.

This work, now in press, and which will be ready about Sept. 1, 1883, will be a valuable contribution to our denominational literature. From a perusal of the advance sheets, I can truthfully say that it will be a book of great interest to our people. Eld. Campbell relates the story of his long and eventful life in his well-knwon, clear, and forcible language. It contains very many thrilling incidents connected with his missionary and revival labors. It also contains very many valuable historical facts concerning the organization and growth of churches, and the development of our publishing and educational enterprises. There will also be a chapter containing additionall incidents and a description of his personal characteristics, style, etc., by the able and scholarly editor. It will be a book of about 300 pages, printed in large, clear type, and will contain a fine engraving of the author. It will doubtless be of interest to our people to know what his cotemporaries—others of the fathers—think of this work. The following are, therefore, subjoined:

NILE, N. Y., Sept. 20, 1881.

Brother Burdick,—Having examined the manuscript [of Eld. Campbell's Autobiography] that is committed to your care, I will say with pleasure that I believe it to be a work which should be given to the public. In it we have in part a history of the denomination for more than fifty years, and it is that portion of it that we can not afford to lose. Eld. Campbell is one of the fathers in Israel, and the manuscript contains a history of his own personal experience. I believe that we would be doing injustice to the cause of religion, and to the denomination, and to the author, to throw it aside and not give it to the public in book form. Every family ought to have it as a suitable book to be read by their children; and it would doubtless find a place in every minister's library, teaching those of the present day what the fathers have endured, and showing the sure success attending their earnest efforts. I give it my hearty approval.

(Signed) W. B. GILLETTE, D. D.

MOSIERTOWN, Pa., March 29, 1881.

Rev. Chas. A. Burdick: Dear Sir,—Yours respecting the forthcoming Autobiography of Rev. Alexander Campbell is received. My intimate acquaintance with the author for more than half a century, having been a colaborer with him in a very interesting period of our denominational history for many years, leads me to expect in his work an able and truthful record of events, which will be read with pleasure and profit by the denomination of which he has been so long an efficient minister, and by the Christian public; and which might otherwise be lost. He is a clear and forcible writer, and his book will be a valuable contribution to our denominational literature.

(Signed) J. GREENE.

Home News.

Rhode Island.

ASHAWAY.

We had the privilege of listening Aug. 4th, to an excellent sermon by E. P. Saunders; one well calculated to interest and instruct the young; and whatever will do this is sure to secure the attention and approval of the older hearers.

Our pastor and family have returned from the sea-shore somewhat improved in health, and are now busy with the hard work of packing, and preparing to move. Sabbath-day, Aug. 11th, he preached to the children and young people. It was a continuation of the sermon to them in June—upon True Manliness in the light of Christianity, in which he spoke of the demands that will be made on the rising generations for a higher type of manhood; requiring reverence, purity, courage, and unselfishness. Reverence and purity were considered in the first discourse, and courage in this. It was full of instruction to the children, of all ages, and was found by the Bible-school teachers to be just the right kind of foundation for the lesson of the day—"Last days of Joshua,"—and was used advantageously by A. E. Main in his review of the lesson.

The mills are busy except Clark's Falls, which lacks water to run.

The Line and Twine Company have been running their engine over time for a few days.

Garden crops have been abundant and are yet doing well.

Condensed News.

Domestic.

It is estimated that the output of silver dollars this year will reach $18,000,000, an increase of $2,250.000 over last year. In the opinion of the mint officials only twenty-eight per cent. will remain in circulation. The balance will probably return to the Treasury in exchange for certificates.

The court before whom the Sunday law violation cases are being tried, has decided that the State must prove that street cars are not a necessity in order to convict the officers of the company. All these cases, therefore, will be dismissed.

For three years capitalists have prospected for coal oil in the vicinity of Canon City, Col. Thursday, a vein was struck yielding forty barrels per day of excellent quality.

George W. Bromley, a soldier of the Mexican war, and who it is claimed killed the Semenole Chief Osceola in Florida in the Indian war, was buried at Darby Aug. 19th.

Jane Lennon, aged over 100 years, the oldest survivor of slaves emancipated in New York in 1827, died at Akron, O., Aug. 12th.

Daniel F. Beatty, of Washington, N. J., the great organ builder and advertiser, was 35 years old on Tuesday last.

Judge Jeremiah Black died at his home in York, Pa., Sunday morning, Aug. 19th.

Foreign.

There are now only three men in the British House of Commons who were there when Victoria ascended the throne, forty-six years ago. They are Mr. Gladstone, Mr. Talbot, and Mr. Villiers. Earl Gray is the only living member of the Cabinet that was in office at that time.

The Crown Prince has written Bismarck a letter, saying that he is convinced that the Germans are desirous of giving succor to friends in adversity. The Prince and his wife therefore opened a subscription for the sufferers by the earthquake in Ischia.

The British government has decided that O'Donnell shall be brought to London and tried for the shooting of informer Carey.

Twenty-two students of the University at St. Petersburg, connected with the Nihilist journal, have been sent to Siberia.

A GUARANTEED salary in a permanent business is offered in the advertisement "Men Wanted," which appears elsewhere.

SPECIAL NOTICES.

☞ REDUCED FARE TO CONFERENCE.—Those attending the General Conference can purchase tickets at Rome and at Syracuse to Adams Centre and return, for $2 50, two thirds regular rates. Trains run as follows: leave Rome 5.40 A. M., 12.35 P. M., 6 10 P. M; leave Syracuse 5.40 A. M., 12.35 P. M., 7.25 P. M.; arrive Adams Centre 8.17 A. M., 3.07 P. M., 8.34 P. M., 10.02 P. M. An opportunity will be afforded our friends of visiting the Thousand Islands, Monday, Sept. 24th, for $1 50 each, for the round trip.

A. B. PRENTICE, *Committee.*

☞ THE Clerks of the Churches are earnestly requested to remember to forward letters to the Conference as early as the first of September to the Corresponding Secretary, J. B. CLARKE, West Edmeston, N. Y.

☞ ALL who are expecting to atteed the next session of the Seventh-day Baptist Conference to be held at Adams Centre, N. Y., beginning Sept. 19, 1883, are requested to send their full names to either of the undersigned two weeks before the beginning of the Conference, or as soon as possible, that satisfactory arrangements may be made for entertaining all who may be present. A prompt compliance with this request is essential; but the Committee will do the best they can in providing for those who may be unable to give such notice.

A. J. GREEN,
C. D. POTTER,
R. C. LANGWORTHY, } *Com.*

☞ THE Annual Meeting of the Seventh day Baptist Churches of Iowa, is to convene with the Carlton Church, in Tama county, on Sixth-day before the first Sabbath in September next, at 2.30 o'clock P. M., (Aug. 31st.) Arrangements have been made with the Chicago & Northwestern Railroad for reduced fare, as seen in the RECORDER of Aug. 9, 1883.

