

The Sabbath Recorder.

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

ALFRED CENTRE, N. Y., FIFTH-DAY, AUGUST 30, 1883.

WHOLE NO. 2012.

The Sabbath Recorder.

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MISSIONARY SERMON.

BY H. D. CLARKE.

"Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit; let the inhabitants of the mountains, let them give glory unto the Lord, and declare his praise in the islands." Isaiah 42: 10-12.

The poetical language of Isaiah in these verses seems to be a prediction concerning the heathen. Special reference is made to Kedar, or the descendants of Ishmael, and the name of a great tribe of Arabs, but no doubt this may, at the same time, be figurative. The inhabitants of the isles with those in the wilderness are to lift up their voices in new and grateful song. From the rocks to mountain tops will shouts of victory through Jesus Christ be heard, and glory be given to his name for salvation proclaimed and received. And this shall be the result of missionary labor, the grandest work God's people were ever called to do.

The spirit of missions is the spirit of the gospel, and every redeemed sinner is to have this spirit, and in the exercise of self-denial for the sake of Christ, who is worthy of our highest love, he is to yield strict obedience to him and become a missionary. How grand the thought that you and I are to be co-workers with Christ in giving to the villages that Kedar doth inhabit, and to the inhabitants of the rocks, mountains, isles, and jungles, a knowledge of the everlasting God and the gospel of Jesus, and fulfill the prediction of the prophet two thousand five hundred and ninety years ago!

The prophetic words are in part fulfilled, but still the world is disordered and confused by sin, and of 1,300,000,000 of people now living, only the 300,000,000 have accepted the religion of Jesus Christ. The work then of this present life is to save ourselves and as many as possible of our fellow-men before the grave shall close over us, and to so establish the work that our children shall enlarge upon it and complete the heaven-ordained task.

Let me emphasize this. Your mission and mine, either directly or indirectly, is to secure our own salvation and win the world back to the worship of the one true God. In connection with all evangelical Christians we are to do this, and then, as Seventh-day Baptists, proclaim, as do no other Christians, a pure Christianity. At the beginning of the world only one God, Jehovah, was worshiped, then through sin many gods and idols were introduced, until to-day we have sun worship, star worship, image worship, and a thousand other forms of worship which time forbids to mention.

There have been many well-meant efforts to restore the pure worship of primitive times, most of which have been lamentable failures. Zoroaster, of Bactria, between the Hindu Kush mountains, the founder of what is now termed the Parsee religion, undertook the task, but failed because not in harmony with the primitive religion and worship of God, and because of self-assumed power which can only belong to Christ. Xanthos, of Lydia, places him 600 years before the Trojan war, others, Aristotle, Eudoxus, 6,000 years before Plato, and some would make him contemporary with Moses. His doctrines summarized are about as follows: 1. Everywhere in the world, a duality is to be perceived, such as the good and the evil, light and darkness, human wisdom and divine wisdom. 2. Only this life becomes a prey of death, but not that hereafter; over it the destructive spirit has no power. 3. Two spirits at work, one making the other destroying life. These cause all struggles in the world, which will end in a victory of the good principle. 4. The chief duty of man is to obey the word and commandments of God, a better principle than some Christians are willing to incorporate into their lives. 5. The obedient will be immortal, enjoying everlasting life, the wicked everlasting punishment. But even with so many good doctrines, Zoroaster failed to renovate the world. Buddha, whom Edwin Arnold would make the great hero and reformer of Asia, tried, and we behold a grand, magnificent failure.

In the land of its birth, Hindustan, his religion now has little hold, and though it may be said to be the prevailing religion of the Eastern world, it must give way, and is giving way before the grand march of Christianity. Four hundred millions still adhere to the faith, one-third of the human race. Arnold calls Buddhism the "Light of Asia," but a religion that assumes that human existence is only misery, a curse rather than a blessing, and that the soul when dislodged from its present tenement will find another only with a bare chance, at least, of its being a better one, must be gross darkness. It is difficult for us to conceive such a state of mind or believe that it can be habitual in a whole people, but such is the case, and this great reform which began over three hundred years before Christ has only brought sorrow and degradation to a people which now needs our sympathies, prayers, and the light of the blessed truth found in the Word of God. There is one striking resemblance between Buddha and Christ the Saviour of men. "He addressed himself to cast and outcasts. He promised salvation to all and he commanded his disciples to preach his doctrine in all places and to all men." "Women were admitted to equal hopes and privileges with men," thus having an advantage over Brahmanism. It must be admitted that being without Christianity, India was made better by the religion of Buddha than she would have been with most other forms of heathenism, still, so far as it was a return to primitive worship and a knowledge of the true God, it was a failure.

Another attempt was that of Confucius, the great sage of China, born five hundred and fifty one years before Christ. His religion, though not the oldest of the Chinese religions, nor that which can claim the greatest number of adherents, is, however, the most faithful expression of the Chinese mind. I say religion. It would be better to call the reform a system of social and political life built upon the philosophy of Confucius. No personal God is acknowledged, only an allusion to heavenly powers possessing intelligence, and exercising a degree of moral government. The system acknowledges that evil will be punished and good rewarded, but the good spoken of has no connection with any God. It simply exists, and his followers were to cultivate it.

Confucius taught industry, modesty, sobriety, gravity, decorum, and thoughtfulness. But he failed to lead the Chinese to worship God; and while there are, no doubt, many excellent moral precepts in the system, the result is a paternal despotism, and of all nations difficult to reach with the gospel, China is without doubt the most difficult. It is not so great a wonder after all that since Brethren Carpenter and Gardner went as our missionaries to Shanghai, only one feeble church has been established, and now Bro. Davis and wife are slowly enlarging the borders, meeting as they do the prejudices of thousands of years.

We will notice one more failure, namely, that of Mohammed. We say failure, and the Protestant world will indorse the expression, while at the same time Protestants are calling some innovations upon primitive Christianity, right and a success, because of the numbers adhering to them. If we were to apply the arguments of some zealous Sunday advocates, to the matter of Buddhism, Mohammedanism, and other religions, we would make them the most successful and truthful religions of the world. "Sunday-keeping is right and ordained of God," says a learned Presbyterian, because "for eighteen hundred years the church has observed it, and been blessed while doing it. Because mighty influences for good to-day are found in the church which keeps the first day. Because her sanctuaries and her converts are increasing, and because so many able divines teach it, a thing that could not be if the church were trampling under her feet the holy and strict Sabbath law binding on the Jews." Much more might Mohammed say, "My religion and practice is right for it has now flourished over a thousand years, and God has blessed us with one hundred and sixty millions of converts now living in this year 1883," or more truthfully yet will Buddha's disciple be when he says, "God has given us one-third of the human race, or four hundred millions now living, and we are older

than the Christian religion by three hundred years."

The truth of a religion and its success is not measured by the numbers adhering to it or by its age. What Mohammed may or may not have done for the cause of humanity we can not now consider. His religion was established by the sword, and now seems to be falling by the same agency. "All they that take the sword shall perish with the sword," said Jesus, and it is remarkably true in this case. The world to-day is intensely interested in the fate of Islam, which now seems to depend chiefly on the progress of European conquest in the East.

We have briefly noticed the attempted reforms of Zoroaster, Buddha, Confucius, and Mohammed, omitting many lesser, we were about to say lights, but the term is inapplicable; they have all left their followers in heathen darkness, their attempts were failures. But one other has tried and has not yet failed. Jesus Christ is not only the "Light of Asia," but "of the world." Wherever his gospel has gone, peace, love, and hope abound. And whenever a church has caught his spirit and published abroad his salvation, it has flourished at home and won many victories on its own field. Brethren, why ought you and I, why ought our churches to exercise forethought and make provision regularly and systematically for the extension of our missionary work? Because it becomes a mere duty? Not altogether that, but because as fellow sinners receiving pardon and salvation through Christ, we should esteem it our highest privilege and pleasure to give others a knowledge of that which has been of such help to us and brought us such hope for the hereafter.

But let us consider the character of the religion we enjoy and claim to be superior to all other religions. The fact that Christianity is of a superior character is the ground of its success. It has power to originate knowledge and produce belief in the mind which other systems do not possess. The evidences are within itself and are stronger than others. Hovey says evidence is always to be measured by the power it has to originate knowledge or produce belief, and that as the normal action of the mind must be trusted. "God approaches men as those who can and must judge for themselves. He never demands faith without sufficient evidence." "Faith is the substance of things hoped for, and the evidence of things not seen." Some people do not like Paul's definition, but no one seems to improve upon it. So then the evidences of Christianity are stronger than those of other religions.

How clear and full are the relations of Jesus Christ, how pure are his motives, how high his hopes and those he inspires in us. No vague expectation of the spirit's being found after death in some animal, or taking on another human form with little chance of its being in a better condition.

The most sublime sayings and teachings of the so-called reformers of the world, when compared to those of Jesus Christ, are in the comparison as the light of a firefly to that of the electric light. Compare the characters and lives of Mohammed, Confucius, Buddha, and others with that of Jesus. Compare the law of Manu, the Koran, the Vedas, etc., with God's Word, the Bible. Compare the effects of their teachings upon the social, domestic, and political lives of the people under their influence with the conditions of Christians under the direction of Jesus Christ. Compare India, Africa, China, with the United States, England, Germany. Compare a home of the heathen with your own. Compare the grandest phase of heathenism with the poorest part of Christianity, and then ask if it is not the noblest, best work of the ages to give the gospel of Jesus to the world; ask if the service rendered to the cause of suffering humanity is not every way demanded?

In the light of these facts who does not esteem it his highest privilege to obey the command of Christ, "Preach the gospel to every creature." It will take more than one Sidney Smith with his sarcasm to convince you that sending Brother and Sister Davis and Sister Swinney and as many others as will go to China, is a fanatical and hopeless task. Gratitude for the light and truth we enjoy should move us to pray and contribute so that all heathenism shall know of our Lord and Saviour Jesus Christ. Who were our ancestors? and what was their worship? and

what would we have been to-day if Christian men and women had not penetrated into Britain and told the story of Christ crucified and risen? One thousand eight hundred and forty nine years ago, men in Greece and Rome were worshipping gods made with hands; Paul left the flourishing churches of Asia Minor and planted the seeds of Christ's saving gospel, but at the cost of his life. From thence other Christians went to Western and Northern Europe, then to Greenland and the West Indies, then to America, and the knowledge you and I have to-day with all its accompanying blessings is the result of missionary work, and by those, too, who are less able to do it than are the Seventh-day Baptists of America. The past two hundred years have witnessed the development of this work to its greatest extent. Country after country, tribe after tribe has opened its doors to the missionary.

In 1805 the light of Christ shone upon India. In China in 1807. Japan welcomed it in 1859, and recently Korea by the Seas has been reached by the missionaries. Borneo, Celebes, and the Royal Islands have received the gospel, and thus is declared the praise of God in the islands as predicted by Isaiah. To-day four hundred and ninety-six missionaries are among the four hundred millions of Chinese trying to root up their conservatism, their hatred of foreigners, and progress is seen in that direction. Where once foreigners were brutally murdered, a man may now travel unmolested. A few years ago it would have been unsafe for Bro. Davis and family to take a week's journey inland and preach the gospel as in his last account. But though that much has been accomplished, the work is only just begun, and of the four hundred millions, only eighty-five thousand profess faith in the world's Redeemer. In the stronghold of Buddhism, Thibet, Moravian missionaries are preaching Jesus. Siam has placed a Christian missionary in charge of her government school, though there are only a few hundred converts to Christianity in the nation. So among the Karens, Shans, and Burmese the light is traveling. At the Telooogos, India, thousands of people suddenly turned and embraced Christianity. Where once it was believed that the woman who, on the death of her husband, ascends the same burning pile with him, is exalted to heaven and enjoys as many years there as there are hairs on the human body, namely 35,000,000, and also expiates the sins of three generations on the paternal and maternal side of the family to which she was given as a virgin; and where once thousands of Hindus were induced to sacrifice their lives, in the hope of attaining eternal bliss, by throwing themselves under the wheels of the chariot which carried in the procession the idol of the god, Juggernaut, and where infants were sacrificed without number, even there Jesus is proclaimed and the people are becoming aware of a new life of which they never dreamed before.

In Arabia, Beloochistan and Afghanistan, but little has been accomplished. Central Asia is yet without the gospel, and 200,000,000 of Africans are in bondage to the lowest forms of idolatry. Madagascar, the Sandwich Islands, British West Indies, and the Polynesian Islands are nominally Christian. It seems as though the prophetic references to the islands of the seas were in a great degree prominent, and first fulfilled. And so the work goes on, not by the might of sword or worldly wisdom. Faith, prayer, love, patient toil, self-sacrifice, are weapons winning the world, and in this conquest we have a share. We can not excuse ourselves by saying the work goes on, and will be done by those better able. None are better able than Seventh-day Baptists to win the world to Christ. None proclaim so pure a Christianity, none enforce the doctrine of obedience to God and saving faith as do our people; while other Christians carry the news of salvation, they carry also the doctrine of no-lawism, faith without works, non-essentialism, and various errors that practically nullify much of Christian effort.

It is not for us to compare our feeble attempts with those of other people, and say we can do but little. They that compare themselves among themselves and measure themselves by themselves are not wise, says Paul. It is true we have only a few missionaries where we ought to have scores. To

convert 800,000,000 of heathen, our proportion should be greater than it is. We are abundantly able to send missionaries to Africa, Central Asia, and reinforce those we already have; and that we do not is because of a lack of appreciation of the gift of God and the right use of our means. It would be no sacrifice of means to do this. Last year we employed thirty-three missionaries, home and foreign, at an expense of \$7,436 56. That was an average of less than one dollar per member, and it is safe to say one-fourth of our people never contributed anything for this grand work. I do not say that to censure; I leave God and their own conscience to trouble them for such a sinful neglect and for such ingratitude to God and his Christian missionaries for the light they enjoy. But we need to praise God for the increase of missionary spirit among us. From \$1,251 05 contributed in 1877 there has been a steady increase until it is nearly seven times as much now; and from seven missionaries in the same year, the increase has been over five times as many. May we not hope that the next six years will see the same per cent. of increase, and where we see now about \$8,000 per year for missions it will be \$100,000, and where thirty-three missionaries are now employed there will be two hundred, only they will be found in Africa, Central Asia, and every State in this Union.

