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The Sabbath Recorder.

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AN ESSAY.

The Relation of the Law and the Gospel in the Salvation of Men.

Read at the Central Association, and publication in the SABBATH RECORDER requested.

BY A. B. PRENTICE.

In considering this subject assigned me, I assume that by the term the law, is meant the moral law, and the by term the gospel, is meant the system of grace which is revealed in the Scriptures. Now, in order to understand the relation which the law and the gospel sustain to each other in the plan of salvation, it is necessary for us to consider the nature of the divine government. The divine government is, in the fullest sense of the word, a *personal* government. God is the sovereign, and his intelligent creatures are the subjects. God is the law-giver and the administrator. And the moral law, which embodies the principles of the divine government, is but the expression of the will of God concerning us. And as the infinite Jehovah is the author and the administrator of the law. it is certain that this government is not, and can never have been a tentative or experimental affair. Infinite wisdom has given us a perfect and an unchangeable law, one that covers every possible relation in human life. "The law of the Lord is perfect, converting the soul." It covers the "whole duty of man." Through entire obedience the soul would remain in harmony with God, and the nature of things. Disobedience is derangement, is ruin, is death. "Sin is the transgression of the law," and, "the soul that *sinneth*, it shall die."

As man did not remain loyal to God, but transgressed the law, he brought himself into this state of ruin. "The commandment which was ordained to life was found to be unto death," because, by his own act, he subjected himself to its penalty. But we are not to regard the sinner as merely under sentence of death, which he must eventually meet, but as actually in a *state* of death. For whatever else may be true of the nature of penalty, it is certain that the ruin of the transgressor, is, in his loss of spiritual worthiness, in his helpless moral degradation. The apostle sets forth this condition forcibly when he says: "The carnal mind is death, because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It is manifest that the law can not save this moral wreck, because the law must always *condemn* its violator. The very perfections of the law are a constant reproach to the sinner, ever increasing his sense of hopeless degradation. "By the law is the knowledge of sin." "When the commandment came sin revived, and I died," said the apostle, speaking of his condition as "sold under sin." In this dire extremity God meets man with the gracious offer of mercy. But mercy can never be at the expense of justice. The majesty and authority of the law must be maintained. In the eternal punishment of the transgressor, the law is vindicated and sin is condemned. But God has another way by which to honor his law. The doctrine, the life and the death of the Son of God magnified and honored the law. Christ fulfilled the law—filled it full, met all its claims. God has another way by which to reprobate sin. "He sent his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." This atoning work makes room for mercy to the believer in Jesus.

But the mercy which the gospel offers is not only pardon, but is the reconstruction of the ruined moral nature. It removes guilt. "There is, therefore, now no condemnation to them who are in Christ Jesus." It restores the soul to loyalty to God. "We are reconciled to God by the death of his Son." It brings the entire nature again into harmony with the law. The law is put into the mind and written upon the heart. The judgment of the renewed man heartily approves, and the affections joyfully embrace the law. "I delight in the law of God after the inward man," is his language. The union of our souls with Christ, by a living faith, so that "the life we now live we live by the faith of the Son of God who loved us and gave himself for us," reproduces in our characters and lives his own spirit of loyalty to God and his law. The soul is not saved until it is delivered from the *love* of sin. The change from the love of sin or the spirit of disobedience to the loving spirit of obedience to God's law, is the work of grace. Grace restores the soul to the position which the law has determined it should occupy. It also makes a life of continued obedience possible. "I can do all things through Christ who strengtheneth me."

HON. SAMUEL WARD.

EXTRACTS FROM LETTERS TO HIS BROTHER.

(Continued.)

PHILADELPHIA, Dec. 31, 1775.

Dear Brother,—Your favor of the 19th I could not acknowledge by the return of the Post. I think with you that our Declaration of Retaliation was very proper, but that we may go further. I believe we shall.

General Washington has sent a very spirited message to General Howe, relative to Col. Allen, taken at Montreal. As I recollect, his words were, "Whatever may be his treatment, whatever his fate, such exactly shall be that of Brigadier General Preston, whom we now have in our power."

The Virginians have, at length, done bravely. They have defeated Lord Dunmore, killed and taken sixty-two grenadiers—their captain one of them—and several other privates, and forced him to fly on board his ships.