J. O. BABCOCK, *Secretary.*

☞ THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.—The Treasurer's account for the current year will close Sept. 1, 1883. All contributions, therefore, that are to appear in his next Annual Report, must be sent to Geo. B. Utter, Treasurer, Westerly, 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.*

☞ THE next regular covenant meeting of the Seventh-day Baptist Church of Richburg will be held on Sabbath, the 25th inst. All our members, resident and non-resident, are earnestly requested to be with us on that occasion. Those who can not attend, are requested to communicate with us in time for the above meeting. We are very anxious to hear from all our members. We desire to know what your interest in the church is, and how you are progressing in the divine life Let us see you all, or hear from you at least.

By order of the Church,
JAS. E. N. BACKUS, *Pastor.*
RICHBURG, N. Y., Aug. 3, 1883.

☞ 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.

In Independence, N. Y., Aug. 12, 1883, by Eld. J. Kenyon, at his home, Mr. MILTON S. CLARKE, of Independence, and Mrs. EMMA E. YOUMANS, of West Union.

DIED.

In West Edmeston, N. Y., at the residence of Wm M. Palmiter, Aug. 9, 1883, Mrs. ZERUAH VINCENT MAXSON, widow of Dea. Ephraim Maxson, aged 74 years. When thirteen years of age, she was converted, and became a church member among the Freewill Baptists. Several years afterward she embraced the Sabbath and united with the Seventh day Baptist Church of Clarence. Subsequently she united with the First Alfred and West Edmeston Churches, her membership with the latter lasting some twenty five years, until death. She loved the service of God, and amid the sufferings of declining days her patience and trust indicated her unshaken faith to the last.

J. B. C.

In Berlin, Wis., Aug. 7, 1883, of pneumonia, DATUS E. LEWIS, in the 76th year of his age. A fuller obituary will appear next week.

At the home of her son, C. H. Palmer, near Mitchell, Dakota, July 8, 1883, of paralysis, Mrs. ABIGAL A. PALMER, widow of the late John Avery Palmer, of Milton Junction, Wis., aged 63 years and 9 months. The deceased was sick only about a week, previous to her death, although her health had been gradually giving way for some months past. Her funeral was attended by a large number of her neighbors and friends, the sermon, by the Rev. Mr. Winnegar, of Mitchell, being from the words, "The Lord is my Shepherd." The deceased was born in Little Genesee, N. Y., Oct. 8, 1819. At the age of twenty, she was married to John Avery Palmer, of Little Genesee, soon after which they moved to Wisconsin, settling near Rock River, in the town of Milton, where she continued to reside till some years after the death of her husband, which occurred July 8, 1871, just twelve years to a day previous to her death, and at the same hour of the day. Mrs. Palmer experienced religion at an early age, and was for many years a member of the Seventh day Baptist Church of Rock River, and at the time of her death was a member of the church of like faith at Milton Junction. She was a consistent and earnest Christian woman, honored and beloved by all who knew her. For several years past she has resided with her daughter, Mrs. S. L. Borden, of Springville N. Y., but during the last year and a half has resided in Dakota. She died as she had lived in the fullness of the Christian faith, and was happy to the last in the hope of rest beyond the grave.

F. C. B.

LETTERS.

Mrs. Ellen L. Greenmen, A. B. Davis, Jennie M. Jones, L. C. Sweet, A. B. Prentice, A. A. Titsworth, L. E. Livermore, W. C. Titsworth, E. P. Saunders, Ezekiel Bee, J. F. Hubbard, Geo. W. Stillman, W. C. Whitford, Lewis Clarke E. R. Crandall.

RECEIPTS.

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

	Pays to	Vol.	No.
Catharine Allen, Alfred Centre,	$2 00	39	52
Geo. T. Canfield, "	2 00	39	52
Daniel Moland, "	2 00	39	52
Giles Gridley, Alfred,	1 00	39	52
Lewis Clarke, "	1 00	39	52
Mrs. W. W. Jaques, Little Genesee,	2 00	40	11
Mrs. Geo. Cummings, "	2 00	39	52
Mrs. B. M. Kenyon, "	2 00	40	34
M. D. Crandall, Richburg,	2 00	39	53
Mrs Maria Clair, East Hebron, Pa.,	2 00	39	52
Jennie M. Jones, Altoona,	5 00	old acc't	
Caleb Gridley, Ulysses,	1 00	40	5
Mrs. Ellen L. Greenman, Westerly R.I.	2 00	40	39
Mrs. E. O. Kenyon, Hope Valley,	65	39	52
Ezekiel Bee, Berea, W. Va.,	2 00	39	52
M. H Saunders, Monroe Centre, Mich.	1 00	40	8
Mrs. M B. Phillips, Cuba, Ill.,	4 00	40	52

MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

GENERAL FUND.

Receipts for July, 1883.