"As truly as I live," says God, "all the earth shall be filled with the glory of the Lord." I do not understand that all people shall be converted, but Christianity shall be the religion of the world, and men living shall enjoy the temporal if not spiritual benefits resulting therefrom. This work shall go on. God has declared it. The anxiety I feel is not so much whether missionary work will be enlarged and finally victorious as whether our people will enjoy the blessings which come from such work, and have the honor of fulfilling the prophecies of Isaiah and others. The glory of God shall fill the earth. Every prayer we utter for that, accompanied by every cent contributed for the labor of preachers, missionaries, and teachers, help make up this glory predicted.

I want this people to read again Brother Main's annual report for 1882, and then I want them to respond not only by saying Amen, but by an increased zeal, increased contributions, and increased piety, so that behind all effort there shall be a godly life in Christ Jesus which God shall look down upon with approval, and then will all our missionary work be successful beyond all precedent, for Jehovah shall bless such workers, and nothing shall hinder their going up to possess the land. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" And all, from the veteran Christian to the child in the Sabbath-school may bear some part in preaching the gospel of peace, and bringing or sending glad tidings of good things to all the world.

EXTRACTS

From Thos. Richardson, Esq., B. A., Cyprus, to his son in England.

"Yes, continue our subscription to the SABBATH RECORDER. We think it improves upon acquaintance. It is now very good, and has such excellent general articles, that we can often give it to people to whom we could scarcely offer a paper solely devoted to Sabbath teaching.

The Turkish Ramadan or month of abstinence, is now on, and they say Turks are fierce and ill tempered during the whole time, especially at the beginning, when they miss their smoke immensely. They neither eat, drink, nor smoke, from sunrise to sunset for a month, but at gun fire every evening they make up for lost time, and instead of Ramadan it might be altered to Ram-it-down, and the meaning, the beauty of the picture be the same. To a smoker such as the Turk is, to pass fourteen hours without his idol, must test his powers of endurance to the utmost, though he can make up for it in some degree after sunset. It is a horrid practice. I have seen the misery depicted on the countenance of smokers in a non-smoking carriage, when they dare not practice their darling vice. They seem ready to die, their eyes sink into their sockets, and a haggard pallor surrounds their lips and nostrils. Truly they don't smoke to be happy, but to avoid being miserable. Their idol that once was a source of joy and pleasurable excitement has become a grim tyrant, binding them in chains grievous to be borne, although they do some of them hug their chains."

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

GO AND GLEAN.

If you can not in the harvest Garner up the richest sheaf, Many a grain both ripe and golden Will the careless reaper leave. Go and glean among the briers Growing rank against the wall, For it may be that the shadow Hides the heaviest wheat of all.

—Youth's Companion.

A MISSIONARY society has been organized at Marlboro, N. J. The meeting held the first of August is the largest they have yet had, with the largest collection they have ever taken. There were music, recitations, and other exercises. The interest in missions is growing in Marlboro.

ELD. PETER RING, in a report to the Missionary Board of a meeting in Daneville, Dak., says that much interest was added to the meeting by the reading of a letter from a sister in Alfred Centre, N. Y. How easy a thing it is to write a letter, and yet how much good it may do to those who are struggling to maintain the truth almost alone, none of us can tell. Eld. Ring has not been able to do much missionary work this Summer on account of his farm labor which he has been unable to put out of his hands. He hopes to do more this Fall and coming Winter.

THE interest in the mission work in Chicago is steadily growing. The average attendance at the school for the month of July was 71, and the attendance has not fallen off since the picnic, spoken of in the RECORDER two weeks ago, as we feared it would, showing that something more than pinnies, &c., attracts and keeps the children. The attendance at the Sabbath preaching services, on the whole, increasing. The question of church organization is now a practical one which, it is hoped, will soon be solved, possibly in time to ask for admission to the General Conference at its next session. This will serve to unite the brethren and sisters more closely, and make a permanent home into which to bring converts as they come along.

MISSIONARY FACTS AND PRINCIPLES.

- 1. The heathen are conscious of sin. Their religious works contain affecting confessions of sin and yearnings for deliverance.
2. The heathen feel the need of some satisfaction to be made for their sins. They have devised many penances, asceticisms, and self-tortures. These fail to break the bondage. They do not give the conscience peace.
3. The heathen need a Divine Deliverer; one who can make the satisfaction and inspire the peace.
4. There is a command in the New Testament to go and disciple all the heathen nations in the name of this deliverer.
5. This command emanates from the supreme authority. It is from the lips of Christ himself.
6. This command is addressed to all Christians, in every age, until every human being is converted. He who said, "Go, preach to every creature," added, "Lo, I am with you always, even to the end of the world." The command and the promise reach unto the end.
7. The missionary spirit is the spirit of Christ. The soul, or the church, that does not possess it, is dead.
8. If we love the person of Christ, we shall desire that his glory shall fill all lands.
9. If we love the truth of Christ, we shall be intent upon its proclamation, till every false religion is vanquished by it.
10. We are not Jews, but Gentiles. Our lineage is heathen. The missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen of all countries, should move us with a mighty impulse to engage in the missionary work.
11. Success is certain. The Lord has promised it. The apostles illustrated it. Those twelve men were missionaries. In this time Rome, with her military force, ruled the bodies of men; and Greece, with her philosophy, ruled their spirits. Both arose in enmity to the cross. The little band of apostles did not fear or falter. They conquered both.
12. We ourselves are the offspring of the missionary enterprise. To turn against it is like a man's turning against his own mother.
13. Duty, love, success: these are three magic words. Let us grasp the ideas they suggest, and pray and work for all men, at home and abroad, until the church absorbs the whole world, and rises up into the millennial glory.—H. M. Scudder, D. D.

There is a religious movement afoot among the London police. Meetings and Bible classes are being organized, and a Christian Policemen's Association has been formed with the cordial sanction of Sir Edmund Henderson.

THE VALUE OF MISSIONARY LABOR.

Gordon Cumming thus writes of the islands in the South Seas: Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was no security for life or property, and no man knew how quickly his own hour of doom might come, when whole villages were depopulated, simply to supply their neighbors with fresh meat! Just think of all this, and of the change that has been wrought, and then imagine white men who can sneer at missionary work the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church and a house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are 900 Wesleyan churches in Fiji, at each one of which the frequent services are crowded by devoted congregations, that the schools are well attended, and the first sound which greets your ear at dawn, and the last at night is that of hymn singing and the most fervent worship, rising from each dwelling at the hour of family prayer?—Cynosure.

THE DEATH OF DR. MOFFAT.

The death of Dr. Moffat, the celebrated African missionary, is announced by cable. He was the father of Livingstone's wife Dr. Moffat, who was born in 1795, went to Africa under the auspices of the London Missionary Society, landing at the Cape of Good Hope in 1816. He went at once to the Kraal of Africander, who had become the scourge of the surrounding country. Through the instrumentality of Dr. Moffat, Africander was converted, and became the firm friend of the missionary. In 1832 Dr. Moffat completed his translation of the Gospel of St. Luke, and set the type himself at Cape Town, and, having obtained the use of the official press, returned to the station in the Buchanan country with copies of the Gospel and a few hymns. In 1842 he returned to England and wrote an account of his mission work, which proved to be a highly entertaining and popular work. In 1870 Dr. Moffat arrived again in England, and was present at the missionary conference held at Midway in that year. In May of 1881 the Lord Mayor of London gave an entertainment in honor of Dr. Moffat, which was attended by many of the most noted men in England. Dr. Moffat translated the entire Bible into the Buchanan tongue, and his interest never waned in the affairs of the country to which he gave sixty years of his life.—Christian Union.

THE LIFE MISSION.

It was but a day or two since that a young school-girl was manifesting perplexity over the problem of her life duty. Ought she go on a foreign mission field, or devote herself to work at home? A simple question brought the answer, that it would take her at least five years to complete the course of education on which she had entered. Very clearly she had nothing to do, as yet, with that which was perplexing her. Her present duty is to lay broad and strong foundations for a thorough education. What her ultimate mission in this world may be, God will show her in due time; about her mission just now there need not be a moment's perplexity. The way, therefore, to find out God's plan for our life is to surrender ourselves to him in simple consecration; and then take up hour by hour the plain duties he brings to our hand. No matter about our mission, as a whole; our only concern is with the moment we are now living, and the thing God wants us now to do. If each hour's work is faithfully done, we will have at the last a life-work faithfully done. If we neglect the duties of the common-place days while waiting for our "mission," we shall simply throw our lives away, and utterly fail to fulfill the purpose of our creation.—S. S. Times.

THE FRENCH IN MADAGASCAR.

There is reason to fear that the invasion of Madagascar by the French will be disastrous to the work of Christian evangelization there. At latest dates some of the missionaries in Madagascar were intending to leave the country, and a number of them who had just gone out were not allowed to land from the vessel which bore them, and had proceeded to the Mauritius. The Nonconformist takes a very gloomy view of the situation, and says that "we may, after a longer or shorter period, hear of the reluctant submission of the Queen of Madagascar to the demands of France; the abrogation of the treaties which her envoys have lately concluded with England and the United States; the banishment of Protestant missionaries from the island, and the triumphant return of the Jesuits, who instigated the French invasion, to the capital under the protection of their countrymen."—Baptist Weekly.

Thirty theological students have gone to Dakota for a vacation. They will devote a portion of their time to missionary work in out-of-the-way places there.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." "At the last it biteth like a serpent, and stingeth like an adder."

THE MAGIC KEY.

BY JULIA H. THAYER.

To each is given a mystic key, Possessing such enchanting power It fits the door of every heart And proves the spirit's matchless dower. Its virtue lies in constant use, Which ever keeps it burnished bright. It has no value when the rust Of earth obscures its heavenly light.

Then go, unlock the stubborn doors And throw them open, one by one, To all the searching rays of cheer That stream down from the glorious sun. Sometime—perchance ere thou dost dream— The key will touch death's hidden spring, When lo! the gate of shining pearl Will on its golden hinges swing.

THE GAIN OF TAXATION.

An exchange says "The Scott Law, taxing the liquor traffic in Ohio, is proving a most effective campaign measure for the Republicans," and quotes General Grosvenor as declaring that "this new source of revenue is inexhaustible and perennial," and that "it will lower the rate of taxation." Judge Foraker, in his most elaborate speech of the campaign, thus far (at Hamilton), asserted that because of the revenues derived under this law no poor-house taxes would be levied this year. Many people will read of Cincinnati's receiving \$400,000 from the saloons, and of correspondingly large receipts in lesser towns, and will assume that it pays to draw upon such an "inexhaustible and perennial" source of supply. Let us see.

The Scott tax is \$200 on each saloon. If Cincinnati receives \$400,000 for taxes, that sum represents 2,000 saloons. Who pays the aggregate sum? The two thousand saloon-keepers? No! the one hundred thousand patrons who support them. And how much more do these one hundred thousand pay? A little arithmetic would go a long way in the Ohio campaign. An aggregate of one hundred thousand patrons for two thousand saloons allows but fifty patrons for each. Four drinks a day for these fifty during the entire year excepting Sunday (which is the best saloon day Cincinnati has in all the seven) amounts at five cents a glass to \$3,130. Multiply this by 2,000 saloons, and the total is \$6,260,000 paid by the patrons thereof, in return for \$400,000 paid that they may legally exist. Does it make a profitable showing? Nor is this all. The 2,000 saloon keepers, if engaged in productive industry, should yield by their labor at least \$2,000,000 worth of production, or so much actually added to the world's wealth; they represent, instead, only so many consumers, who must be both clothed and fed—they stand only for waste. Then the loss of time, and loss of producing capacity, on the part of their 100,000 patrons, must equal twenty per cent. of the whole, or the entire productive ability of 2,000 more men, and this adds \$2,000,000 further to the wrong side of the column. But the returns are not yet all in. These 2,000 saloons breed innumerable crimes, makes business for the courts, people the jails, and cause an expense which it is impossible, perhaps, to estimate correctly; but Governor Foster, Ohio's Executive, should be posted, and two years ago he affirmed on the stump that the liquor traffic is the direct source of eighty-two per cent. of all the taxation in that State. No body claims that the Scott law levies on the saloons enough to meet the saloon's criminal cost; all we hear held by any one is that it compels the saloon to pay its cost in part. We will assume that on the average each saloon occasions five hundred dollars outlay for constabulary, for penal institutions, for judicial service, etc., and the account now stands:

Table with 2 columns: Item and Amount. 2,000 SALOONS, DR. To cash paid in by 100,000 patrons... \$6,260,000 Productive capacity of 2,000 saloon-keepers, non-producers... 2,000,000 Loss of time and loss of production of 100,000 patrons... 2,000,000 Criminal cost of 2,000 saloons... 1,000,000 Total... \$11,260,000

By tax... \$400,000 Cr. Deficit... \$10,860,000

Does taxation pay? Would the Scott law be profitable at this rate, even if it rendered all poor-house levies unnecessary? And is it not the height of economic absurdity to approve a system which peoples the poor-house and penitentiary and idiot asylum, simply because it consents to support one of them? Remove the saloon, and there will be small need of a poor-house; outlaw the saloon-keeper, and sober people will not complain of high taxes. If taxation were right in any degree, the tax should represent actual cost to community of the thing permitted for a price. Good business common sense endorses this proposition. Tax the saloon up to the measure of its compulsory assessment on those who support it, and it would close in a week. It is not true, as the New York Telegram asserts, that "no reasonable thinker and good citizen can object to the policy of making the liquor traffic bear a portion of the burdens it creates." Reasonable thinkers and good citizens will see that it ought to bear the whole, if any portion; and thousands are coming to see that this is impossible. The saloon is inadequate to its burdens. Morality and business are tired of bearing them vicariously. The saloon must go.

"A WAVE OF TEMPERANCE"

A prominent English brewer, a member of the House of Commons, is lamenting the falling off of the revenue from liquors, which he attributes to "a wave of temperance;" but he takes comfort in the fact that such a sensational movement is not consistent with the English character, and predicts a reaction, or a wave of intemperance, which will make good the loss, and more. Undoubtedly many a bloated brewer sighs to see the day when his now depleted pockets will again be filled. It is one of the greatest marvels that society will tolerate the existence of such fiends.—Good Health.