I am clear with you, that our salvation depends upon effectually supporting the dignity, importance, and decisive authority of Congress. How far increasing its number would answer that purpose, I have not time to consider at present. Our number is now forty-five, seldom fifty are present, often less than forty, may not the additional number you propose, support by their influence in their several Colonies, the authority of Congress more effectually, in person, upon the spot, than when absent, by letter? Surely they may, as difficulties and disorders arise, apply proper remedies, and crush those things, in embryo, which, in time, would become very troublesome and dangerous. The plan of union, I agree, ought to be settled this Winter, but the terms you propose, I don't like. You say, representation ought to be as equal as possible. Agreed; but what is to be represented? Not the individuals of a particular community, several States, Colonies, as bodies corporate. All writers agree that a nation is to be considered as one person, one moral, accountable person, with all the attributes of personality. Your proposition allows to the larger Colonies several wills, and to the smaller not one, that is, not one entire or corporate will, and thereby makes the smaller wholly dependent on the larger. Justice requires that the larger Colonies, having a great number of inhabitants and a greater share of property, should have a proportionally greater share of representation. Let us see how this doctrine will apply to individuals. One man hath a numerous family, and is possessed of a large estate, another has only a small family and little estate. Is not the life, the family, liberty, and property of the poor man, being his all, of as much importance and as dear to him, as the larger of the rich man? Most clearly they are. Surely, then, he may be equally entrusted with the care of that all; and justice can not require that he should be deprived of any part of the means of self preservation, that they may be transferred to another. And yet, if you allow to one of them a single voice, to the other two or three voices this will happen. You certainly, selfish as people in general are, deprive one of the means of self-preservation or defense, and put him wholly in the power of the other. Do not the numerous family and large fortune of the one give him sufficient might and influence? Surely they do. He can have no rights to more. The laws have, therefore, given to the man of moderate estate an equal voice with him who is worth a hundred times as much.

Towns and counties are of different dimensions, different number of inhabitants and various degrees of wealth, and yet you allow them nearly an equal degree of representation. I recently observed this to the Virginians, and asked, why they would risk the introduction of a system of equality in the States of America which they found impracticable in a single Colony?

Besides, the present sentiments and jealousies would make it very unsafe. The New England Colonies are happily united. Others see it, and, knowing them to be brave and enterprising, are very jealous, especially of the two larger Colonies, and it is the policy of some, as far as the dread of British tyranny will permit, to lessen the influence of these Colonies. Hence whole weeks which ought to have been spent in pushing a war vigorously, have been employed in ascertaining the object and extent of the war—hence the remodeling the army, the source of all its dangers and difficulties. If the New New England Colonies had been applied to for their respective quotas of men, had appointed their officers, and been permitted to give bounties, as usual, we might have had a fine army long since. The ostensible reasons for the contrary conduct, are economy and continental views; but the real one is this unhappy and ill grounded jealousy.

Again, the Colonies of Pennsylvania, New York, Maryland, and North Carolina would acquire much weight by the new mode of representation, while the Jerseys, the lower Counties, Georgia, Rhode Island and New Hampshire would proportionately lose. Can it be for the interest of America to reduce the power of those who have risked all in her, and augment that of those who have not and never can or will proportionately serve her? It is impossible. If what I have now said is not satisfactory, I will make another attempt.

The army, I wish may be formed soon; but the drafting of men is vastly disagreeable. It distresses families greatly, and the men must be paid, so that nothing will be saved. On the other hand I can not bear that our quota should be wanting. I had much rather have given a bounty than to be perplexed in this manner. I hope the Assembly may be directed to such measures as may promote the true interest, honor, and happiness of the Colony.

The French gentlemen arrived on Friday evening. Congress has referred them to the Secret Committee. We had a conference with them last evening. This afternoon they paid Mr. Dean and me a visit, and were going to wait on the other members.

I am grieved for the poor people of Newport. When will there be an end to their misfortunes? I wish they would nobly resolve to quit it, unless it be fortified. I am told that General Lee was coming up with such a view.

We have some very interesting intelligence in a number of letters from the Southward, some account of which I may perhaps be at liberty to communicate in my next.

Our fleet is just ready to sail; but can not stir without warmer weather opens the river.

JUNE 25, 1776.

Dear Brother,—My worthy friend. Col. Gadson, recommended Capt. Cockran to me. He is a reputable sea captain of a privateer in the last war. His business is to get seamen for South Carolina. I beg leave to introduce him to you. I have told him that such is the state of our Colony, that I imagine there is no prospect of success with us. Any service which you can do him, consistently, I shall take as a favor.

For news I refer you to the enclosed paper. By it you may learn the politics of some here. They appear to me to have taken their part. I hope every possible exertion will be made in all the New England Colonies, for their own defence. Every man must be a soldier.

One company marched from here yesterday for Canada, others from the Jerseys and here also will follow in a day or two.

Sammy (Col. Ward) is well. He was with Col. Green, and taken prisoner with the rest of the party. They are well, and Major Prescot arrived here yesterday. He is charged with having put Col. Allen in irons. I am one of the committee appointed to examine him. He is, at present, at a tavern under guard. To-morrow he will be disposed of I believe.