Mrs. Lizzie Nelson Fryer, Shanghai, China,	$6 25
A. S. Adams, Florence, Kan.	3 00
Collection at North Western Association, Pardee, Kan	75 00
Mrs. M. A. Brown, Little Genesee, N. Y.	1 00
Mrs. H. R. Jaques, "	50
Mrs. A. K. Bond, "	1 00
P. Lackey, "	1 00
Eunice Lackey, "	1 00
B. T. Bliss, "	1 00
Sally A. Burdick, "	25
Mrs. A. J. Burdick, "	25
W. S. Burdick, "	50
J. P. Stillman, "	75
R. D. Burdick, "	25
A Friend, "	5 00
T. G. Crandall, "	1 50
I. J. Burdick, "	1 00
Mrs. C. A. Prosser, "	1 00
Mrs. Wm. Cranston, "	1 00
Louis J. Coon, "	1 00
W. L. Bowler, "	3 00
Miss M. E. Bowler, "	1 00
B. F. Burdick & Sons, "	5 00
B. O. Coon, "	2 00
David E. Bliss, "	5 00
Susan St llman, "	50
Cora A. Stillman, "	50
W. H. Stillman, "	5 00
A. L. Maxson, "	1 00
Julia A. Crandall, "	1 00
Matthew Green, "	50
Geo. H. Crandall, "	2 00
Marshall L. Maxson, Portville	1 00
Mrs. J. S. Main, "	1 00
Wm. E. Hornblower, "	1 00
A. G. Packard, "	2 00
Mrs. B. A. Packard, "	10 00
H. A. Place, M. D., "	5 00
R. A. Barber, "	2 00
Mrs. R. A. Barber, "	1 00
O. B. Langworthy, "	50
A. P. Harris, Venango, Pa.	4 00
Second Alfred Church	9 15
First Alfred Church	36 18
Samuel Whitford and wife, Alfred Centre,	4 00
Mrs. E. J. Potter, "	20 00
H. C. Coon and wife, "	3 00
Mrs. C. M. Lewis, "	1 00
Wm. C. Burdick, "	50 00
Mrs. K. D. Saunders, "	5 00
J. J. Jeffrey, "	1 00
E. H. Potter, "	50
B. F. Randolph, "	2 00
Mrs. B. F. Randolph, "	2 00
T. B. Titsworth, "	1 00
Mrs. T. B. Titsworth, "	1 00
Maxson J. Green, "	2 00
Alexander B. Burdick, "	5 00
E. P. Fenner, "	1 00
J. N. Potter, "	1 00
J. A. Champlin, "	1 00
W. E. Champlin, "	50
C. C Champlin, "	1 00
Sarah Saunders, "	1 00
Rowland A. Thomas, "	5 00
Mrs. E E. Kellogg, "	3 00
Mrs. H. S. Eaton, "	25
J. C Green, "	3 00
S. Ellis, "	1 00
A. R. Allen, "	3 00
Samuel N. Stillman, "	25 00
Alonzo Stillman, "	2 00
Madelia Slillman, "	50
Coney Collins, "	50
Hannah A. Crandall, "	50
Daniel Moland, "	1 00
M. D. Moland, "	1 00
Daniel Burdick, "	50
D. B. Kenyon, "	2 00
A. W. Collins, "	1 00
Edmund Burdick, "	1 00
Lavina Beebe, "	1 00
Jeremiah Beebe, "	1 00
John Woolworth, "	1 00
Sarah C Woolworth, "	25
Julia A. Woolworth, "	25
S. C. Burdick, "	1 00
A. H. Potter, "	50
Mrs. E. Burdick, "	25
Mrs Albert Smith, "	5 00
Charetta A. Monroe, "	25
Eliza Crandall, "	50
Henry Saunders, "	1 00
E. S. Bliss, "	5 00
T. R. Williams, "	2 50
N. W. Williams, "	2 50
Thomas Ellis, "	50
F. Sherman, "	25
Mrs. A. A. Niles, "	25
H. P. Saunders and wife, "	5 00
L. D. Collins, "	5 00
J. G. Allen, "	2 00
C. L. Eaton, "	50
A. E. & W. H. Crandall, "	5 00
B. L. Green, "	1 00
H. M. Davis, "	50
W. C. Dunham, "	1 00
Elisha Potter, "	5 00
Mrs. L. M. Cottrell, "	1 00
Mrs. D. E. Maxson, "	2 00
J. B. Langworthy and wife, Alfred	1 00
Seeley Monroe, "	1 00
Giles Gridley, "	1 00
Ida E. Palmiter, "	25
Sylvina L. Gridley, "	50
Willis R. Woodruf, "	1 00
W. C. Woodruf, "	60
A. W. Davis, "	2 00
Mrs. A. W. Davis, "	1 00
J. C. Burdick, "	1 00
Mrs. R. T. Fuller, "	1 00
Mr. and Mrs. E. C. Green, "	1 00
W. H. Langworthy and wife, "	2 00
W. G. Ormsby, "	25
J. R. Shaw, "	50
P. K. Shaw, "	1 00
Milo Shaw, "	2 00
A. G. Witter and wife, "	6 00
G. B. Shaw, "	50
C. R. Monroe, "	75
Mrs. R P. Green, "	1 00
Mrs. A. W. Green, "	50
L. C. Place, "	25
Sarah D. Ormsby, "	30
A. A. Shaw, "	1 50
Silas Stillman, "	1 00
Mrs Joseph Stillman, "	50
Joseph Stillman, "	50
A. Stillman, "	50
Edward G. Fisk, "	1 00
J. K. Reading, "	25
J. P. Hamilton, "	50
Orin Turner, "	25
M. E. Thomas, "	50
W. W Crandall, Andover	5 00
Mrs E. E. Crandall, "	5 00
Miss. Susie M. Crandall, "	2 00
W. B. Burdick, "	2 00
Mrs. Esther Lanphear, "	50
E. W. Vars, "	50
Mrs. A. L. Ware, "	1 00
Mrs. Susan Potter, "	1 00
Lewis Hall, "	25
George A. Green, "	1 00
Mrs. Grace Evereth, "	50
D. L. Langworthy, "	50
Agnes E. Langworthy, "	50
Nathaniel M. Lanphear, "	1 00
Mrs. A. E. Langworthy, "	1 00
Edward Green, "	1 00
M. A. Green, "	50
Mrs. O. S. Green, "	1 00
R. P. Green, "	50
S. P Burdick, "	50
Varnum G. Hall, "	1 00
Mrs. Varnum G. Hall, "	1 00
Decatur M. Clarke, "	10 00
Mrs. C. C. Livermore, "	50
Langford Whitford, Hartsville	1 00
W. M Potter, "	25
R. D. Hemphell, "	24
J. Pettibone, "	2 00
Fred Pettibone, "	25
Laura Potter, "	30
Matthew Potter, "	50
C. L. Johnson, "	10
D. S. Pettibone, "	50
H. S. Pope, "	50
C. P. Ormsby, "	50
Mrs. C. P. Ormsby, "	20
Selucia Livermore, Independence	1 00
D. E. Livermore, "	1 00
George D. Rosebush, "	1 00
U. and C. F. Davis, "	1 00
E. A. Perkins, "	20
G. W. Crandall, "	55
Marilla Bailey, "	35
Mr. and Mrs. C. Eaton, "	35
A. E. Eaton, "	25
S. S. Clarke, "	5 00
Jeremiah Clarke, "	5 00
W. B. Green, "	1 00
F. W. Potter, "	47
Mrs. S. A. Potter, "	50
Amanda M. Rosebush, "	1 00
Perry Potter, "	50
D. D. Remington, "	1 00
Mrs. W. B. Green, "	1 00
Lucy Green, "	1 00
John M Green, "	1 00
Ada Green, "	1 00
Cordelia Hazeltine, "	1 00
Mary R. Green, "	50
Delwin M. Green, "	50
Luther Green, "	1 00
Mrs. Ann Green, "	1 00
Frank M. Bassett, "	2 00
E. B. Green, "	50
A. E. Cottrell, "	5 00
Will R. Crandall, "	3 00
Nelson R Crandall, "	2 00
Mrs. Laura Crandall, "	1 00
A Friend, (N. J.) "	50
Maxson A. Crandall, "	1 00
Mrs. H. L. Herrington, "	25
R. S. Jacobs, "	50
W. S. Livermore and wife "	1 20
T. E. Bassett, "	25
Henry K. Bassett, "	25
E. D. Potter, "	24
J. P. Livermore, "	1 00
H. M. Potter, "	25
O. G. Potter, "	30
Henry Stillman, "	10
R. H. Hamilton, "	15
J. T. Trask, "	28
E. E. Bliss, "	60
S. G. Crandall, "	1 00
Total	$532 31

OUTLOOK FUND.

Milo Shaw, Alfred, N. Y.	$3 00
A. P. Harris, Venango, Pa.	1 00
A. R. Crandall, Lexington, Ky.	25 00
H. V. Dunham, New Market, N. J.	6 00
Total	$35 00

E. & O. E.

PLAINFIELD, N. J., Aug. 1, 1883.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Aug. 18th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 34,899 packages; exports, 7,197. Receipts continue large, mostly Western and a good sprinkling of fresh make State creameries. With the exception of fresh high-flavored butter sales are slow and sluggish. We note sales of some finest Western creameries at 21 @ 22c., and best fresh State dairy in pails and half firkin tubs at about the same prices, but 23@24c. is made for finest marks sour creameries. Sweet creams were sold at 20½ @ 21c. After leaving top qualities the market is irregular and lower. There were sales of good to fine Western creameries for export at 18 @ 20c.; also, some lines of factory butter at 12 @ 14c. The fact is, there are between 150,000 and 175,000 packages of butter stored here in ice houses, and it is a heavy weight of stock to be hanging over the market, and there can probably be no improvement in fair and medium grades until some portion of it is sold down. We quote:

	Fancy.	*Fine.*	*Faulty.*
Sour cream creamery	—@23	20@22	17@18
Sweet " "	—@21	——	18@20
Home dairy, "	21@23	20@21	15@18
Imitation cream'y, fresh	—@18	16@17	10@13
Factory butter, fresh	—@14	13@13½	10@12

CHEESE.—Receipts for the week were 69,566 boxes; exports, 53,480 boxes. The market has been dull and lifeless all the week with lower prices, and good many cheese went into store unsold. We note sales of combination factories at 9⅝c., while fancy marks were sold at 9¼ @ 9½c., and real good useful stock went hard at 8 @ 9c. Best night milk skims sold at 7 @ 8c., good ones at 5 @ 6c., and skimmed cheese were hardly salable at any price. We quote:

	Fancy.	*Fine.*	*Faulty.*
Factory	—@ 9½	8½@ 9	5@ 8
Skimmed	7 @ 7½	6 @ 7	1@ 4

EGGS.—Receipts for the week were 5,666 bbls. and 3,864 cases. Lighter receipts and active demand caused an advance of 2c, per dozen since our last. Market closes with liget stock and prices firm. We quote:

Finest near-by marks	23 @23½
Canada and Western	22 @ 23

BEANS are quiet and prices easier. We quote:

Marrows, per bushel, 62 lbs	$2 30 @$2 50
Mediums " "	2 00 @ 2 25

DRIED FRUITS.—Old fruit is about out of market and prices are nominal. We note the arrival of 150 bags new North Carolina apples, which sold a 7 @ 9c. We quote:

Evaporated apples, ring cut, choice	10 @11
" " fair to good	7 @10
Apples, N. C., sliced, choice to fancy	8 @ 9
" " " fair to prime	6½@ 7
Peeled peeches, evaporated	20 @22
Unpeeled peaches, "	5 @ 6
Peeled " choice to fancy	12 @13
" " common to good	7 @ 9
Raspberries, dried	26 @27
Blackberries	7½@ 7¾
Cherries	17 @18
Plums	11 @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.

IMPERFECT IN ORIGINAL

Selected Miscellany.

MINUTES.

BY A. L. A. SMITH.

Minutes are life's cherished angels,
Little angels—
Oh! how briefly here they dwell;
Ever going—ne'er returning—
(Use them well).
Each wings some report on high,
You will meet them in the sky,
They will *face* you by and by,
Then will all be well?
All be well?

Swiftly speed these white-winged angels,
Little angels—
Pause, and ponder what they tell:
Send by each some golden message,
(Use them well).
Press them into service all,
Then when in Christ's judgment hall,
You shall stand and never fall,
And all will be well,
All be well.

—*Sunday School Times.*

MRS. BROWN.

BY FLORA M. WRIGHT.

"Mrs. Brown?" I said to Jane; "I don't know any one of that name."

"I think she is the person who keeps the boarding-house," replied Jane; and she said she would only detain you a few minutes."

"Very well, you may ask her to come in here," I said; but my tone was not suffiicently cordial to have been reassuring to Mrs. Brown, if she had heard me; for Jane had announced my visitor at the same time that she brought in my lunch, and the novel I was reading was interesting enough to have made me regret any visitor, especially one in whom I felt no interest.

Mrs. Brown followe l Jane into the room, and shook hands with me in such a deprecating way that I at once forgot my lunch and my book in an attempt to make her feel at ease. She was a little, shabbily-dressed woman, with a faded, dragged-out look, but her face brightened pleasantly as she spoke.

"I must apologize for troubling you, Mrs. Harlow," she said, "but I have been appointed collector of the Ladies' Missionary Society, and I came to see if you would be a subscriber."

"I am sure you need make no apology," I said, "any one who undertakes the office of collecting ought to be thanked, and I am glad you came to remind me of a neglected duty. I have been here so short a time that I did not even know there was such a society."

"We do not meet in the Summer, but we like to make our collections now so that we may have the money when we commence work again. How much shall I put you down for?"

"How much ought I to give?"

"That is not for me to say," she aswered; the usual yearly subscription is a dollar."

"You are very moderate; you may put me down for ten."

Her face shone as if a ray of sunshine had touched it.

"Oh, Mrs. Harlow, you don't know how much good that will do!"

"It is a very lazy way of doing good," I answered, "I would rather give twice that than go around as you are doing."

"We can only give what we have," she said, simply; "I have very little money to spare, but plenty of time."

"And yet you have that large boarding-house. I should not think you would have much leisure."

"I have to plan for it, of course," she said, "but I have the afternoon now till five o'clock, and later in the week I can get a little more time."

"You make me ashamed of myself," I said, "here am I, with nothing in the world to do, spending my days in embroidery and reading. My lazy life has really troubled me since we came here, but it did not seem as if there was any work for me. The people all appear to be hardworking and industrious, and I couldn't think of anything to do for them."

"It is a prosperous place," Mrs. Brown said. "I don't know of a really destitute family anywhere around here; but Mrs. Harlow, do you think the very poor people are the only ones we can help?"

"I don't know," I answered vaguely; but, as I said this, a thought struck me. Couldn't I do something to bring a look of pleasure into this woman's tired face? I spoke with the sudden impulse.

"Mrs. Brown, won't you take lunch with me? It is all ready, you see, and you will not lose any time, for I will send you in my carriage to the other places where you are going this afternoon."

Her face expressed so much pleasure that I was ashamed of having thought regretfully even for a moment of my book. Jane brought in the necessary additions, and the tray was placed on the table between us.

"I don't know why you should be so kind," said Mrs. Brown, as she took her seat; "and you can't tell what a treat it is to me. It is the first time I have ever taken a meal away from my own table for five years."

She did not say this at all in a complaining way, but I could scarcely keep the tears back; her simple statement of the fact told so much; and yet I suppose I could scarcely comprehend what this woman's life had been—a struggle for the barest necessaries of life through long years, unchcered by love or sympathy. What right had I to my life of luxurious ease. I was no more worthy than she, and yet I had never known what it was not to be surrounded by loving friends.

As I saw her almost childish enjoyment of everything, I began to feel how terribly selfish I had been. I had never before realized that the very sight of my home, of this room, for instance, with its dainty furnishings, might be a treat to some woman with beauty-loving eyes famished for the sight of that which was lacking in her own house.

"It is so delightful," said Mrs. Brown, "to sit down to a meal in which I don't feel any responsibility. At home I am always expecting some one to find fault with something, and I am very seldom disappointed."

"What disagreeable people they must be!"

"Why, no; it is the same with almost all boarders. The minute people go into a boarding-house they begin to expect all sorts of things that they never would think of having at home. They want to pay the lowest possible price, and then they want the best of everything—cream on their oatmeal, for instance, and vegetables and fruit as soon as they come in market; but I suppose it is human nature."

"I suppose it is," I said, "but it must be very hard for you."

"It is a monotonous life, but what else could I do? My husband died when we had been married only a year. I had been a teacher before I was married, but I could not teach or do anything else that would take me away. My husband was a widower when I married him with one child, a poor little crippled girl, and, of course, on her account I had to find something that I could do at home; so I opened a boarding-house, that last resort for poor forlorn women."