A DIVIDED HEART.

Concentration of effort is necessary to success. He to whom objects are equally attractive will waste in indecision and in varying efforts a large portion of his energies. To use his energies aright they must be fixed on a single object. There may be variety of means, but there must not be variety of end.

A divided heart is a great evil in all matters, but, most of all, in matters pertaining to religion. To be a true, growing, useful Christian, the heart must be fixed on God alone. Some men's hearts are divided between God and the world. They love divine things, and they also love earthly things. At times the love of divine things clearly predominates. Then they give evidence of being earnest Christians. They are seen laboring to do good.

At other times the love of the world is strong. There is a desire to conform to usages which the spiritually minded regard as sinful, or as tending to sin. There is a disposition to soften the stern requirements of the Bible and to lessen the offense of the cross. They persuade themselves that by so doing they can acquire an influence for good over persons who are repelled by those of greater strictness in religion.

It is great folly to attempt to move heavenward with a divided heart. One can not walk in two directions at the same time: "Ye can not serve God and mammon." There is no real enjoyment with a divided heart. The converted heart can not enjoy the world, and can not enjoy Christ while striving to enjoy the world. In order to religious enjoyment the heart must be fixed.

There is no religious progress while the heart is divided. The path of the Christian should be like the shining light, which shineth more and more unto the perfect day. With a divided heart there can be, at best, only alternate seasons of light and darkness, of advancement and retrogression. There is no usefulness when the heart is divided. There may be seasons of devotion and of zealous efforts to do good, but such efforts are often neutralized by the inconsistency resulting from a divided heart.

Let no one be content till his heart is supremely fixed on God, till he feels that at all times, and under all circumstances, he has but one thing to do, the will of God.—Joseph Alden, D. D.

RIGHT LIVING.

Religion is a life. It is a life of good deeds. A man's faith or profession is vain unless there is a right living. A life of piety toward God and of charity toward men is the only true life. Such a life comprehends faithfulness to all our obligations, which are summed up as follows: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." This is right living. This is religion as viewed from a Christian standpoint.

The Bible furnishes us with a portraiture of the life that is well pleasing to God. It is a pure and blameless life. Zacharias and Elizabeth present to us an example of right living. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." It is not enough to have faith or emotions. They are important, but only as they are connected with a good life. The life is more than feeling, or sentiment, or any such thing. It is true, however, that the faith, feelings, sentiments, and purposes of the heart make the life, and that all these things enter largely into the formation of character. And then character determines the life, and character determines the destiny of each man. "We must all stand before the judgment-seat of Christ, that every one may receive that he hath done, whether it be good or bad." By the principles of right living every one must stand or fall on the great day. God is good; he is merciful, and will save all who live godly in Christ Jesus. All who fear God and work righteousness are accepted by him. Blessed life.—Religious Telescope.

PUNCTUALITY.—When eight Quaker ladies had an appointment, and seven were punctual, and the eighth, being a quarter of an hour too late, began apologizing for keeping the others waiting, the reply from one of them was, "I am sorry, friend, that thee should have wasted thine own quarter of an hour, but thee had no right to waste two hours and seven eighths more of our time, which was not thine own." And of Washington it is said that when his secretary, on some important occasion, was late, and excused himself by saying that his watch was too slow, the reply was, "You will have to get another watch, or I another secretary." Napoleon used to say to his marshals, "You may ask anything of me but time." And of

John Quincy Adams it is said that in his long service in Congress, he was never known to be late, and one day when the clock struck, and a Member said to the Speaker, "It is time to call the House to order," the reply was, "No, Mr. Adams is not in his seat yet." And while they were speaking, Mr. Adams came in, he being punctual, while the clock was three minutes fast.

HAVE A GOOD TIME.

My son, enjoy yourself. Have a good time; pleasure is eminently right and proper, but a good time is not secured by a headache that lasts all next day. The simplest pleasures are the most lasting.

After you have spent two years in Europe, you will come back and sit down by your own fireside, and think of a picnic you went to down at the cascade, one afternoon in June, that cost you just sixty-five cents.

The "good times" that you dare not take your wife to, my son, that you would lie about rather than have your sisters know about, do not come back to refresh you and gladden your heart as does the memory of that sixty-five cents picnic, when you chatted nonsense with the girl you loved, and laughed just as the leaves rustled, because you could not help it.

The "good time" that wakes in the morning and wonders where it was and who saw it and where all its money is gone; the good time that tails itself off with a headache—there is precious little fun in that.

And it only takes a very little bitterness of that kind to poison and cloud the memories of your past. It does not take many such "good times," my boy, to mingle tears with your bread, and gall with your drink. The sting is the smallest part of the bee, but when you pick him up by it, though the rest of the bee were as large as an omnibus horse, yet would the sting outweigh all the good, sweet harmless honey-laden portion of the bee, and you would think about it oftener and longer.—Hawkeye.

BITTER FRUIT.

"This is very pleasant," cried a young bear, as he floated down the river on a log he had found by the water's edge. "What a mistake my mother made when she told me not get onto it. It's the nicest time I ever had, and so I shall tell her when I get back."

And the log floated down the river. "I wonder when it will go the other way," cried the little bear, after a time, as the current bore him farther and farther from home; "I'm getting hungry." But the log floated on.

"I want to go back," cried the little bear again; "I've been quite far enough, and I'm getting stiff and cramped." Still the log floated on.

"O, dear," cried the little bear, "I wish I'd listened to my mother; I believe she was right, after all, and when I get home I think I'll tell her so." But, alas! the poor little bear never had a chance of telling her so, for he never saw his mother or his home again. He was seen and captured by some fur-traders, and many a time in his captivity did he mourn over the disobedience that had cost him his liberty.—Mrs. Prosser.

TAKE AIM.

A sermon without a personal application is like a letter without an address. The discourses of our blessed Saviour when on earth were personal in their character, such as:

"Ye are the salt of the earth." "Ye are the light of the world." "If thou bring thy gift to the altar." "If thy right eye offend thee," &c. "Unless ye repent," &c.

Any number of quotations could be made, showing the direct, earnest, and personal manner in which the Lord Jesus addressed his hearers. Many sermons are ineffectual because they are so aimless. The minister enters the pulpit to preach because the time for preaching has arrived, and because the contract with his congregation involves the filling of his appointment. Aim at the hearts of the people, and the congregation will feel that they are spoken to by one who not merely preaches because he is expected to do so, but because he has received a message from his divine Master applicable to the wants of the people, however diversified these wants may be.—Baptist Flag.

ALPHABET OF PROVERBS.

A grain of prudence is worth a pound of craft. Boasters are cousins to liars. Confession of a fault makes half amends. Denying a fault doubles it. Envy shooteth at others and woundeth herself. Foolish fear doubles danger. God reacheth us good things by our own hands. He has worked hard who has nothing to do. It costs more to revenge wrongs than to bear them. Knavery makes a man fit company for himself. Modesty is a guard to virtue. Not to hear conscience is a way to silence it. One hour to-day is two to-morrow. Proud looks make foul work in fair faces. Quiet conscience gives quiet sleep. Richest is he that wants least. Some faults indulged are little thieves that let in greater. Trees that bear most hang lowest. Upright walking is sure walking. Virtue and happiness are mother and daughter. Wise men make more opportunities than they find. You will never lose by doing a good turn. Zeal without knowledge is fire without light.

Education.

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

Enjoy to-day the flowers that Even though they fade and die Enough for you to calmly know That God has other flowers As fair as those so swiftly flying.

Enjoy to-day the flowers that Though you, too, fade and die Enough for you to calmly know That God has other gardens And you to fairer blooms than these.

VARIOUS OPINIONS ON

Under this general head some practical thoughts of number of leading educators.

"MERCANTILISM"

The Christian Secretary.

White of Cornell as saying

"The mercantileism that controlling energy of our nating statesmanship, li Measures of political reform measures of private enter growth. Too little notice bearings. If in the imm subject will pay, without ref consequences, it is suffic preference. To become people will inevitably lea estimate of all those dis ples that have been the perity at home and our influence of this mercant the natural influence th gratation, is jeopardizing lowering our aggregate s and corrupting our social of its influence upon the godliness."

HEBREW IN

John P. Peters, in the Hebrew in colleges, says

"In my previous paper the establishment of Hebrew colleges as an immediate I regard this as so urgent a necessity that I consider nothing better can be do offer the Hebrew of its it has one, as an optional department, providing an advanced course in its ment for all such as may tage of the Hebrew opti course. Where possible be well at one and the s the pressing need of He the college course, and prosecuting Semitic stu specialty in the post- courses by establishing Semitic languages. Semitic languages outsi portant, even indispensa sure, but no smaller th requires Sanskrit or Ze Gothic for the proper; and colleges have felt ing instruction in the class to whom Hebrew is necessary for the bes ure work is large."

"ARE OUR COLLEGE"

This is a question as the Examiner, and whi length. The Standard also upon it, whose la graph of Dr. Strong, w

"We must remember and colleges. With so base-balling, with the and drinking which hazing and riots whic tion of the police, are answer the question if not, not. There are Christian spirit and dominates, and in whi the churches is supp tion, therefore, may be ly and negatively, a made in accordance w institutions which ma Stong concludes in th way:

"While I recognize progress which our certain literary and urge, in this one resp character, a return to past, and a careful wa cies for the future. done, but the times i a new faithfulness to of education. The spirit, if admitted to ruin of the cause w were established to ways have our past. When I looked the upon the 110 men fr the Theological Sem had gathered for a their common exp their gratitude to the sent them forth, I courage. And when have certainly infuse a new spirit and im commissioned me to Anderson and Rob the inestimable from their teaching I said to myself

Education.

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

Enjoy to-day the flowers that blow
Even though they fade amid their blowing;
Enough for you to calmly know
That God has other flowers in growing,
As fair as those so swiftly going.

Enjoy to-day the flowers that blow
Though you, too, fade amid their blowing;
Enough for you to calmly know
That God has other gardens growing,
And you to fairer blooms are going.

—Wade Robinson.

VARIOUS OPINIONS ON VARIOUS TOPICS.

Under this general head we have arranged some practical thoughts on vital topics by a number of leading educators of our country.

"MERCANTILISM."

The *Christian Secretary* quotes President White of Cornell as saying:

"The mercantile spirit that has come to be the controlling energy of our people is subordinating statesmanship, literature, and art. Measures of political reform are set aside for measures of private enterprise and material growth. Too little notice is taken of moral bearings. If in the immediate result, a project will pay, without reference to ultimate consequences, it is sufficient to secure the preference. To become a purely mercantile people will inevitably lead to a decline in our estimate of all those distinguishing principles that have been the means of our prosperity at home and our honor abroad. The influence of this mercantile spirit added to the natural influence that comes from immigration, is jeopardizing our free institutions, lowering our aggregate scale of intelligence, and corrupting our social life, saying nothing of its influence upon the principles of vital godliness."

HEBREW IN COLLEGES.

John P. Peters, in the *Evening Post*, on Hebrew in colleges, says:

"In my previous papers I have argued for the establishment of Hebrew optionals in our colleges as an immediate and imperative need. I regard this as so urgently and immediately a necessity that I consider it desirable, where nothing better can be done, for a college to offer the Hebrew of its theological school, if it has one, as an optional in the philosophical department, providing at the same time an advanced course in its theological department for all such as may have taken advantage of the Hebrew optional in the academic course. Where possible however, it would be well at one and the same time to supply the pressing need of Hebrew instruction in the college course, and provide facilities for prosecuting Semitic studies in general as a specialty in the post-graduate university courses by establishing a professorship of the Semitic languages. The class to whom the Semitic languages outside of Hebrew are important, even indispensable, is small, to be sure, but no smaller than that class which requires Sanskrit or Zend or Anglo Saxon or Gothic for the proper execution of its work, and colleges have felt the necessity of offering instruction in those languages. The class to whom Hebrew in the college course is necessary for the best execution of its future work is large."

"ARE OUR COLLEGES CHRISTIAN?"

This is a question asked by Dr. Strong in the *Examiner*, and which he answers at some length. The *Standard* makes some remarks also upon it, whose language, and a paragraph of Dr. Strong, we quote:

"We must remember that we have colleges and colleges. With some, if boat racing and base-balling, with the betting, and gambling and drinking which accompany them, and hazing and riots which call for the intervention of the police, are Christian, then we may answer the question in the affirmative. If not, not. There are others over which a Christian spirit and a Christian influence dominates, and in which the revival work of the churches is supplemented. The question, therefore, may be answered affirmatively and negatively, a discrimination being made in accordance with the character of the institutions which may be under review. Dr. Strong concludes in the following admirable way:

"While I recognize with gratitude the progress which our colleges have made in certain literary and scientific directions, I urge, in this one respect of their Christian character, a return to the methods of the past, and a careful watching of their tendencies for the future. A great work has been done, but the times in which we live demand a new faithfulness to Christ in our systems of education. The compromising, secular spirit, if admitted to control, will prove the ruin of the cause which these institutions were established to further. Not in such ways have our past triumphs been won. When I looked the other day at Saratoga upon the 110 men from the University and the Theological Seminary at Rochester, who had gathered for a brief hour to recount their common experiences, and to express their gratitude to the institutions that had sent them forth, I thanked God and took courage. And when the body of men, who have certainly infused into our denomination a new spirit and impulse of Christian service, commissioned me to convey to Presidents Anderson and Robinson their deep sense of the inestimable benefits they had received from their teachings, from their example, I said to myself, The schoolmaster is I said to myself, The schoolmaster is

abroad. The Christian schoolmaster is not dead. The Christian college still lives. Let us, with God's help, make it all that its name imports—all that it ought to be."

RECESSSES.

The custom of having a recess, in which the pupils go out of the building, get tired, soil their clothes, fall into disputes and contentions, and lose their interest in their studies, is but a custom. No small number of teachers have no such recess, considering it a damage to the school. The plan is to have, say, six recitations in the forenoon, and a rest at the end of each. During this rest the windows are opened for fresh air; the pupils ask questions of the teacher; whisper to their neighbors (if they wish); move about the room, if any need to, or go out, as they do, putting their names on a book. If there is too much noise, a pencil-tap is heard from the teacher's desk; two taps bring all to their seats, and business is resumed.