My worthy friend, Doctor Franklin, desires me to give the bearer, Mr. Levy, a letter of recommendation. He assures me that he has been long acquainted with him, and that he is an honest man. Justice is one of the great supports of society, and is due to all mankind. I, therefore, wish it to Mr. Levy. Your civilities to him I shall consider as a favor.

You will observe, by a late paper, that all vessels bound to Great Britain, Ireland and the British West Indies, were ordered ped, until further orders from Congress. These vessels had imported arms and ammunition agreeably to the revolution of the 15th of July, and the importers supposed that they had a right to export to any part of the world. This was not the intention of Congress originally; but as the vessels were loaded and they believed that they had the faith of Congress that they could do so, it was resolved, that they be permitted to sail. I think they will be siezed, especially when it is known that this permission has been granted only to the importers of arms and ammunition.

Present my most affectionate compliments to the Governor. Let me know how the building of the ships goes on; how the Colony is supplied with arms and ammunition, and everything else interesting.

I am obliged to you for your congratulations on my daughter's marriage. I think she has a good prospect.

I am yours most affectionately,

SAM. WARD.

(Concluded next week.)

JEWISH ARTISAN LIFE, in the time of Jesus, by Franz Delitzsch. Prof. Delitzsch has a large reputation as one of the ablest scholars in Biblical science. In this volume he has opened a new field of New Testament contemporaneous history, written in a style that makes it interesting to the common reader. Funk & Wagnalls, 10 and 12 Dey Street, New York. Paper covers, 15 cents.

MUST HEAR PAPA PRAY.

The good people of West Virginia are very sympathetic, and their anxiety for each other's welfare is tender and beautiful. This sympathy shows itself most lovingly in the revival meetings, when those who make a profession of religion go around shaking hands with their friends and relatives, and pleading with them to come to Christ. Indeed, it seems the most natural for these warm-hearted people, and even for the little children, to seek their companions and friends and tell them of their joy, and, if unconverted, exhort them to give their hearts to God. This tender anxiety for those out of Christ was beautifully shown by a little boy in an adjoining neighborhood. A great revival was in progress, and many of the parents and most of the childrem had made a profession of religion. His mother was a devoted Christian, and his young heart was touched with the love of God, and now his great anxiety was for his father, who still held back against the tears of his wife and the pleadings of friends. One night, after they had returned from church and were sitting around the open fire talking about the good meetings, even the father could but express his joy at the great numbers rejoicing in a Saviour's love. The little boy sat quiet and thoughtful, looking at the fire, when the mother suggested that it was time for him to go to bed. He turned towards her his great, loving eyes, and said, as the tears started, Mamma, I must hear papa pray before I can go to bed. The heart of the father heaved with emotion, while he sobbed out that he was a sinner, and did not know how to pray; but gathering strength, he said they would all kneel down while mother prayed. Down upon their knees for the first time around that fireside, they all knelt, while the mother poured out her heart to God for her beloved companion, and thanked God for her precious child. When they arose the little boy looked brighter, but he quickly turned to his father and said, No, no, that won't do. I must hear *papa* pray before I go to bed. Oh, what could that loving father do under such a plea from his beloved child? He could only cry in tears and groans. Yes, I will try to pray for my boy's sake. And down upon his knees he fell the second time, and cried to God to have mercy upon his soul. Blessed little boy, that could not close his eyes in sleep till he had heard his father's voice uplifted in prayer.

L. R. SWINNEY.

EUROPEAN LETTER.

(From our Regular Correspondent.)

VIENNA, August 16, 1883.

The International Electrical Exhibition was opened this morning by Crown Prince Rudolph. The whirl of the big driving wheels, the hiss of escaping steam, here a shrill whistle, there the crackle of an electric spark, are quite bewildering. The giant of the place towers above everything, and can be seen from one end of the long hall to the other. It consists of a huge dynamo machine, constructed by Messrs. Ganz & Co., of Buda-Pesth, said to be the largest in the world, and feeding several hundred incandescent lamps. It is much more powerful than the one exhibited by Edison in Paris, which in 1881, created so great a sensation. It is perhaps the most remarkable sight in the exhibition. Right and left are machines constructed either on the Gramme or Edison type, under the direction of native electrical engineers. There are others on the Brush type, exhibited by the Anglo-Austrian Electric Lighting Company, while several are being built according to Weston's patents (United States Electric Lighting Company). This vast aggregate of power is transformed into thousands of lights, which illuminate the exhibition building, its annexes, and a large tract of the park where it stands.