She said all this as cheerfully as I would have talked of going to the seaside; but it sounded so unutterably pathetic that I could find no words to answer her. She went on:

"The greatest trial I have is that I can do so little good; and yet I don't envy you your opportunities, for your responsibilities are so much greater than mine."

"You make me feel humiliated," I said, sadly: "I never realized that I had any special opportunities, and I do not think in all my life I have ever done anything for anybody that cost me any self-sacrifice."

"Then I am very sorry for you," she said, "and I wouldn't change places for all your wealth."

No one had ever spoken so to me before. I had been petted and flattered; I had been called liberal because I gave freely of money which had cost me no trouble to gain; but I had never any one to show me the pleasure and joy of a self-sacrificing life.

"Won't you have some more chocolate?" I said, feeling as if in ministering to this plain woman I was ministering to one of God's chosen ones, and then I asked, humbly, "What can I do? I call myself a Christian, and I have always fancied I lived as a Christian should, but you have made me feel as if all my life had been wasted."

"I should think in a life as full and rich as yours there would be so much that you could make most of your days thank-offerings to the Lord. Why before you get to the sacrifices there are so many things that would be nothing for you to do, and yet would give so much pleasure to other people. There are your horses and carriages, and your fruits and your flowers, and your dainty dishes, that most people have neither time or skill to prepare. My dear Mrs. Harlow, I can not tell what your duties are; I can only see what is on the surface. The real work that the love of Christ ought to impel you to do, that you must find for yourself."

"Can you give me the name of some one in the village to whom I could begin to minister?" I said. "You know I am such a stranger her, and one can not send even flowers promiscuously."

"Yes, indeed," said Mrs. Brown, "I can give you the names of a dozen."

So I took my pencil and wrote them down as she told them to me, and as soon as she had started on her errand of charity again, I commenced my new labors.

They did not prove to be easy by any means. It was no trouble to send flowers to old Mrs. Bush, who was a helpless invalid; but when the servant who had taken them finally brought back a request that I would go and see her—that was hard; and good Mrs. Brown, in her utter unselfishness, never dreamed what a cross it was to me to go to some of the places where she took me—to homes where sickness and death had brought their shadow. One thing led to so many others that I had no more idle mornings to spend in embroidering and reading novels; there was always some one who needed something. There was a sick child whom I could take out riding, or an older person to whom I could go and read, there were baskets of dainties needed somewhere, or there were bouquets to be made, or there was some one to whom it would be a treat to come and spend a week in my home.

There were so many things to be done that the days seemed only too short for the doing of them. It must be confessed that I longed sometimes for the flesh-pots of Egypt. I thought regretfully of the old weeks and months that I had spent in idle content; but every day made these longings less, for I grew to feel more and more what I had not previously comprehended, the real joy that there is in a life lived not for self; and this joy grows fuller every year, as it must as one grows in the knowledge that life is valuable only as it is lived for the sake of Christ; that one's time and talents and wealth, and opportunities are to be used always for him until the earthly life is ended and the heavenly life is entered upon in the presence of the King.—*Christian Union.*

PRAYER.—Prayer must be not only with submission, but with discretion. It may be said with some degree of confidence that the most believing petitioners are at the same time the most discreet regarding the things for which they ask. Said Miss Adele M. Fielde, at the woman's meeting in Chicago recently, concerning a wonderfully blessed prayer-circle in China: "We got so that we considered a long while and very carefully before we decided to permit certain things to be prayed for." As Christians grow more devout and trustful they doubtless begin to show more and more judgment in the objects of their prayers. They ask less for those things which they ought not to have. —*Standard.*

THE CARPENTER'S SON.

BY ELEANOR A. HUNTER.

Bathed in the sunshine, and the silver light
Of Eastern stars, the little village lay;
And people turned them to their toil by day
And laid them down to longed-for rest at night;
And common life pressed on them in its might,
Its joys and sorrows, and its cares had they;
They smiled and wept as is this poor world's way
Since Eden vanished from our longing sight.
And there among them sharing cares, and sighs,
And daily toil, and home so poor and mean,
Was one who lived before their heedless eyes
For years a life benignant and serene.
The angels called him "Lord of Paradise,"
And careless mortals but "the Nazarene."

Ah, how his patience shames our discontent!
How foolish all our fretfulness appears!
Did he not love us all those weary years?
And yet his days in quiet toil were spent.
He knew the cause whereunto he was sent,
His world stood waiting, there were anguished tears
For him to wipe, the dead upon their biers
To be awaked, and men called to repent,
And little children to be blessed, the hill
Of Calvary to climb; yet day by day
Unrecognized he calmly worked until
The time was come. O blessed Lord, we pray
That by thy life we may take pattern still,
And in thy path may follow patiently.

—*Sunday School Times.*

BEING A BOY.

One of the best things in the world is to be a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. It is soon over. Just as you get used to being a boy you have to be something else, with a good deal more work to do, and not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restrictions that are put upon him as a boy.

There are so many bright spots in the life of a farm boy that I sometimes think I should like to live the life over again. I should almost be willing to be a girl if it were not for the chores. There is a great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slow he can go on an errand. Perhaps he couldn't explain himself why when he is sent to the neighbor's after yeast, he stops to stone the frogs. He is not exactly cruel, but he wants to see if he can hit 'em. It is a curious fact about boys that two will be a great deal slower in doing anything than one. Boys have a great power of helping each other to do nothing.

But say what you will about the general usefulness of boys, a farm without a boy would very soon come to grief. He is always in demand. In the first place, he has to do all the errands, go to the store, the post-office, and to carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate about in the same way. This he sometimes tries to do, and people who have seen him "turning cart wheels" along the side of the road, have supposed he was amusing himself and idling his time. He was only trying to invent a new mode of locomotion, so that he could economize his legs, and do his errands with greater dispatch. Leap-frog is one of his methods for getting over the ground quickly. He has a natural genius for combining pleasure with business. —*Charles Dudley Warner.*

BENEVOLENCE.

Benevolence is Christianity in motion. It is one of the choice fruits that grows on the tree of divine love.

The benevolent character of God is based on three precious words, which sparkle in the Gospel of John like jewels in a crown—"God is love." The sainted Faber connects these two ideas in one of his matchless hymns.

"For the love of God is broader
Than the measure of man's mind;
And the heart of eternal,
Is most wonderfully kind."

A great love makes great sacrifice; and there can be no true benevolence without them. Right giving might be analyzed thus: A good degree of love, some sacrifice, much cheerfulness and no ostenation. The whole to be controlled by a sanctified common sense.

To make benevolence the exponent of Christianity to-day would be exceedingly gratifying; as it characterizes our age more than any other, since the early disciples sold their possessions and cast the proceeds at the apostles' feet.

The conduct of these early converts may be cited as proof of the principle that true benevolence springs from love. 'Tis only the new-born soul, surcharged with the divine affiatus, that can exclaim—

"Were the whole realm of nature mine,
That were a present far too small,
Love so amazing, so divine,
Demands my soul, my life, my all."

So the road to a man's purse is not to be measured by the depth of his pocket, but by the distance to his heart. Convert men to Christ and the coffers of the church will not be empty. If church members are not liberal givers they need converting over again. —*Texas Advocate.*

HOW TO LOOK AT THINGS.