As the chief difficulty arises from the going out of pupils, the teacher inspects the "going-out-book," and when he finds one pupil does too much of this, freedom to go out to that pupil is taken away. After a time the pupils learn to use and not abuse their freedom. There are many advantages about the no-recess plan. In the cities many private schools have no recess and no intermission. The hours are from nine to one, with several rests. A good deal of injury comes from recesses; the school is broken into four parts; a bad pupil can do much injury; many vexations occur. A pupil needs to study his lessons. A pupil needs to study his lessons, but recess comes and he is obliged to go out, and his mind is diverted, and he returns with his head full of what he was told at recess, or of some game to be finished. Many a teacher has thus learned to dread the recess.

But some will fear the pupil's health will suffer from this long confinement. This is not a necessary conclusion. How is it with children in workshops? They work from seven to twelve, from one to six, in them. If a pupil changes his seat, has fresh air, and a varied occupation, his health will not suffer. —*Educational Journal.*

CLIPPINGS.

The Baptists are about to invest from \$75,000 to \$100,000 in the erection of a denominational college in North Dakota.

The report of the Superintendent of the Public Schools of Memphis shows them to be in a generally flourishing condition.

Mr. C. F. McCay, formerly a professor in the University of Georgia, has given that institution \$20,000 in Georgia Railroad six per cent. bonds.

More than 500,000 copies of Bishop Colenso's School Arithmetic, and about 200,000 copies of his Algebra, have been sold during the past forty years.

The income of the University of Oxford last year was \$260,000. This is apart from the individual colleges, one or two of which have, in good times, nearly \$150,000.

The *Atlanta Constitution* earnestly advocates the introduction of some form of technical education in the South, and especially in Georgia, as the best method of advancing the material interests of the country.

A Boston woman has designed and organized a series of historical lectures to be given to the boys and girls of that city under the general title of "History in the Streets of Boston." The lecturers are to be men of ability.

Mr. Moody has recently received from a gentleman in Boston a gift of \$50,000 for his school at Northfield, on condition that an additional \$50,000 be raised. Several scholarships of \$3,000 each have also been received lately.

President Ward, of Yankton College, Dakota, who has just returned from an eastern visit, has announced there that the college received a donation of \$10,000 from one source and a legacy of \$40,000 in the will of another person in an Eastern State.

About ten thousand English-speaking natives are each year sent out from the four universities of India. Though the course of study is entirely secular, the influence on the minds of intelligent young men must be opposed to the native religions and superstitions.

Deacon Joseph O. Hartshorn, of the Central Baptist Church, Providence, R. I., guarantees \$10,000 towards founding a school for colored girls in the South, to be located probably in Richmond, Va., under the care of Prof. Lyman B. Tefft. It is intended to be in memory of his wife.

The Jewish colony in Spitalfields, London, is being provided with a free school, built to accommodate 3,000 children. Sir Nathaniel de Rothschild hopes to have it formally opened in October or November next. The increase of Jewish population in this quarter of the British metropolis has been caused by the immigration from Russia.

Columbia College, New York City, sends forth a neat circular of information respecting the collegiate education of women. It gives a course of study extending over four years. The first and second years, young ladies who pass the examinations are to pursue a course of studies, and also to select a group of studies, in addition. At the end of the second year all the studies are elective. They may study at home, in any school, or under a tutor, and on completing their courses, a certificate signed by the president is given. The entrance examination fee is five dollars.

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."

OUTLOOK CORRESPONDENCE.

A post-master in Nebraska writes:

"I have been reading a piece in your paper, and it meets my views. I have studied my Bible, and find in it no evidence of any change of the Sabbath being made from the seventh to the first day. I do, however, find in his story that when the Pope of Rome came into temporal power he claimed the right to change times to suit his policy, and that through such influence Sunday observance came in. It has been a source of much wonder to me why, in this enlightened age of the world, people who are Bible readers, and who profess to be governed by its teachings, should still follow the teachings of the Pope rather than the instruction of the Bible, for the Bible is very plain on that point. Christ said, 'I came not to destroy the law, but to fulfill.' Let those who believe that the first day of the week is the Sabbath, set apart by divine authority for rest and worship, bring proof from the Bible. They can not bring a single word. Then why do they still cling to it? I do not understand. For my part, I go by the Word of God and his laws laid down in the Bible." A. B. C.

Letters like the foregoing are encouraging, but they are not as frequent as one could wish. Others are received which are interesting as showing the variety of opinion among Sunday-keepers touching the origin, supposed sacredness of Sunday, etc. As a rule, judging by these letters, the "one day in seven theory" has more advocates than any other. Some are still looking for divine authority in the Scriptures for a change of the Sabbath from the seventh to the first day of the week; others claim that the Sabbath was abolished by Christ, and the Sunday festival was instituted in honor of the resurrection; some say we can not tell which day of the week is the original seventh-day, and therefore can not tell whether we are keeping it or not; while still others, and they are a somewhat numerous class, hold Sunday to be only a convenient day for rest and worship, possessing no special pre-eminence over any other day, except as the church for some reason has seen fit to set it apart for such purposes, and it is convenient to do as the majority do. One man, if we understand him correctly, says that we can not tell which is the seventh day, that it makes no difference which day we keep so we keep it holy, that Christ rose from the dead on the first day of the week, and that we ought to keep it in commemoration of that glorious event. This is sufficient to show what diverse, and in some cases contradictory and self-destructive views are held by those who are trying to maintain the sacredness of Sunday observance. Into what straits men are driven when they attempt to justify a religious practice which has no foundation in the Word of God! How much better it would be to read the simple command, "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," etc.; putting with it the words of the Lord Jesus, "The Son of man is Lord also of the Sabbath;" and let his own words interpret the law and his relation to it, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill;" What can be hoped for Sabbath Reform when such contradictory theories are made the basis of Sabbath Reform efforts? Why not return to the Word of God, accept the Bible Sabbath, and fight it out on that line? If it be true that the battle is the Lord's, and that he only can give the victory, how can victory be expected until the battle is waged on the basis of the eternal Word—God's plan?

SINCE the law does so little nowadays to promote Sabbath observance, Christian people must seek to do more by their example and influence. After all, it rests with them to determine whether the day shall be one of devotion or amusement, for they have, in most places, the power to give the tone that shall prevail among all classes. —*Central Baptist.*

"KEEP UP, CHRISTIANS."—As I was riding along in the south of France one day, I saw a pair of fine birds overhead. The driver called out in the French tongue, "Eagles!" Yes, and there was a man below with a gun who was wistful to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them, but his shots did not reach half way, for the royal birds kept above. The higher air is the fit domain for eagles. Up there is the eagle's playground, where he plays with the callow lightning. Up above the smoke and clouds he dwells. Keep there eagles! Keep there! If men can get within range they mean no good to you. Keep up, Christians! Keep up in the higher element, resting in Jesus Christ; and

do not come down to find a perch for yourself among the trees of philosophy.—*Rev. C. H. Spurgeon.*

PASTORS AND BUSINESS.

When a large business firm employs a young man to do its business, and that man, by his energy, tact, popularity and application to his duties, increases the trade and revenue of his "house," the members of that firm usually appreciate his efficiency and increase his salary. To fail to do so would be unfair, unwise, unkind and unbusiness-like. If he fails to receive such marks of appreciation he must lose heart and seek employment where his services will be properly estimated and compensated.

We should remember that the pastoral relation has a business side to it and it is very important to keep the business side straight. If it is right and wise for business men to appreciate and compensate well the man who enlarges and improves their business, it is equally proper that churches should show the same consideration for pastors whose energies, labors and gifts under God's blessings enlarge and strengthen these churches. A church comparatively weak and lifeless calls a man to her pulpit at a very tame and moderate salary. At first he doubts whether he can support his family on the meager sum pledged, and for a time he shakes his head horizontally to the call, but he is finally persuaded to trust the Lord's faithfulness and the brethren's kindness. He enters upon his labors, studies, preaches, prays, visits the careless, remonstrates with the wayward, and thus wins many of them back to the fold, and they become interested and regular church-goers and contributors. Through his influence some old mouldy church-letters are "handed in," and these old church shirkers are identified with the church, and become its helpers. Afterwhile under his labors and the quickening energies of the church, large accessions are made to the church from the ranks of the world. At the end of one or two years the resources of the church are doubled or trebled, and yet ten to one that church expects her pastor to plod along, half-starved, on that little salary that he was promised when the church was weak! The old members of the church appreciate his labors very highly because the increase of the church now permits them to pay less than when the pastor was called! Is that business? Is it honorable? Do these brethren suppose that a preacher has no human nature in him? If they do, they are vastly mistaken—he is "chock-full" of it, and he feels it working in his bones, and his good, godly wife has her full share of it, and she also feels it.

It would be right and honorable and business-like to recognize the pastor's services by increasing his means of support, and thus encouraging his heart and freeing his mind from the care and anxiety of an honest living. It would wonderfully stimulate him to more earnest labors. If it is not done, the church need not be surprised to learn, when it is too late to find a remedy, that her pastor is discouraged, and that some other church proposes to do what she fails to do, and that is, the other church proposes to compensate and amply support the pastor for his valuable services. His old church may lament his removal, and pass resolutions extolling him, and all may delight to tell how they loved him. But he did not realize all this when he was with them simply because they did not care for his welfare, and support him. Let the churches give special care to the business side of the intimate relation of pastor and church, and it will greatly tend to stimulate the pastor to work and to stay. Lots of good pastors have left, and some have even died, for the want of appreciation. We are not sure that the favor of the Master is upon that church that neglects a faithful pastor—in fact, we are persuaded that he blesses a faithful church, and faithfulness consists as much in taking good care of a pastor as it does in praying and in being very pious generally. A church has but a poor record when it can only show the latter, while it fails in the former. We ask our brethren to ponder these things and be sure to act as well as ponder. —*Central Baptist.*

THE fact down at the bottom is that people live by their beliefs. Truth is the soul's daily bread, and even though there be bran in the loaf, it is still and evermore the bread of life. To tell people who are hungry that bread of fine flour is sure to give dyspepsia, that baker's bread is a mixture of bad flour and alum, and very injurious, that barley and rye are deficient in nutritive qualities, and that oat cakes are only fit for horses, is to distract attention while the body starves for food. The negative preaching of our day destroys confidence in the great nutritive faiths on which generations of Christians have lived and wrought, and puts nothing in their place. It is not what men doubt, but what they believe with mind and might—the beliefs they live upon, the faiths they assimilate and reproduce in conduct and character—that save them from sin, and make them strong to do and endure. And it is only the inculcation of such positive faiths in the pulpit that will attract congregations and edify them much. Preachers who declaim against old beliefs, who grow eloquent in denouncing outworn superstitions and the sins of the times which have ceased to be fashionable, may have a short run of popularity; but they make no enduring mark. People soon tire of such exhibitions. They hunger for something positive. They want a faith of some sort that will support them in trial, strengthen them in tempta-

tion, help them in trouble, sweeten their joys, and span the dark passages of the future with a bow of everlasting hope. And only the preaching that comes from such faith, and builds up such a faith as this in the heart of the hearer, is fit for the Christian pulpit. In an age of latitudinarianism, and among indifferents, whoever believes anything thoroughly, and maintains his belief with his whole mind and might, is called dogmatic. But to be dogmatic under such circumstances is a great merit. Better be a zealot with a heart on fire with contagious enthusiasm for Christ, than a half-hearted expounder, raising more questions than can be answered, and starting inquiries in fruitless fields. Too much of what is called popular preaching is hammering in general, instead of driving a few great truths home, like spikes, with well-directed, energetic blows. —*The Evangelist.*

THE ATMOSPHERE OF THE TABLE.

It is impossible to estimate properly the immense influence which is exerted upon a household by the atmosphere of the family table. If it is true that one does not come out of a room the same person he went in, the mind ever after retaining the impress of what affected it there, what great results must be achieved from the meeting three times a day in the dining-room, from the conversation indulged in, and the sentiments expressed there! A neat, well-ordered table is in itself a lesson to the children.

It is noticed that a sensitive child almost invariably has better manners when dressed in his best, and have seen with surprise the effect produced upon a small boy of my acquaintance by handsomely dressed ladies who are polite to him.

To the inviting table, where there should always be something attractive, however simple the menu may be, most children will come prepared to behave properly. It is really worth while, and when philosophically considered, it is a matter of great importance, to lay aside, as far as possible, all thoughts of hard work done before and to be done after the meal, and to allow no vexatious question to be discussed at the time. The habit of brooding over our work, and exhausting ourselves by going over it in our minds, is one to be studiously avoided. There is nothing that takes from one's energy more than this, and it is a frequent cause of insanity.

Everybody knows that food digests better when in agreeable company. It was something more than a pleasant which made a friend remark that he could not have his wife and child pass the Summer away from him, as it gave him the dyspepsia. The poor child who comes to grief at the table, and is sent away from it with his dinner half eaten, and who suffers the whole afternoon with an undigested lump of food in his stomach, is to be pitied, and it is a wise plan to explain to the children that in this way they will be punished for bad conduct at the table.

It follows, then, that pleasant surprises in the way of preparing favorite dishes, that good taste and much painstaking in arranging all the appointments of the table and dining-room, rise from a mere ministering to the animal existence, and affect the fine issues of life.

Good behavior and cheerfulness ought to accompany each meal as naturally and unwaveringly as bread and butter. The happy laughter which distributes nervous force, and calls the blood from the brain, allowing the stomach to get a share, should be heard more frequently at our tables. No one should feel at liberty to say one word that is not kind and thoughtful, any more than he would withhold a sufficient quantity of food. These facts need more careful consideration than they usually receive. —*Joseph Parker.*

A SHINING LIGHT.

When the keeper of a light house trims and lights his lamps, he goes to his lonely couch cheered by the thought that by his fidelity to his trust he will guide many a mariner through the dangers of the treacherous sea. But how many are thus guided he knows not. It is even so with the good man who keeps his spiritual light shining through the lamp of a virtuous life. That he does guide some souls to the truth he can not doubt; but how many are led to think better thoughts, to form higher purposes, to enlist under his Lord's banner, he can not know. He never will know, until in the blessed hereafter, one and another happy saint will say to him, "Your light guided me to our precious Christ." Shine on, therefore, O believer! Trim anew the lamp of thy love to the Christ; and let it shine through thy pure deeds as the rays from a common lamp shine through a globe of alabaster. —*Zion's Herald.*

PIETY NOT HEREDITARY.—Piety, like genius, is without parentage or posterity. Sainthood is not hereditary, but a heavenly descent. The leadership of faith does not follow in the same family or tribe, as the Aaronic priesthood or the castes of India. As no philosopher, statesman, general, poet, painter, or sculptor bequeathed his genius to a son, so Origen, Chrysostom, Augustine, Luther, Calvin left no successors to their genius and fame. If genius could be transmitted, a hereditary order would soon repress all generous emulation in learning, art, and power. If piety were transmitted, Christ would lose the regency of his own church, and spiritual despotism follow over the world. As a sovereign dispensation of genius from age to age prevents the supremacy of man in human affairs, so a sovereign dispensation of grace retains Christ's headship over his church. —*Watch Tower.*

Adams it is said that in his Congress, he was never known one day when the clock struck, he said to the Speaker, "It is the House to order," the reply Mr. Adams is not in his seat while they were speaking, Mr. Adams, he being punctual, while three minutes fast.

HAVE A GOOD TIME.

Enjoy yourself. Have a good time is eminently right and proper, and is not secured by a headache next day. The simplest pleasure lasts longest.

I have spent two years in Europe, back and sit down by your side and think of a picnic you went to the cascade, one afternoon in the year just sixty-five cents.

Times" that you dare not take your son, that you would like than have your sisters know come back to refresh you and heart as does the memory of a picnic, when you chatted with the girl you loved, and laughed and rustled, because you could

time" that wakes in the morning where it was and saw it its money is gone; the good itself off with a headache— little fun in that.

makes a very little bitterness of reason and cloud the memories it does not take many such my boy, to mingle tears with gall with your drink. The smallest part of the bee, but him up by it, though the were as large as an omnibus all the sting outweigh all the miss honey-laden portion of you would think about it ger.—*Hawkeye.*

BITTER FRUIT.

pleasant," cried a young down the river on a log by the water's edge. "What other made when she told it. It's the nicest time I shall tell her when I get

ated down the river. when it will go the other way," ear, after a time, as the cur-farther and farther from being hungry."

ated on. back," cried the little bear quite far enough, and I'm cramped."

ated on. ed the little bear, "I wish my mother; I believe she was and when I get home I think

poor little bear never had a her so, for he never saw his me again. He was seen and fur-traders, and many a city did he mourn over the had cost him his liberty.—

FAIR AIM.

ut a personal application out an address. of our blessed Saviour personal in their charac-

of the earth."

nt of the world." by gift to the altar." we offend thee," &c. nt," &c.

quotations could be made, earnest, and personal the Lord Jesus addressed

ineffectual because they minister enters the pulpit the time for preaching cause the contract with volves the filling of his at the hearts of the peo- gation will feel that they who not merely preach- ed to do so, but because message from his divine the wants of the people, these wants may be.—

OF PROVERBS.

is worth a pound of con- to liars. Con- half amends. Deny- it. Envy shooteth at herself. Foolish fear God reacheth us good ada. He has worked to do. It costs more than to bear them. an fit company for him- ard to virtue. Not to way to silence it. One morrow. Proud looks air faces. Quiet con- richest is he that the indulged are little Trees that bear night walking is sure- ness are mother- on make more op- and. You will never turn. Zeal without out light.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, August 30, 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."

BRO. I. J. ORDWAY, of the committee to arrange for reduced fare to General Conference, reports that no terms can be made for reduction from Chicago to Buffalo. Announcement of arrangements, so far as made, with other roads, will be found in our Special Notice column.

BRO. J. J. WHITE has returned from his labors in Alabama. We are very sure the readers of the RECORDER would be glad to know something more about those labors, about the field, and the people. Having been introduced to our brethren there, we wish to keep up and extend the acquaintance.

A QUAKER is credited with the following saying which is worthy of being made the living motto of everybody:

"I expect to pass through this world but once; if, therefore there can be any kindness I can show, or any good thing I can do, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

WE again call attention to the fact that the Boards of the Tract and Missionary Societies propose to close their reports for the year at the first of September. All persons, societies, or churches, having money for these societies which they wish to see acknowledged in the forthcoming Annual Reports, should forward it at once—for the Tract Society to J. F. Hubbard, Plainfield, N. J., and for the Missionary Society to Geo. B. Utter, Westerly, R. I.

ONE of the severest storms of the season visited Minnesota last week, completely destroying everything in its course, many lives were lost, more were more or less injured, and the loss of property, live stock, growing grain, and buildings in country and city, was very great. The storm must have come very near to some of our brethren in Dodge county. We shall doubtless hear more about it before next week.

—Since writing the above, a brief communication has been received from Bro. H. B. Lewis.

ABOUNDING SERVICE.

God's call to the Christian life is a call to service. That service is acceptable to him only when it comes from a full, loving, glad heart. The spirit of the servant gives character to the service, rather than the nature of the work done or the amount accomplished. This we think was the meaning of Paul when he wrote to the Corinthian brethren, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." Such service is possible only to him whose heart is full of love to God, and of zeal for his cause. Whatever labor he performs is well done because there is a reserve of power behind it. The physical energies are upheld by the buoyancy of spirit, the joyfulness of heart which is beneath it. There is always a sense of incompleteness and clumsiness about any work in which, for its physical performance, there is a taxing of physical powers to their last degree of endurance with no pleasure or sense of victory in its accomplishment. We have seen two men do the same kind of work in the field, and the same amount of work in a given time. One did his work with a strong arm and graceful swing which seemed to say, "This is pleasure; for the joy of seeing such a work well done, I could endure cheerfully double the amount of fatigue which this effort costs me." But the other did his work in a manner which said plainer than words could express it, "I am working for two dollars a day, and if I know it, I do not intend to take a single stroke more than is absolutely necessary to secure my wages." Is there any doubt as to which was the more acceptable workman? Several years ago we stood viewing a body of men at work on the foundation of the new Capitol at Albany. There were, perhaps one hundred men in the enclosure, engaged in all the various departments of such a work. Some were blocking out the rough stone, some dressing and fitting the huge blocks to their places in the wall, some were mixing mortar, some were shoveling dirt, etc., etc. While we stood looking, suddenly the signal for six o'clock was sounded, and instantly every man on the job dropped

his tools and his work and made a break for the gates. One man had a hod of mortar nearly to his shoulder, but dropped it, hod and mortar together, just where he stood when the signal struck him. So with every other man on the job. A more simultaneous and unanimous movement we never saw, and such a medley of too's and building material as was there we have never seen, before or since. It was evident those men did not intend to work a single second longer than they were obliged to. There was no abounding service there. It was the simple grind of drudgery to fill out a certain number of hours for a stipulated sum of money, and with that all personal interest in the work was absolutely at an end. How many Christians serve God by the days work, feeling that if they could make sure of heaven without it, they would never do another day's work so long as they live! Against this slavish spirit the Scriptures of the New Testament everywhere cry out. We do not say that such persons are not Christians, but for the men whose hearts are full of love to God, who eagerly watch for work in his vineyard, and do it with an abounding joy which causes them to forget that it is toil, God has plenty of room. Would we might all learn the blessed meaning of the words "abounding service."

Communications.

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

LETTER FROM CHAUTAUQUA.

Since I was here five years ago there have been great changes, mostly for the better. The great hotel, Athenaeum, with its beautiful grounds and charming lake view, is a marked feature in the changes. The large amphitheater with seats for five thousand, has almost superseded the old Auditorium for the large meetings, though the latter is occasionally used, and indeed is much improved. The "Hall of Philosophy" has been built to supply a place for that greatest of the outcomes of the Chautauqua Idea, the "C. L. S. C.," or "Chautauqua Literary and Scientific Circle."

In addition to these, innumerable new cottages have taken the place, in a large degree, of the old tents, some of them being models of taste and beauty; while a depot under the bank with a fine promenade upon its roof, has made its appearance, together with its railway connecting at Mayville, with the Buffalo & Pittsburgh Railroad.

The Palestine Park is still here, but in so dilapidated a condition, and grown so inaccurate by reason of the wear of rains and waves, and of many feet, as well as the misplacement of cities and names, that its usefulness is greatly impaired.

Some things, however, seem to be permanent in Chautauqua. It has the same earnest, broad-hearted, noble-souled man, Dr. Vincent, at its head, the same thorough courses of normal teaching, the same wonderful children's class, the same opportunities for studying Biblical languages, the same surfeit of lectures on all topics of interest by the best men to be had, the same rousing music, the same deep, spiritual atmosphere, the same constant crowd, the same occasional showers, and the same Frank Beard.

In addition to these we now have the "C. L. S. C.," an institution which has grown like the magic temple in the Arabian Nights, from its first member, five years ago, to the astonishing number of forty thousand enrolled members at the present time. Thirteen hundred and fifty were graduated at the Commencement on Sabbath, three hundred of whom were present on the grounds. Room can not be taken here to give the details of this greatest of all modern educational schemes, but if any one wishes to know more, a postal to Miss Kate F. Kimball, General Secretary, Plainfield, N. J., will bring all desired information.

The night of my arrival, Dr. Vincent said to me, "I read a very nice letter from one of your people at the Round Table yesterday. She wanted to know if there were not days enough so that it need not be necessary to select for Commencement the only day when Seventh-day Baptists could not attend? I told the class that it was a reasonable request, that I knew many of that faith who were extremely conscientious, and that I would be the last man to interfere with their right of conscience. The day had been fixed for convenience, without a thought of such an objection, and, if possible, it must be changed. I am much obliged to the young lady for writing."

After thoroughly canvassing the pros and cons, the Doctor finally fixed upon Tuesdays

for Commencements in the future, and on Friday evening, before the largest congregation ever gathered in the amphitheater, he gave notice to that effect, together with the reason for the change. There should be a great many members of the C. L. S. C. among our people, and they who can will not be doing justice to themselves if they do not avail themselves of this means of home culture.

A feature of the present week has been the reunion of the Alumni of '74. This was the first class to graduate in the Normal department, and out of 150 who originally composed the class, about 50 were upon the grounds. At a reception given this class by Mrs. Wetmore, at her cottage, a lady asked me to what denomination I belonged. "Guess," said I. "Methodist?" "No." "Baptist?" "Not regular." "Ah, then I know what you are, you are a Seventh-day Baptist, and so am I!"

Further conversation showed that she was the wife of a Methodist minister, and mother of another. She heard Eld. Lewis's Chautauqua Address, which awakened old questionings, and set her studying. She found there was no other Bible Sabbath, and the Outlooks which have been sent to her husband had fixed her in the conviction that there is no other Sabbath for Christians. I have met few Sabbath-keepers who were more ready with answers to all the objections of Sunday-keepers. She said she had set her Sunday-school class of adults to studying up the subject, and hopes to see the day when there shall be a grand Sabbath-keeping Methodist Church.

A notice read from the desk Sabbath morning, at the devotional meeting, for all Seventh-day Baptists, and others who held that day holy unto the Lord, to meet in the parlor of the hotel fifteen minutes later, brought together ten persons. It is probable that a notice in a larger meeting, and longer before the time, would have brought a larger number. Among those present was the lady above mentioned, and a brother from Ohio named Andrews, who said he was a Seventh-day Presbyterian; had been in the observance of the Sabbath several years, but had not met our people; had had some Advent publications and a copy of Eld. Morton's tract. He thinks no honest Presbyterian can read the latter and not be convinced. He is quite active and earnest in promulgating the truth, and will make good use of the tracts, &c., we promised to send him. He is looking and longing for a turning of the Presbyterian Church to the Sabbath of the Lord. May God speedily bring it about, and hasten the time when the terms Seventh-day and First-day, as applied to denominations, may be unnecessary, for all shall unite in worshipping on the one Sabbath of Jehovah.

I believe Chautauqua is one of the means God is using to bring his people into that unity for which Jesus prayed. People can not listen to such sermons as the baccalaureate of Dr. John H. Vincent, Sunday morning, upon the subject of prayer as a means of education, and the discourse of Dr. Lyman Abbott, in the evening of the same day, upon the gospel as a power unto salvation, without seeing that differences in creed weigh little when men come down to the fundamentals of religion. Then when, as a few years ago, such an Armenian as Dr. Strong, of Drew Theological Seminary, preached "the good old Methodist doctrine of falling from grace," and such a Calvinist as Dr. Hodge, of Princeton, follows with an exposition of "election and predestination," and they are found to run in parallel lines, almost touching, the fighting ground of Christendom is seen to be too small to contend over.

Then here in Chautauqua, which is mainly under the control of Methodists, we find a Baptist headquarters, and by its side a large tent labelled "Cumberland Presbyterian," a little way off another for the Lutherans, and a beautiful house flaunting its sign, "Congregational House," right in the face of the platform of the Amphitheater. Does it not look as if the time was approaching when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together?" though which is the lion and which the lamb, &c., I will not pretend to designate. It can not be long after all Christians unite in the common study of the Word, and in common worship, before shall come to pass that which was seen by the prophet Isaiah, "Thy watchman shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."

One of the subjects talked about in that little Sabbath meeting in the hotel parlor was the value of a headquarters for the Bible Sabbath in Chautauqua, where all the pub-

lications on that subject could be had by earnest inquirers, and the sign above which would be a constant reminder that there was a Sabbath of Jehovah in contradistinction to the Sunday of Pagan Rome. It was thought by many to be most desirable.

One of the valuable institutions of Chautauqua is the "Chautauqua Society of Christian Ethics," composed of youth from 8 to 21 years of age. Its object is to educate its members in Christian deportment. The lectures of Dr. Vincent before this society deserve to be written in letters of gold and to be placed in every home in the land. They relate to the wine cup, the dance, the theater, card-playing, &c., and demonstrate clearly that while there may not be a "thus saith the Lord" against them all, yet their tendency and influence are bad, and only bad; there is no good whatever to be obtained through them, and therefore Christians should let them entirely alone. G. H. B. CHAUTAUQUA, N. Y., Aug. 20, 1883.