I went to see a lady once who was in deep trouble and in great darkness on account of the great afflictions which had come upon her from the hands of the Lord. She had fallen into deep melancholy. When I went in she was working on a bit of embroidery, and as I talked with her, she dropped it wrong side up, and there it lay, a mass of crude work, tangled, everything seeming out of order.

"Well," said I, "what is this you are engaged at?"

"Oh," she replied, "it's for a Christmas gift."

I said "I should not think you would waste your time on that. It looks tangled, without design or meaning," and I went on abusing the combination of colors, and so on.

"Why, Mr. Pentecost," she said, surprised at the sudden and abrupt change of the subject on which we had been talking, and the persistency with which I had opposed her work—"why, Mr. Pentecost, you are looking at the wrong side. Turn it over."

"Then I said, "That's just what you are doing; you are looking at the wrong side of God's workings with you. Down here they seem tangled, but up there he is working from the right side."

Down here we are looking at the tangled side of God's providence; but he has a plan, here a stitch, there a movement of the shuttle, and in the end there is a beautiful work. Be not afraid, only believing. Believe him in the darkness; believe him in the mysteries. Let him that walketh in darkness, and seeth not the light, yet trust in the Lord.—*G. F. Pentecost.*

FAITH'S WARRANT.

You are commanded to believe, upon the authority of God himself. He bids you believe in Jesus Christ, and you must not refuse to obey your Maker. The foreman of certain works in the North had often heard the gospel, but he was troubled with the fear that he might not come to Christ. His good master one day sent a card round to the works—"Come to my house immediately after work." The foreman appeared at his master's door, and the master came out, and said somewhat roughly, "What do you want, John, troubling me at this time? Work is done; what right have you here?" "Sir," said he, "I had a card from you saying that I was to come after work." "Do you mean to say that merely because you had a card from me you are to come up to my house and call me out after business hours?" "Well, sir," replied the foreman, "I do not understand you; but it seems to me that, as you sent for me, I had a right to come." "Come in, John," said his master; "I have another message which I want to read to you;" and he sat down and read these words —"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "Do you think after such a message from Christ, that you can be wrong in going to him?" The poor man saw it all at once, and believed because he saw that he had good warrant and authority for believing.—*Spurgeon.*

EPITAPHS.

Lies on tombstones are painfully plentiful. It is sin to extol men when dead for virtues which they unsparingly trampled upon when alive; to draw an oblivious mantle over the vices with which they are linked arm in-arm, and to celebrate their goodness as if they had been models of integrity. It is an insult to the marble to make its polished surface bear a chiseled falsehood. It is an affront to the Bible to quote its treasured utterances over those who ran in the devil's leash during life and around whose dying bed the black clouds of eternal disaster gathered and the rumblings of a terrific storm were heard. Of one whose life was notorious for crime, yet of whom it was said that he "fell asleep in the Lord," Carlyle asks indignantly, "Asleep in the Lord? If such a mass of laziness and lust fell asleep in the Lord, who, fanciest thou, is it that falleth asleep elsewhere?"—*Baptist Weekly.*

WORTH KNOWING.

One thousand laths will cover seventy yards of surface, and eleven pounds of nails put them on; eight bushels of good lime, fifteen bushels of sand, one bushel of hair will make about enough mortar to plaster one hundred yards. A cord of stone, three bushel of lime and a cubic yard of sand will lay one hundred cubic feet of wall. One thousand shingles laid four inches to the weather, will cover one hundred square feet of surface, and eight pounds of nails fasten them on. One-fifth more siding and flooring is needed than the number of square feet of surface, because of the lap in the siding and the matching of the floor. Five courses of brick will lay one foot in height on a chimney; six bricks in a course will make a flue four inches wide and twelve long, and eight bricks in a course will make a flue eight inches wide and sixteen long.

BANANAS.

A little girl who has noticed the absence of seeds in bananas, wishes to know how the fruit is grown. From cuttings or shoots which first send up two leaves rolled tightly together until the green roll is two or three feet high, when the blades unfold. At the end of the nine months a purple bud appears in the center, followed by yellow blossoms which mature to fruit, growing in bunches, of several hundred. The plant dies down as soon as the fruit is formed, but the root-stalk soon begins to send up new leaves again. Bananas are found in all tropical countries; a piece of ground of a size to grow enough wheat to feed one man, will, if planted with bananas, raise fruit enough for twenty-five.

THE SABBATH RECORDER

LIST OF LOCAL AGENTS

NEW YORK.
Adams—A. B. Prentice.
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Popular Science.

THE Chinese are about to construct new telegraph lines entirely with Chinese capital and under Chinese supervision. B.

THE largest gas main in the world is from Beckton to Goswell road, St. Luke's, London. It is four feet in diameter and seventeen and a half miles long. It also has about nine miles of branches of the same diameter. B.

THE following plan for rendering sackcloth or canvas as impervious to moisture as leather, is given by the *Milling World*. Steep 1 pound of oak bark in 14 pounds of boiling water for each eight yards of the stuff. Soak the cloth in this decoction for twenty-four hours, wash in running water and hang up to dry. The tannin absorbed by the fibre, is said also to make it better fitted to resist wear. B.

THE London Tramway Company has resolved to fit the Mekarski air engines to all their cars, thus entirely superseding horse flesh by compressed air.

SCIENTIFIC experiment has shown that the full grown lizard will bite and cause a wound that may prove fatal. Unlike that of other reptiles, its saliva is alkaline, not acid.

GEOLOGICAL examination reveals in the delta of the Mississippi, along a space of 300 miles, ten distinct forests of buried trees. Bald cypresses with a diameter of twenty-five feet have been found.

A MONSTER lobster in the London Fisheries Exhibition was sent over from America. It measures three feet in length, and one of its claws weighs eight pounds, the total weight being about twenty-eight.

A MECHANICAL LIFE.—Frogs continue to exist mechanically after all sensation has disappeared. If the brain of a frog be taken out, and food be put before the animal, the food is not touched, and the animal dies. But if food be placed in its mouth, its mechanical existence may thus be prolonged for many weeks.

THE observations at Princeton during the past season show that Uranus is distinctly flattened at the poles, though not quite so much as Saturn and Jupiter. It has belts upon it, also, like Jupiter; but very much fainter. Two of these belts were observed, one on each side of the equator. No markings on the belts or planet could, however, be made out sufficiently definite to determine the time of rotation.

PROF. HUXLEY maintains that in fishing districts an acre of sea was more profuse in food protection than an acre of land. Salmon rivers required production. But in the case of the great sea the circumstances were entirely different. He believed that the cod, herring, pilchard, mackerel, and similar fisheries were inexhaustible, and were entirely beyond the control of man either to diminish the number of fish or to increase them by cultivation.

MAN AND EVOLUTION.—It seems that some of our scientists have become discouraged in the attempt to prove man to be the product of an evolutionary process reaching back millions of ages into the misty past, and beginning with the monad, or living molecule; and so they have adopted the view expressed in the following paragraph from a lecture by Prof. Winchell: "Man, also, in his earliest European advent, was the equal of modern man. Nor do we find anywhere any links graduating from man toward the rank of the brutes. The apes have a genealogical tree; we trace them back to the beginning of tertiary time. Man has no genealogical tree. He stands apart, as if he had been the product of an independent origination. However this may be, he is most closely related in plan of organization to the other members of the animal kingdom. The facts, in short, are such that we may, with Wallace, hold to the evolution of other animals, and yet not embrace the doctrine of the evolution of man."