TEMPERANCE CAMP-MEETING.

The Temperance Camp-meeting at Cuba, N. Y., which opened Aug. 15th, and continued one week, showed a marked gain in attendance over last year. It also showed an apparent increase in the prohibition sentiment. There were twenty-six tents in the beautiful grove besides the refreshment tents. The weather was for most of the time beautiful, and camping in the grove was delightful. The speaking was decidedly able and interesting. (If anybody is inclined to criticize my adjectives, let him attend the camp-meeting next year.)

There were in the course, seventeen regular addresses, besides many shorter speeches. It would be impracticable in this article to attempt even a synopsis of these addresses. I will only pick out a point here and there which may serve to show their drift. The meeting opened at 2 o'clock, Wednesday, Aug. 15th, with an address by that true, earnest, and noble reformer, Gov. St. John of Kansas. It was claimed that there were 1,500 in the auditorium to hear his address. In answer to the oft-repeated objection against legislative prohibition of the rum traffic, that the State has no right to say what we shall, or shall not, eat and drink, he said that prohibitory legislation does not propose to interfere with men's tastes. It only proposes to prohibit the sale to others of things hurtful. A man may roast his ox that died of disease and eat the whole of it; flesh, bones, hide and hoofs, and the law will not interfere. But the law will not allow him to offer the flesh of that diseased ox for sale to others. He said that the saloon-keepers were emigrating from Kansas.

Rev. Mr. Crosby, of Pen Yan, spoke Wednesday evening. He said that license laws tend to demoralize the people. To license liquor selling is to enter into partnership with it. Make right laws and you will make a morally healthy people. Rev. Wm. H. Boole, of Brooklyn, in addition to filling his assigned place on the programme Thursday afternoon, filled the unassigned places Thursday forenoon and Friday forenoon. I did not hear his regular address, except about three-quarters of an hour, while his whole speech was said to occupy two hours and forty minutes.

I was summoned away from the ground on Thursday evening to attend a funeral next day, and did not return until Sunday morning. During my absence, Rev. Mr. Purdy, Rev. A. Coit, Mrs. Lathrop, Mr. Fanning, and Col. Bain, of Kentucky, spoke. Some claim that Col. Bain was the best orator of the course.

On Sunday there was a large crowd, and the auditorium was packed. The President, Rev. V. A. Sage, in introducing the exercises Sunday morning, placed emphasis on the fact that the speaking on that day would be preaching, and he trusted that department would be suitable to the Lord's-day. When Bro. D. E. Maxson was introduced as the preacher of the morning, he prefaced his discourse by an allusion to the objection of many people to the preaching of politics on the Sabbath, and said, in substance, that on this occasion he had no scruples against preaching politics, for, first, he did not believe that Sunday is the Sabbath, or ever was or ever would be, according to the Bible; and second, he was going to preach Bible politics, which would be proper on a Sabbath-day. He took for his text, "Render unto Caesar the things that are Caesar's," etc. He showed in this discourse that civil government was an institution of God and must be in harmony with the divine will. All law must be based on the law of God, and any enactment that contravenes that, is not law, but usurpation. He showed that in our form of government, the individual votes are the rulers, that on them rests the

responsibility of the right exercise of government as an institution of God, and that the act of voting was a solemn and responsible act.

Rev. A. G. Lawson, of Brooklyn, was on the programme for the afternoon, and Rev. A. H. Lewis for the evening; but after waiting a considerable time for the arrival of Mr. Lawson, whose train was behind time, Bro. Lewis was asked to take his place. He took for his text in Daniel, the stone that was cut out without hands, and became a mountain and filled the whole earth. He spoke of the power of a thought, and said that every truth was a thought of God, that truths, though sometimes slow in their progress, are nevertheless sure to triumph, and that the truth embodied in the present temperance movement will be no exception. Both these discourses were full of sound, practical thought, and received close attention.

Mr. Lawson delivered a good discourse in the evening, on the total abstinence system. He said it worked by three methods: 1. Education, 2. Organization, 3. Legislation.

Monday forenoon and afternoon was occupied by a conference of temperance workers. I was not present, but learned that nearly all the speakers were agreed on the necessity of separate party action in order to secure the legislation we need to prohibit the sale of liquors.

On Tuesday, the last day of the course, A. A. Hopkins, of Rochester, spoke in the forenoon, and Mrs. Ellen J. Foster, of Iowa, spoke in the afternoon. The audience was as large, if not larger than that of Sunday. Both were very excellent addresses. Mr. Hopkins said that every reform has four eras: 1. Agitation, 2. Education, 3. Consecration, 4. Concentration. These were the heads of his address. Mrs. Foster's subject was the aid which "The accretions of time" bring to the temperance cause. Among these accretions of time she noticed the turbulence of a drinking populace, the mistakes and blunders of legislations, the necessities of politicians, etc., as all pouring into the lap of the prohibition cause. Mrs. Foster is an able and remarkably fascinating speaker. Though there was but little said about a third, or prohibition party, yet the logic of all or nearly all the speeches pointed in no other direction. Mrs. Foster, who is a strong Republican in Iowa, said she did not see what else prohibitionists could do in New York, but to work through a separate party. C. A. B.

DATUS ENSIGN LEWIS.

DATUS E. LEWIS, whose name has appeared in the list of Agents for the RECORDER for many years, was born in Petersburg, N. Y., Feb. 29, 1808, and died in Berlin, Wis., Aug. 7, 1883. His parents, Abram Lewis and Abigail Greene, were of thorough Puritan stock. His father died in the service of the United States, as a soldier, during the "War of 1812," and Datus was placed in the care of his grandfather (the father of the late Eld. John Greene), at Hopkinton, R. I., where he remained until he reached manhood, working as a farm-hand by the month every year after he was twelve years of age. Removing from Westerly, R. I., to Scott, N. Y., he was married to Tacy Wells Maxson, at Scott, in 1833, by the late Rev. Joel Greene, and last February they celebrated their Golden Wedding in company with many friends. About the time of his marriage, he was licensed to preach by the Church at Scott. His efforts gave promise of real success, but just then, as he once said to the writer, "the question of an educated ministry was being agitated, and since I was fully in sympathy with the idea that religious teachers ought to be better educated than I was, or could be, I determined that it was best to labor only as a private worker." In the Autumn of 1846 he removed to Wisconsin, spending the following Winter at Milton, and in the Spring of 1847 settled at Berlin, on the home from whence he went to his final rest. When the Seventh-day Baptist Church of Berlin was organized in 1850, he was elected clerk, and retained that position until the weight of years obliged him to resign. He was superintendent of the Sabbath-school at the time of his death. He was a man full of moral courage, and always alive to every good work in church, educational, and reformatory matters. He was an original Abolitionist, a total-abstinence man, a foe to all sham and meanness, and the friend to all uprightness and merit. He grew ripe in religious faith, and was fitted to be garnered home. His last illness was sudden and brief—pneumonia—and as the "telegraph strike" was in progress, the writer, his only son, was unable to reach Berlin until thirty hours after he had gone home. A great concourse of people crowded to the farewell service, with every possible

demonstration of sympathy and Unforeseen circumstances prevented attendance of an expected clergyman. Entire service was conducted by his sermon from John 14: 27. He is gone from his own family circle, of group of his direct descendants. Bore a plate with this simple wreathed with ripened grain. The following words of an unknown form a befitting requiem for him:

Rest, weary feet! Rest from your ceaseless wanderings, you and I. The countless steps you had to take, I deprecate. There are no painful paths to tread, I journey's end, The quiet grave shall welcome you and I, my friend.

Rest, busy hands, Rest from the labors that you wrought to set of sun, From work that only ended when an gun; Fold them in peace and leisure now, more to do, Let the poor tired servants rest, they have to you.

Rest, eager soul, Thou hast thy wings and tried them, tattered back to earth, Thy pinions, not like thee, divine, heavenly birth, This grave is not thy home and end, and away, Activity shall be thy rest from henceforth. Thou shalt find blissful fellowship with skin, Eternal gates shall open wide to let thee in; Thrice blessed art thou, living soul! ward to thy rest, Among the throngs that rest no more ever blest. Aug. 28, 1883.

GOV. SAMUEL WARD.

EXTRACTS FROM LETTERS TO HIS WIFE. (Continued.) PHILADELPHIA, N. J.

My Dear Brother.—A ship at London on Thursday. Our Pet the fate of, in the letter published I sent Gov. Cooke last evening assure us that the Administration determined to push their measures; that twenty thousand be sent over in the Spring—four months this Fall; that terms of access that is, the terms upon which to receive us and our poster slaves, are to be committed to and that they will treat with us in way. The King has carried Sir herst out in his coach seven times, but can not prevail upon the command in America. Gen. ton hath also nobly refused—a never engage in such an infame Orders are given to open all the post office, and stop such an American intelligence. The prove the introduction of a Parliament sets the 26th of Oct. try was collecting its Tories to measure with a high hand. Rallying its friends, in order to orous stand. Ministry was put the hands of all who would re English, Scotch, Irish, Roman and Hanoverians. Fifty Men destroy all our maritime towns dict our trade. If Administration they are determined to extirpate England Colonies. An army and the twenty thousand men they suppose capable of doing. These threats will not intimidate man, but animate all in their and, blessed be God, we are ardent hands, and not in those fit to serve a Nero only. "T. be," is now the question. Even passion, and interest ought to are all embarked in one. If she sinks, we all perish the storm, peace and plenty, liberty, and everything which and felicitate human nature ward of our virtue. Oh, my not the cause of the Colonies only, but of human nature—God, who hath so remarkably prospered these Colonies, with his gracious protection, to woutly recommend you, my country.

I am obliged to you for 7th. The judicious and the General Assembly does the Colony. I had that containing these proceedings gress. They were highly Adams, Col. Dyre, and other wards to me that we had an example.

I could have wished that instead of another emission had directed us to apply to sum wanted, though the ready. Connecticut did so, and we should, without allowed what we wanted. A flood of bills may affect the all things, we should be up the credit of our money done, we can raise any sum mon defense; without it, embarrased. I most cordially congratulate reduction of St. Johns you most of the particular gomery's letter says, that

of the right exercise of govern- ment of God, and that the was a solemn and responsible demonstration of sympathy and respect. Unforeseen circumstances prevented the attendance of an expected clergyman, and the entire service was conducted by his son, the sermon from John 14: 27. He is the first to go from his own family circle, or from the group of his direct descendants. His casket bore a plate with this simple inscription wreathed with ripened grain, "At Rest." The following words of an unknown poet form a befitting requiem for him: Rest, weary feet! Rest from your ceaseless wanderings, your travels to and fro. The countless steps you had to take, fatigue to undergo. There are no painful paths to tread, here is your journey's end. The quiet grave shall welcome you and be to you a friend. Rest, busy hands, Rest from the labors that you wrought from dawn to set of sun. From work that only ended when another was begun. Fold them in peace and leisure now, they have no more to do. Let the poor tired servants rest, they have been true to you. * * * Rest, eager soul, Thou hast thy wings and tried them oft, they fluttered back to earth. Thy plinions, not like these, divine, knew not thy heavenly birth: This grave is not thy home and end, mount upward and away. Activity shall be thy rest from henceforth and for aye. Thou shalt find blissful fellowship with souls to thee akin. Eternal gates shall open wide to let the long-sought in; Thrice blessed art thou, living soul! spring homeward to thy rest, Among the throngs that rest no more, and are forever blest. A. H. L. Aug. 23, 1883.

Lawson, of Brooklyn, was on for the afternoon, and Rev. for the evening; but after wait- able time for the arrival of Mr. train was behind time, Bro. to take his place. He took Daniel, the stone that was cut and, and became a mountain whole earth. He spoke of the light, and said that every truth of God, that truths, though in their progress, are never- triumph, and that the truth the present temperance move- exception. Both these dia- ill of sound, practical thought, lose attention. delivered a good discourse in the total abstinence system. rked by three methods: 1. Organization, 3. Legislation. noon and afternoon was oc- ference of temperance work- present, but learned that speakers were agreed on the arate party action in order to lation we need to prohibit the the last day of the course, of Rochester, spoke in the Mrs. Ellen J. Foster, of Iowa, rnoon. The audience was rger than that of Sunday. r excellent addresses. Mr. at every reform has four as: Education, 3. Consecration, n. These were the heads of ra. Foster's subject was the "secretions of time" bring ce cause. Among these ac- she noticed the turbulence populace, the mistakes and isations, the necessities of as all pouring into the lap n cause. Mrs. Foster is an rably fascinating speaker. as but little said about a tion party, yet the logic of the speeches pointed in no Mrs. Foster, who is a strong Iowa, said she did not see itionists could do in New rk through a separate party. C. A. B.

GOV. SAMUEL WARD.

EXTRACTS FROM LETTERS TO HIS BROTHER. (Continued.) PHILADELPHIA, Nov. 11, 1775.

My Dear Brother.—A ship arrived from London on Thursday. Our Petition you see the fate of, in the letter published in the paper I sent Gov. Cooke last evening. Passengers assure us that the Administration is determined to push their measures at all events; that twenty thousand troops are to be sent over in the Spring—four or five regiments this Fall; that terms of accommodation, that is, the terms upon which they are willing to receive us and our posterity for their slaves, are to be committed to the General; and that they will treat with us in no other way. The King has carried Sir Jeffery Amherst out in his coach seven mornings running, but can not prevail upon him to take the command in America. General Monkton hath also nobly refused—said he would never engage in such an infamous cause. Orders are given to open all letters at the post office, and stop such as contain any American intelligence. The people disapprove the introduction of foreign troops. Parliament sets the 26th of October. Ministry was collecting its Tories to carry every measure with a high hand. Opposition was rallying its friends, in order to make a vigorous stand. Ministry was putting arms into the hands of all who would receive them—English, Scotch, Irish, Roman Catholics, and Hanoverians. Fifty Men of War are to destroy all our maritime towns, and interdict our trade. If Administration succeed, they are determined to extirpate the New England Colonies. An army from Canada and the twenty thousand men from England, they suppose capable of doing this. These threats will not intimidate one brave man, but animate all in their country's cause, and, blessed be God, we are in his all-gracious hands, and not in those of a Ministry fit to serve a Nero only. "To be, or not to be," is now the question. Every private view, passion, and interest ought to be buried. We are all embarked in one Common Bottom. If she sinks, we all perish. If she survives the storm, peace and plenty, the offspring of liberty, and everything which will dignify and felicitate human nature will be the reward of our virtue. Oh, my brother, this is not the cause of the Colonies and of Britain only, but of human nature itself, and that God, who hath so remarkably preserved and prospered these Colonies, will still continue his gracious protection, to which I most devoutly recommend you, my friends, and my country.

Nov. 16th. I am obliged to you for your favor of the 7th. The judicious and decisive action of the General Assembly does great honor to the Colony. I had that part of your letter, containing these proceedings, read in Congress. They were highly approved. Mr. Adams, Col. Dyre, and others observed afterwards to me that we had set them all a noble example. I could have wished that the Colony, instead of another emission of its currency, had directed us to apply to Congress for the sum wanted, though the accounts were not ready. Connecticut did so, and obtained it, and we should, without doubt, have been allowed what we wanted. I fear too great a flood of bills may affect their credit, and, of all things, we should be most careful to keep up the credit of our money. While that is done, we can raise any supplies for the common defense; without it, we shall be vastly embarrassed. I most cordially congratulate you, on the reduction of St. Johns. The papers give you most of the particulars. General Montgomery's letter says, that he was immedi-

ly setting out for Montreal; and mentioning the repulse of Carleton, he adds that he believes it is his last effort. No news of Arnold. A committee, with powers nearly the same as those given the Committee at Cambridge, has set out for Ticonderoga and Canada. The gentlemen are Mr. Langdon, Mr. Robert R. Livingston, and Mr. Paine. They have some instructions relative to the particular situation of the Canadians, besides those concerning the troops. I have seen many letters from England, since my last. They all agree in the accounts I then gave you. In a conference, which the King had with a person from America, he told him that he was unalterably determined, let the consequences be what they would, to compel the Colonies to absolute obedience. Thank God, his power does not equal his obstinacy and pride. Our instructions for an American fleet have been long upon the table. When it was first presented, it was looked upon as perfectly chimerical; but gentlemen now consider it in a very different light. It is, this day, to be taken into consideration, and I have great hopes of carrying it. Doctor Franklin, Col. Lee, the two Adamses, and many others will support it. If it succeeds I shall remember your ideas of our building two of the ships. Duty calls me away.

Nov. 21st. Yesterday we had a number of letters, taken on board the transports from Ireland, to the officers in Boston, read in Congress. The writers of some of these freely condemn our enemies, assure their correspondents that the people at large, heartily wish us success, and some even say that it is time for Ireland to follow our example. There is great reluctance to the service, additional bounties are given by the leading Roman Catholics. Other letters say that the people of both England and Ireland, in general, are against us; that many who have supported our interest, until the proclamation came out, have now changed sides; but, though these letters vary in that respect, they all agree that the King is determined, let the consequences be what they will, to reduce us to submission. I am vastly pleased that our friends in England give us such good intelligence. The five regiments, which I lately wrote you might be expected this Fall, came out with these transports, and are chiefly, or by this time, wholly arrived, and that the twenty thousand men are to come in the Spring as well as the man of war, is confirmed in these letters. If we can but get arms and ammunition, I have no doubt but we shall give a good account of them, and I think we have a good prospect. Many vessels are out on the merchants' account, some on the several Colonies, and others on account of the Continent, and great encouragement hath been given, and a person well acquainted, in Germany, with the manufacture of saltpetre, is employed by Congress to go down immediately to Virginia, and set up very extensive works; but as every possible method will be made use of for interrupting these supplies, I hope the merchants of Providence have, or will immediately take the most speedy measures for obtaining large supplies. I think they ought to import lead by all means; for, allowing we succeed in getting it out of the Connecticut mines, which is by no means absolutely certain, yet the land carriage would cost almost as much as the lead would abroad. Arms, also, will be wanted, for we must undoubtedly increase our army, and very considerably.

Happily for America, the Congress will cheerfully adopt the most vigorous measures, and push them with the utmost spirit. That timidity and fluctuation of counsels which have done us infinite mischief. Thanks be to God, we are not likely to be again haunted with that evil genius, and the sin of fear is now entirely banished from among us. By letters from camp I learn there is infinite difficulty in re-enlisting the army. The idea of making it wholly continental has induced so many alterations, disgusting to both officers and men, that very little success has attended our recruiting orders. I have often told the Congress that under the idea of new modeling, I was afraid we should destroy our army. A reduction of the army or a want of powder or arms may be fatal. You are much nearer the camp than I am, and may be better acquainted with the difficulties. Southern gentlemen wish to remove that attachment which the officers and men have to their respective Colonies, and make them look to the Continent at large for their support or promotion. I never thought that attachment injurious to the common cause; but the strongest inducement to people to risk everything in defense of the whole, upon the preservation of which must depend the safety of each Colony. I wish, therefore, not to eradicate, but regulate, in such a manner as may most conserve to the protection of the whole.

I am not a little alarmed at the present state of the army. I wish your utmost influence may be used to put things upon a proper footing, and must beg leave, through you, to recommend the matter to the immediate attention of the Governor. There is no time to be lost. Dec. 14th. I have the pleasure to acquaint you that upon considering our instructions for a navy, the Congress has agreed to build thirteen ships of war. A committee is, this day, to be appointed, with full power to carry the resolution into execution. Two of these vessels are to be built in our Colony. Powder and duck are to be imported. All other articles, it is supposed, can be got in the Colonies. The ships are to be built with all possible dispatch. We have a grant from Congress of twelve

thousand dollars, in advance, on our accounts. The printing it begun, and I have been to the Treasurer, who has agreed to get it signed as soon as possible. The Congress continues to be extremely hurried, yet I hope to get a little leisure at Christmas. I most heartily congratulate you upon taking the transports, and other very good news. I have given the principal part of your letter to the printer. You will see it in Bradford's paper. Mr. Adams and several others were so highly pleased that they urged me to publish it. I wrote, some time since, that I was greatly alarmed about our army. My apprehensions are not quieted yet. The parsimonious policy and the pride of some prevent a bounty, and without it we shall not get men. We take the matter up again this day. May heaven direct our councils. I wrote, some time since, to know what wages and bounty our Colony had given through the two last wars. Do be particular and let me have it by next post. Dec. 27th. When I first entered this contest, I extended my views through the various scenes which my mind depicted. I saw clearly that the last act of this cruel tragedy would close in fields of blood. I have traced the progress of the unnatural war through burning towns, devastation of the country, and every subsequent evil. I have realized for myself, the bullet, the bayonet, and the halter, and, compared with the immense object I have in view, they are all less than nothing. No man living, perhaps, is more fond of his children than I am, and I am not so old as to be tired of life; and, yet, as far as I can now judge, the tenderest connections and the most important private concerns are very minute objects. Heaven save my country, I was going to say, is my first, my last, and almost my only prayer. I have several times mentioned to you the anxiety I felt on account of the remodeling of the army. That cruel jealousy, which the Southern Colonies have of the Northern, has occasioned all this mischief. The army must be wholly Continental, all Colonial distinctions must be at an end, the troops must be taught to look up, not to their several Colonies, but to the Continent. For that purpose, Congress must appoint all officers. Again, the British soldiers have but six pence a day, and shall we give ours a shilling? Ours shall have no bounty, and shall find themselves arms. And so far has this stupid policy been pursued, that, instead of twenty thousand men in the Massachusetts, we have not half the number, and in Canada, instead of five thousand, we have not fifteen hundred, besides the Canadians. In this Province a battalion was ordered to be raised, two months ago, at five dollars a month. One hundred and fifty of the best of those have deserted, and they are not full yet. And still an idea continues of raising men upon the same terms. I have written fully to Gen. Green, and proposed to him that the Generals should recommend, at least, by private letters, to their friends, the offering a bounty to the men, finding them their arms, and recommending to the Colonies the filling up their troops. This would soon fill up our army. I mention these things to you, that you may use your influence to prevent the fatal mischief which will attend our being unprepared in the Spring, and that you may give me your best advice upon the subject. I do not in the least despair; for I firmly believe that the cause we are engaged in, is the cause of God and human nature, and that, in mercy to mankind, Heaven will prosper it. A Committee of Congress has been appointed to carry into execution the building of the fleet resolved upon by Congress. Mr. Hopkins, being on the naval Committee, is one of them. I have read him your letter on the subject of those to be built by our Colony. As the Congress has taken Whipple into their service, I wish the Colony would build such an one as we had the year before the last, or a larger one. The time which we have to prepare for the Spring is very short. Not a moment is to be lost. Besides the general defense, every possible measure ought to be taken for the defense of the Colony. I doubt not but you will direct your whole attention to the matter in this important juncture. I saw, on Christmas day, a master of a vessel, belonging to this city, who was in Boston six weeks, and came out on the 3d or 5th inst. He said that the account, which we had of the Old South Church being turned into a riding school by the British soldiers, is true. He saw the horses exercised in it. The carpenters, he says, would not pull down the pews, and the officers, with their men, did it. He says that all sorts of provisions are very scarce; that they had not above seven weeks provision, including all sorts. General Washington's letters of the 18th inst. agree very well with this account. This Captain adds that the soldiery were very much intimidated, many of them disposed to desert. Some of them say, if there was another action, and they could get off under smoke, they would take "the fresh-beef side of the question." He thinks the place could be easily taken. General Washington's letters inform us that the people who were turned out of Boston, were people who were turned out since broken out with the small-pox. Is there a crime which they are not capable of? Proper measures are taken to prevent its spreading. General Green writes me, the 10th inst., that our troops enlist very slowly. Let me hear from you soon—a letter from you, though ever so short, is always very agreeable. I never allow myself to find fault with the ways of Heaven, or I should say that asthma of yours was cruel, to take up

so much of your time, when your country and your friends want every moment of it. On the Public Service, to Henry Ward, Esq., Providence, SAM. WARD, Philadelphia. (To be continued.)

Home News. New York. ALFRED AND VICINITY.

Temperance camp-meetings have been quite numerous in this region this Summer. The meeting at Silver Lake was well attended. At Cuba, by invitation, Brethren D. E. Maxson and A. H. Lewis each addressed interesting audiences. At Belknap's Grove, near the railroad, two miles below Hornellsville, the meeting continued six days and evenings. Each speaker advertised was present. Some of the best platform speakers in the country, both men and women, addressed large and interesting congregations. Quite an interest was expressed to hear ex-Governor St. John, of Kansas. His presence was greeted by the large audience by the shaking of handkerchiefs. Those who have attended these meetings have been impressed that the prohibition sentiment has come to stay; that the intelligent men and women who are enlisted in this work are looking to God for victory. Dr. D. R. Ford, of Elmira, lectured at Almond on Monday evening, the 20th inst. Theme: Egypt, Palestine, and the East. He showed the relation of Egypt, Greece, Rome, and Palestine to the civilization and Christian development of the world; and in his easy and familiar way helped us to see quite clearly the habits and customs of Arabic and Mohammedan society. The avails of this lecture go to the benefit of the Baptist Church of Almond. Next Wednesday, the 29th instant, the Fall Term of school opens at Alfred University. Teachers and friends and all interested are hoping for a pleasant term. Excellent health prevails throughout the community, for which we most sincerely thank our kind Father. L. M. C. It is expected that our pastor elect, Rev. W. C. Titsworth, will be here this week. The pulp has been supplied most of the time during the vacation by Rev. T. R. Williams. Rev. L. A. Platts preached the last two Sabbaths. Mr. Geo. H. Babcock and wife made us a short visit, spending Sabbath, Aug. 25th, here. At the Sabbath-school Mr. Babcock gave a very interesting and instructive black-board review of the lesson for the day.

INDEPENDENCE. The Ladies' Aid Society, having voted to give \$10 to the Missionary Society, annually, a meeting was held at the parsonage the afternoon and evening of the 15th inst., to raise the amount. It being the last reunion that is expected at the parsonage under the present administration, there was a good attendance, nearly a hundred being present. Over \$15 were raised. The ladies have also lately laid out about \$55 for a new cistern, eaves troughs, iron sink and pump for the parsonage. Mrs. Cottrell was actually and completely surprised during the afternoon, with a beautiful present which the donors said was to liquidate but partly their debt of gratitude for her labors in Sabbath-school and society generally, but as she was not conscious of any indebtedness, she can only return her sisters her many thanks and good wishes for their future. Wednesday, the 22nd inst., the Sabbath-school held a picnic, and were favored with a beautiful day and a general good time. Yesterday, Independence was hitched to the rest of the world by a telephone—quite a step in advance of a tri-weekly mail. The line passes from Andover through this place to Whitesville, and so on, and belongs to the "Bell Telephone Company." Another well for oil is nearly completed, and the public is awaiting revelations. Two other derricks are up near here, and it is expected drilling will be commenced soon. The next communication from this place in your columns may represent an oil center. Should this be the case, we hope and pray consecration and wisdom may be given the Church and society to stand the trying test of pecuniary prosperity. I. L. C. August 24, 1883.

VERONA. The field is large, the people scattered, but still we "hold our own." At the Second Church there is a good interest, though some are not ready for work. A few young people have given expression of desire for a higher and holier life. Some of them are praying for divine help; may the Lord verify to them his promises. At the First Church, the Sabbath-school

seems to be growing in interest, still there is room for recruits. Hon. J. W. Bruce, of Lenox, N. Y., lectured to a good audience in our church Sunday evening, the 12th inst. Prohibition was the theme. On the evenings of the 18th and 19th, Miss Ellen E. Eldred, of Laurens, N. Y., gave temperance lectures. Miss Eldred knows something of the evils of the drink traffic, as witnessed in her own home, and speaks from the heart. Cider and hops get hard knocks from those who don't look through a market report to see the truth. One brother, after the lecture, said he "wished the lightning would strike every hop pole in the country, for the temperance reform must begin at the polls." Amen. Keep the ball rolling. * * Minnesota. DODGE CENTRE. A storm of wind, hail, and rain passed five miles south of this place on Tuesday, the 21st inst., doing much damage to crops, stock, buildings, &c. Two houses of Sabbath-keepers were completely demolished, and furniture ruined, but no one hurt. Several other houses were destroyed and one life lost in that vicinity. The storm passed to the east, doing more or less damage, until it reached the city of Rochester, twenty miles from here, destroying 200 houses, unroofing 300 others, killing 28 persons, and wounding 50 others, with a loss of over \$300,000 worth of property. Surely God is supreme, as seen in these casualties. The religious interest is increasing in the Church here. Meetings are well attended on the Sabbath. The prayer and conference meeting in the afternoon has become especially interesting, being well attended and the time well taken up in Christian activity. Spirituality and a desire for a revival of religion is on the increase. H. B. LEWIS. Aug. 23, 1883.