NOTWITHSTANDING the doubts recently expressed respecting the anti-malarial properties of the *eucalyptus* tree, new evidence is constantly offered in support of its reputation as a means of combating successfully the deadly malaria which renders some portions of the globe almost uninhabitable. We clip from an exchange the following paragraph:

"The abbey and church of the Three Fountains on the Campagna outside the walls of Rome, reported to be the place where Paul was beheaded, has long been unsafe on account of the deadly malaria, and the monks who resided there almost took their lives in their hands. The Government of Rome has given a large grant of land to the Trappists, who have planted 100,000 eucalyptus trees, which seem to have purified the poisonous atmosphere, and the residents are now nearly free from malaria, and live there safely all the year round."

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Abstract of Time Table, adopted July 16, 1883.

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk	....	1.05 PM	....	7.15 AM
Little Valley	....	2.52 "	....	8.54 "
Salamanca	8.25 AM	3.50 PM	10.50 PM	9.11 AM
Carrollton	8.35 "	4.06 "	....	9.25 "
Olean	9.00 "	4.33 "	11.20 "	10.00 "
Cuba	9.25 "	4.58 "	....	10.31 "
Wellsville	10.24 "	5.50 "	12.23 "	11.25 "
Andover	10.47 "	....	....	11.43 "
Alfred	11.04 "	....	....	12.00 M
Leave Hornellsville	12.00 AM	7.00 PM	1.15 AM	1.50 PM
Arrive at Elmira	1.35 PM	8.57 "	2.47 "	4.30 "
Binghamton	3.15 "	10.58 "	4.27 "	7.30 "
Port Jervis	7.23 "	3.28 AM	8.25 "	....
New York	10.20 PM	7.10 AM	11.25 AM	....

ADDITIONAL LOCAL TRAINS EASTWARD.

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

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

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

WESTWARD.

STATIONS.	No. 1	No. 5	No. 3*	No. 9
Leave New York	9.00 AM	6.00 PM	8.00 PM	8.15 PM
Port Jervis	12.13 PM	9.05 "	11.40 "	12.55 "
Hornellsville	8.55 PM	4.25 AM	8.10 AM	12.25 PM
Andover	9.35 PM	....	....	1.05 PM
Wellsville	9.57 "	5.20 AM	9.13 AM	1.24 "
Cuba	10.49 "	6.07 "	10.01 "	2.22 "
Olean	11.18 "	6.30 "	10.29 "	2.50 "
Carrollton	11.40 "	6.57 "	11.09 "	3.30 "
Great Valley	....	....	....	3.40 "
Arrive at Salamanca	11.50 "	7.05 "	11.20 "	3.45 "
Leave Little Valley	12.32 AM	....	11.52 AM	4.35 PM
Arrive at Dunkirk	3.00 "	....	1.30 PM	6 00 "

ADDITIONAL LOCAL TRAINS WESTWARD.

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

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

No. 9 runs daily over Western Division.

BRADFORD BRANCH

WESTWARD.

STATIONS.	15.	5.	9.	3.	21.	37.
Leave	A. M.	A. M.	P. M.	P. M.	P. M.	A. M.
Carrollton	9.26	7.00	4.10	11.50	8.22	.....
Arrive at Bradford	9.55	7.33	4.51	12.35	9.00	.....
Leave Bradford	10.00	7.40	4.55	.....	.....	7.00
Custer City	10.10	7.52	5.07	.....	.....	7.15
Arrive at Buttsville	.....	8.30	5.45	.....	.....	.....

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

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

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

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

EASTWARD.

STATIONS.	6.	20.*	32.	12.	16.	38.
Leave	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Buttsville	6.15	.....	8.45	.....	.....	.....
Custer City	6.56	.....	9.35	.....	3.15	6.10
Arrive at Bradford	7.10	.....	9.50	.....	3.25	6.30
Leave Bradford	7.20	6.25	10.03	2.40	4.15	.....
Arrive at Carrollton	8.20	6.55	10.45	3.20	4.55	.....

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

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

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

4.00 P. M., Sundays only, from Kinzua Bridge, stopping at all stations, via Riderville and Crawford Junction, and arriving at Bradford at 4.46 P. M.

Train 12 runs Sundays from Bradford to Carrollton.

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

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

THIRD QUARTER.

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

LESSON X.—THE DEATH OF SAMSON.

BY REV. O. D. WILLIAMS.

For Sabbath-day, September 1.

SCRIPTURE LESSON.—JUDGES 16: 21-31.

21. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house.
22. Howbeit the hair of his head began to grow again after he was shaven.
23. Then the lords of the Philstines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.
24. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country; which slew many of us.
25. And it came to pass, when their hearts were merry, that they said, Call for Samson that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars.
26. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.
27. Now the house was full of men and women: and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.
28. And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.
29. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.
30. And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.
31. Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the burying-place of Manoah his father. And he judged Israel twenty years.

CENTRAL TRUTH.—Pride brings destruction; prayer brings strength.

DAILY READINGS.

1. Judges 11: 1-33.	4. Judges 14: 1-20.
2. Judges 11: 34—12: 7.	5. Judges 15: 1-20.
3. Judges 13: 1-25.	6. Judges 16: 1-20.
	7. Judges 16: 21-31.

GOLDEN TEXT.—"The God of Israel is he that giveth strength and power unto his people."—Psa. 68: 35.

TIME.—Between 1120-1110, B. C.
PLACE.—Valley of Sorek, and city of Gaza.

OUTLINE.

I. **Samson fettered.**
II. **Taunted.**
III. **Avenged.**

QUESTIONS.

What was the last lesson about? What can you tell about Gideon's army? Why was it reduced to so few in number? What can we learn from this?

I. What is the subject of to-day's lesson? From what tribe was Samson? For what was he noted? Tell some of the things he did. What characteristic entitled him to his name, which means "sunlike?" Where did his strength lie? Who found it out? What did she do? Of what nationality was Delilah? What did the Philistines do with Samson? What very tall man was a Philistine? What did Samson have to do in prison?

II. What god did the Philistines worship? Where was his temple? Why did they go there? Whom did they call and for what purpose? Why is it wicked to laugh at the misfortunes of others? How did Samson find his way? How many were there on the roof and in temple? How could Samson make sport for them? Describe the temple.

III. What request did Samson make of the lad who led him? What prayer did he offer? How was he avenged? Who came after his body? Where did they take it for burial? How long did he judge Israel? What practical lessons can we learn from to-day's lesson?

HISTORY.