Condensed News. Domestic. The Cunard Steamship Company have contracted with a Glasgow firm for two new steamers, on a scale which will be in advance of anything yet attempted. They are to be of 8,000 tons burden each, and of 13,000 horse-power. "The sum involved constitutes the contract the largest that has ever been made in the ship-owning and ship-building world. The price is in excess of £600,000 for each, and it is designed that the two vessels shall make a speed of nineteen knots per hour, or to cross the Atlantic in less than six days." Six thousand people assembled in the Amphitheater at Chautauqua, Friday, to hear the singing of a Union and Confederate war song. Addresses were made by Judge Tourgee, of New York, and Dr. Hargood, of Georgia. All the soldiers of either army present were asked to gather on the platform, and 200 responded. A dispatch from Rochester, Minn., says twenty-five thousand dollars has been contributed to the relief of the cyclone sufferers, but the funds are still inadequate. One hundred and fifty are destitute, and relying on outsiders to shelter them. Two more of the victims died Aug. 26th. Dispatches from all sections of the cotton belt show considerable falling off in the crop prospects in Tennessee and portions of Texas, caused by drought, caterpillars, and ballworm. It is estimated in some cases at thirty-three and one-third per cent. In May last, the amount of savings deposits in Illinois was only \$1,192,223, while in Indiana it was \$1,793,919, and even in Delaware it was \$1,554,760. The people of Rhode Island have nearly \$41,000,000. A large amount of war material, consisting of arms and ammunition, has been shipped from this country to China. The total value of the exportation is estimated at \$5,000,000. Forty-one life-saving stations, on the coast of New Jersey, will be opened the 1st of September and remain open until May 9th. The import of specie the past week was \$1,381,000, the second largest total of any week this year. Foreign. The Queen closed the session of the British Parliament, the 25th inst., in a speech setting forth the condition of public affairs in the kingdom. Northcote will, probably, on account of poor health, resign the leadership of the conservatives in the English Parliament. Chamberd's will was opened Friday, Aug. 24th, and nothing was found referring to the political wishes of the deceased. The government of England granted a pension of £250 a year to Matthew Arnold, the poet. The Irish tramways bill passed the Lords Aug. 22d.

BURDICK HISTORY.—Charles D. Burdick, of Emporia, Kan., would like to get the name, post-office address, and genealogy of every Burdick in America. Address as above. A few salesmen are wanted by the Chase Nurseries. Permanent employment on a fixed salary in their plan, advertised in "Men Wanted," in another column.

Selected Miscellany.

NO UNBELIEF.

There is no unbelief; Whoever plants a seed beneath the sod And waits to see it push away the clod— He trusts in God.

DAVID'S PRIZE.

BY JENNIE HOWARD BEMAN.

"They say there's a skeleton in ev'ry house, Almiry; an' this is ours. I used to think we didn't have any, though we've always been poor enough, heaven knows!"

"I never minded poverty before, John," said the wife; "we've been blessed with good health, an' have been able to earn a good livin', if not a bountiful one. But this—this is so hard to bear; and she laid aside the worn garment she was mending and looked steadily into the fire with that expression of despair that comes not of sudden grief, but of sorrow growing day by day into the life."

"What on earth can that splashin' mean?" thought the boy; "There's no wind a-blowin', an' the tide ain't comin' in, unless I've been asleep an' didn't know it; and he sat up right in bed, rubbing his eyes to assure himself that he was not dreaming."

"I don't know exactly," replied the father; "but I s'pose the fare both ways, the board bill while there, and the surgeon's fee would all amount to at least a hundred dollars, mebber a good deal more."

"A million would hardly have seemed larger or more impossible of attainment. 'I thought,' he faltered, 'that p'raps you'd let me work out next Summer—Jack and Stevie are getting big enough to help here at home—an' I could earn enough to send 'em; but I couldn't. 'Twould take a good while to earn that; but I could do it in a few years, mother.'"

"You're a good boy, Davie," was the gentle reply, and a smile shone through the tear-drops. "But the doctor thinks to wait even a year would make her chances much smaller."

When David climbed the stairs to the little bed-room he shared with his two younger brothers, his brain was full of projects for making money. Half the night he lay awake forming plans and rejecting them, while the wild March wind mingled its roar with the thunderous music of the mighty incoming tide.

"Nor was this one wakeful night the end of David's planning; he took his brother Jack into confidence, and together they talked over each scheme."

"I'll go without butter on my bread," said Jack, swallowing a sigh; for, like most ten-year-old boys, he enjoyed good things, and butter was his especial weakness.

head the most, an' I know of a way to get a little more. Billy Farnam says he'll give me a quarter of a dollar for a little sail-boat like that I rigged for Steve; an' if he would, don't you s'pose there are other boys who'd do the same? Folks ain't so poor as we be, an' if they was they don't all have little sisters they want to send to Boston."

But opportunities for earning were not frequent in that sparsely settled region, and the money came very slowly. At times David was despairing, and again a stroke of good fortune—for such he considered the earning a few dimes—rendered him hopeful.

Once, as he stood on the shore of the basin watching the tide as it came rushing in, he recalled a story he had heard, how a man found on the shore a jeweled ear-ring of great value, that had probably been torn from some victim of a wreck.

"Oh, if I could only find such a thing!" exclaimed the boy, clasping his hands tightly. But his homely common sense discouraged such a wild idea, and he added: "Precious little time have I to be searchin' the flats. I might better be at work tryin' to earn somethin' than runnin' on that fool's errand."

Meanwhile little Bessie was growing more and more beautiful and winsome. Though nothing was ever said in her presence concerning her deformity, she was evidently aware that she was different from other children.

As Spring advanced and the boys began to go barefoot, she would sometimes pull off her little stockings and home-made cloth shoes, and gravely look first at the strong, sturdy feet of her brothers, and then at her own, so unnaturally bent.

"It cuts me right through to see her do that," said David to Jack on one such occasion; "an' the awful sorry look on mother's face is jest as bad."

One night in early June the two brothers lay awake long, talking in whispers of their failures and possibilities, until poor Jack became so sleepy that in the midst of a sentence he was carried away to dreamland. But David was restless and wakeful, his warm heart full of desire to do something for the little sister he loved so well, and fear lest he should not succeed. He counted the slow strokes of the clock as they told the hour of eleven, and said to himself:

"I do know as I was ever awake so late in all my life before." Shortly after this he became conscious that for some time he had been hearing a sound as of the surf beating against the shore. Being so accustomed to the roaring of water—for in this arm of the Bay of Fundy the tide rises and falls from fifty to seventy feet each day—he had thought nothing of it.

But just now it flashed across his mind that the tide was high between six and seven o'clock, and therefore must now be nearly run out.

himself that his parents might be alarmed at discovering his absence; so, leaving the boat, he ran to the house, which was not more than thirty rods from the shore. Going to the open bedroom window, he shouted: "Father! mother! I've got a whale!" and then darted back without waiting for a reply, so fearful was he of losing what he already considered his own property.

Mr. and Mrs. Hart were both sound asleep when their boy's voice penetrated the room, but they woke instantly, conscious that some one had spoken, but uncertain as to the words.

"Who was that?" questioned the father. "Twas David's voice, I'm sure," answered the mother; an' it sounded as though he was right here in the room."

"David!" called Mr. Hart; but no answer came. Going to the stairway, he called again, with the same result.

"It must be he hollered out in his sleep, an' both windows bein' open it sounded pretty plain. Guess I'll see what time 'tis, and he struck a match and held it before the clock. 'It's a quarter past two; time for another nap,' and, undisturbed, he lay down to sleep."

But Mrs. Hart was more wakeful, and presently said: "It sounded to me as though he said, 'I've got a whale.'"

"D'ye think he's been a-fishin'?" was the laughing response. "I thought he said, 'Git out the way,' you better go to sleep, Almiry."

Meanwhile David hastened back to his prize, which was now surrounded by the water. The monster was utterly motionless, and as the boy approached it he almost thought he had been mistaken, and that such an enormous thing could not have been alive.

Getting into his boat, he paddled close up to it, finally venturing to touch it with an oar. As there was still no movement he lost all fear and became exultant.

He rowed round the great creature, and in the starlight could see the open mouth—a cavern large enough to engulf several such boys. David became for the time being an animated exclamation point.

boat?" was the question he asked every one; but nobody answered in the affirmative. Three or four miles he walked, and was about ready to turn back, thinking David must have gone up the Basin, when he espied something far out on the water, but it did not look like a boat.

Hastening on he came to "the store," and there requested others to look and see if they could make out the object. A boy was dispatched to "Cap'n Wilson's" to borrow a spy-glass, by means of which they discovered a boat with an occupant, and something else which appeared like a portion of a wreck.

To make a long story short, other boats were sent out, and with the aid of a few pairs of strong arms, David's prize was towed ashore.

The lad was fairly ill from lack of sleep, excitement, and hunger, but he was a hero in the eyes of the crowd that soon assembled—for news travels fast—and a happier boy never trod Acadian soil.

He knew the whale was worth something, but his ideas of value were vague; he only hoped he could sell it for enough to send little Bessie to Boston.

When the immense creature was in position where it could be seen and measured, it was found to be eighty-seven feet in length, and seventeen feet from back to breast in the thickest part. The tallest man in the company stood on the monster's lower jaw, and his head did not touch the upper.

Before night a steamer came down the Basin, and the captain purchased David's big fish, paying what seemed to the boy the incredible sum of four hundred dollars.

"It's David's own cash," said his father, "an' he shall have his say as to what shall be done with it."

And David had his say. The much-needed surgical treatment was given the little sister, and to-day she walks on two sound feet; while the remainder of the money was laid aside to be used for schooling.—Christian Union.

THE GOLD EAGLE.

A good many years ago a merchant missed from his cash drawer a twenty-dollar gold piece. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened the gold piece had disappeared.

don't know. The fact that I had found it was enough for me, and if I had not gone on my knees again to give thanks for such a deliverance I should be ashamed to tell you the story now. I brought that letter to my employer. It proved my innocence, and he apologized. A month afterward the gold piece was found in Mr. Finch's overcoat. He had never put it in the cash drawer at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble.—Young Reaper.

OUR LEISURE TIME.

The present is peculiarly with many Christians a time of leisure. They have withdrawn from ordinary business life and domestic cares, and are seeking amid new scenes to prepare themselves afresh for the requirements made on health and strength. This is right, but it is possible they may seek to forget the claims Christ has on them. He does not recognize any vacation for his disciples such as we may be inclined to take. He may call his disciples to "rest awhile" from some forms of labor but still it becomes them to be "instant in season and out of season," "always abounding in the work of the Lord."

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Popular Science

To prevent posts rotting, pains are taken which go into the ground with made of pulverized coal and boiler oil. This is simple and efficient.

AN atmosphere of carbonic acid serves fresh beef as to smell and three weeks, but it loses in color, never, some carbonic oxide be added is preserved as well as the smell. The effect upon mutton and veal is good. This suggests a possible use of large supplies of carbonic acid, evolved from the earth in many localities.

DR. BROWN-SEQUARD has discovered an anesthetic which destroys sensibility, consciousness or physical activity for a tire day or more.

AN English firm is manufacturing a steel. A cast made of steel is much stronger and considerably than a wooden cast.

AN ingenious German has invented a machine which is run by gun-powder being driven to and fro by successions of a small quantity of gun-powder introduced into the cylinder by a device.

PAPER railroad cross-ties will substitute for wooden ones in times of scarcity for lumber. It is said 200,000 of forest would have to be cut to supply the demands for cross-ties for roads, new and old, last year.

WATERMELON SUGAR.—A German has been conducting a series of experiments for the purpose of determining the value of watermelons as a source from which he concludes that good land will produce seven watermelons, from which twenty-four sugar can be obtained.

LONDON papers say that the Royal Botanic Society is conducting the novel experiment of planting in ordinary earth. It would be supposed that these flowers would not flourish away from their element; but this is not the case. The specimens planted having miraculously in soil which is constantly moist condition. The result is one and suggestive, and worthy of side of the ocean.

CEMENT FOR HANDLES.—A fastening knives or forks into when they have become loosened much-needed article. The best for this purpose consists of one part resin and eight ounces of sulphur to be melted together, and the powder or reduced to powder. The powder are to be mixed with iron filings, fine sand, or brick-cavity of the handle is then to be filled with this mixture. The stem of the handle is then to be heated and inserted, and when cold, it will be in its place with great tenacity.

PROBABLY no other one thing personal habits, is so frequent in many parts of the United States as malaria. Notwithstanding the most universal prevalence of this disease, for many years it has persevering efforts to discover its cause, and the most conflicting theories have been propounded respecting it. However, several observers have been successful in detecting, by the aid of a new variety of germ, which always present when malaria may be fairly considered as its agent. One observer found present in the blood of all the hospital in Algeria who were malarial fever. They were blood corpuscles, and unlike them. Their form resembles lace of black beads, and they like motion.

UNLESS there is a protective placed between the gravel on the soil of the border, the mingle the two, and allow the a foothold upon the walk. shaped in fancy forms, are as edgings, but they are some As a good, serviceable substitute brick or horse-shoe tiles may be either set on end or only projecting about two inches level of the walk. Hard brick corners and of a uniform color selected; an edging laid with a pleasing appearance. In ing with horse-shoe tiles, pl between the gravel and soil, a per-edge of this lay the tiles will serve to keep the tiles gravel in position. Two inches be used, being careful to that are straight, well color. When once in place easily broken, and present appearance.

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