The Philistines are hardly mentioned in the original conquest of Palestine. Unlike the rest of the tribes of Canaan, they were uncircumcised, and stood on a lower level of civilization. They were almost, it may be said, the laughing stock of their livelier, quicker neighbors. From their dull, heavy stupidity they were the easy prey of the rough humor of Samson, or the agility and cunning of the diminutive David. The older Avites whom they dispossessed, probably occupied the southern part of the country, generally called in patriarchical history, the valley of Gerar. Possibly the Philistines may have been called in by them as allies against the invading Israelites, and then made themselves masters; possibly they became so closely identified as to take the name of the latter people. The only trace of their maratime origin is found in their worship of Dagon, the fish god. The only other special god of the Philistines was Baalzebub, lord of the flies. Of all the tribes of Israel, upon which these new comers pressed most heavily, was the small tribe of Dan. Out of this tribe, accordingly, the deliverer came. The order of Nazarites, which we find actually described in the code of the Mosaic law, was already in existence. It was the nearest approach to a monastic order that the Jewish Church contained. The early vow of Samson's mother was always testified by his long locks and by the seven sweeping locks. Judges 16: 13. In all his wild wanderings, amid the vineyards of Timnath and Sorek, he is not reported as having touched the juice of one of their abundant grapes. But these were his only indications of an austere life. Nothing could disturb his good humor; his most valiant, his most cruel acts, were done with a smile on his face and a jest in his mouth. Out of his first achievement he draws the material for his playful riddle; his second and third achievments are practical jests on the largest scale. The mischievousness of the conflagration of the cornfields, by means of the jackals, is subordinate to the ludicrousness of the sight as from the hill Zora he watched the streams of fire spreading through cornfields and orchards in the plain below. The whole point of the massacre of the thousand Philistines lies in the cleverness with which their clumsy triumph is turned into discomfiture and their discomfiture is celebrated by the punning turn of the hero, not forgotten even in the exaltation or weariness of victory. With the jaw bone of an ass I have slain one mass, two masses, an ox-load of men. The carrying off of the gates of Gaza, derives all of its force from the neatness with which the Philistine watchmen are outdone on the very spot where they thought themselves secure. The answers with which he puts off the inquisitive Delilah, derive their vivacity from the quaintness of the devices which he suggests and the ease with which his foolish enemies fall into them, trap after trap as if only to give their conqueror amusement. The closing scenes of his life breathe throughout the same terrible, yet grotesque irony—that I may be avenged, not for both, but for one of my two eyes. —*History of the Jewish Church, Stanley.*

Samson's whole history might have exhibited many engaging traits of which we know nothing. We are told only the part of his life which is connected with his chief exploits. If Samson. notwithstanding his strength, was a very weak and erring saint, he suffered for his sins, and his story illustrates God's faithful discipline no less than his wonder working power. There was in Samson one great defect that left him to all his special temptations—his lack of any devout regard for his divine endowment. No wonder the Lord departed from him and that the Philistines were permitted to put out his eyes.—*Half Hours With The Lesson.*

COMMENTS.

I. **Took him.** God had departed from him, since his vow had been broken, and he was weak like any other man. **Put out his eyes.** A common punishment in the East for prisoners of note. **Gaza.** One of the chief cities of the Philistines; it is very old. Gen. 10: 19. **Did grind.** With hand mill. A menial employment. Very degrading. **The hair.** The evidence of his vow. Evidently his humiliation and punishment had brought him to penitence and thus to divine favor.

II. **Sacrifice.** To show their gratitude for the supposed deliverance of their enemy into their hands. **When the people saw him.** They had probably heard of his capture but did not feel quite sure of him, they had been mocked so frequently by Samsom, but now when they see the strong man in prison performing the work of a slave they gloat over him. It was a common custom in heathen nations, at the return of a religious festival to bring forth their war prisoners and by offering all sorts of insult or dignity, praise their gods, by whose aid they suppossed they had triumphed over them. This was probably such an occasion, and when their hearts were merry, with wine perhaps, they called for Samson to make them sport. It would be sport for them to see him groping in his blindness, humiliation and misery. **They set him between the pillars.** Upon which the structure rested for its main support.

III. **Suffer** (permit) **to lean upon.** As if to rest himself. **The house.** Seems to have been like the Roman amphitheaters, so constructed, with floors sloping to the center, that all could see what was going on in the arena. It was probably the temple of Dagon. **And Samson called unto the Lord.** Doubtless he had deeply repented of his folly, while in prison, and as he could not renew his consecration, according to the prescribed form (Num. 6: 9), it is probable that he did in his heart, and that the answered prayer was evidence that God received him. **Avenged.** Samson lived before the gospel period, and had not learned to forgive his enemies; besides, these were the enemies of his nation, and he acted as a judge, not altogether from selfish motives. **Let me die.** He was willing to die if he could be avenged. **Brethren.** Relatives. **Zorah and Eshtaol.** Where the spirit of the Lord first moved him. Judges 13: 25.

LEARN

1. How costly is disobedience. 2. Penitence and prayer restores to divine favor. 3. The perils of bad company. 4. The only safe way is to count every endowment sacred to God. 5. The triumphs of the wicked are short.

TO SABBATH-SCHOOL WORKERS.

The Sabbath-schools have not all reported yet, and we can not complete our report until they do. Let those who are in arrear attend to the duty at once. We also urgently request a letter from each Sabbath-school, or from some officer of each school, setting forth the spiritual condition and needs of the school; also making suggestions as to more efficient work. We desire these reports and letters to be attended to immediately, so that we can complete our report.

THOS. R. WILLIAMS, *Cor. Sec.*
ALFRED CENTRE, N. Y., Aug. 20, 1883.

A TEACHER'S MISTAKES.

It is a mistake to try to teach without having good order.

It is a mistake to try to startle a class into being orderly.

It is a mistake for the teacher to try to drown the noise of his pupils by making a greater noise himself.

It is a mistake to call for order in general terms, no matter how quietly it may be done.

It is a mistake to ask questions of pupils in rotation.

No pupil should ever know who is likely to receive a question until it has been given.

It is a mistake to repeat a question for the sake of those who do not hear it the first time.

It is a mistake to look fixedly at the pupil who is reading or answering.

It is a mistake to assign lessons without previously explaining them.—*Our School.*

To these the *Herald of Gospel Liberty* adds the following:

It is a mistake to think of interesting a class without some preparation. Scholars are not fools.

It is a mistake to differ from generally received opinions just to show one's independence of other people's conviction.

It is a mistake to turn away from the central thought of the lesson studied, to talk on side matters.

It is a mistake to teach with more levity than gravity

It is a mistake not to be interested in a class at intervals between Sabbaths.

It is a mistake for the teacher not to attend the prayer-meeting of a church. He needs to pray and be prayed for.

It is a greater mistake even to let the Sabbath-school take the place of church worship, as is too much the case in the present day. Sabbath morning is spent in idleness or sleep, instead of receiving spiritual strength and counsel from "the assembling of yourselves together" in the house of God.

IN "Cook's Sunday School Supplies" and Enormous Savings to schools"—two advertisements now running in this paper, one every week and the other every other week, our readers may find out where cheap books and papers may be had, if they have not already. If one does not care for the binding, these are the books to buy.

A POTATO DIGGER.—The Monarch Lightning Potato Digger has been in use for the past five years, and we have been reliably informed that so great is the demand for this important farm implement that the factory is taxed to its utmost capacity. The Monarch Manufacturing Company, Chicago, are the manufacturers of this excellent Digger. Read their advertisement in another column.

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