The telephone in its manifold varieties and shapes, constructed according to this or that inventor, is to be found almost in every nook and corner of the building. I must say a few words concerning the very skillful arrangement by which the Wiener Privat Telegrafen Gesellschaft has provided for the enjoyment of all music-loving visitors. In one of the galleries eight curious-looking, gaily-decorated windowless little huts have been erected, communicating with the outer world by a thick heavy door, which closes hermetically. The interior is lighted from above. The telephones attached to the walls communicate with the Imperial Opera House whence the sound is conducted through subterranean wires for a distance of four or five miles. A few nights ago an experiment was made in this department, in presence of his Imperial Highness, Crown Prince Rudolph, "Aida" was being performed at the Opera. The soft tones of "O celest Aida," and the clang of the trumpets in the triumphal march were transmitted with a precision and clearness probably never yet attained in any of the similar experiments heretofore made. Other wires connect the telephone huts with the popular concerts given every evening in Vienna, so that by crossing over from one of these little musical dens to the other, we may be transported from the melancholy wail of a Wagnerian funeral march to the merry strains of one of Strauss' waltzes.

In the central hall of the Rotunda to the right, around a graceful yet plain pavilion of stained oak, surmounted by the Union Jack, is the English Exhibition. The pavilion is most tastefully decorated. Surrounding it is the General Post Office Exhibit. So far as it has been displayed it is by no means a large one, and contrasts most unfavorably with that of other countries, and more especially with that of France and the United States. A little further on, the Gutta Percha Company of London has a large show case, containing specimens of submarine and subterranean cables, telegraph and telephone wires, covered with the company's special product, in a manner which isolates and protects them most efficaciously. One of the greatest of inventions in this class, Sir William Thomson's syphon recorder and mirror instrument, is exhibited by the Eastern Electric Lighting and Telegraph Company. This delicate apparatus, now so well known in scientific circles, is used not only in the company's offices itself but over the entire globe, wherever extreme refinement and accuracy are requisite.

Other inventions in this class are seen showing to what immense proportions electricity has risen within a very short space of time, and what may be expected to come from it in the future.

EGYPT: ITS TREASURES OF ANCIENT ART AND LITERATURE.

The Egyptians were likewise an eminently religious people. The words St. Paul addressed to the Athenians might with equal appropriateness have been applied to the Egyptians: "I perceive that in all things ye are too superstitious." Their noblest works of art and architecture were devoted to their gods. Magnificent temples were erected; colossal statues of deities were hewn out; sacred obelisks were reared up; vast tombs were excavated, in which the embalmed bodies of deified bulls, crocodiles, ibises, cats, serpents, and sundry other creatures, products of a degraded fetichism, were enshrined in granite sarcophagi or richly painted coffins; and the walls of the tombs themselves were covered with paintings and inscriptions giving their history and object, the rites and ceremonies by which the deities were worshiped, and in some cases detailing the doctrines held regarding a future state.

The tombs of Egypt are among the grandest and most striking of its monuments. The pyramids were tombs, and they are still wonders of the world. The rock-hewn sepulchers, however, which surround the pyramids, and which dot the mountain gorges of Thebes and Bene-Hassan are now probably the most instructive. Their chambers are so many museums, containing not merely the embalmed remains, but, on the inscribed and sculptured walls, the whole history of the mighty dead. Nothing is overlooked or forgotten that would throw light on their lives and labors. In this way we have a most vivid picture of ancient Egypt: the victories of kings; processes in law courts; the building of cities; the hewing and transport of colossal statues and obelisks; the embalming of the dead; funeral rites and processions; marriage ceremonies; every department of household work and family life, such as cooking, washing, dressing, shaving the head and beard, eating; trades of all kinds—goldsmiths, painters, potters, glass-blowers, bakers, weavers; games and amusements—jugglers, music, dancing; tilling the soil; irrigating the field; feeding and milking cows; watering flax, reaping, threshing, grinding—all these and many other things are delineated with singular, and not unfrequently amusing, minuteness of detail. In examining those unique tombs one can study the manners and customs, the private life and public acts, the religious rites and ceremonies, the features and dress of those who lived in cottage and palace in that country from three to four thousand years ago, with almost as much advantage as if he lived among them.—*J. L. Porter, D. D., President of Queen's College, Belfast, Ireland, in September Pulpit Treasury.*

Missions.

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

MISSION BAND HYMNS.

Hymn No. 4.

Tune, "Must Jesus bear the Cross alone?"

God's glorious day will surely come,
E'en now the hour makes haste;
The dry land gleams with water brooks,
And blooms the barren waste.

Upon the distant mountain tops,
The watchmen lift their voice;
The islands 'mid the far-off seas
Have heard them, and rejoice.

The nations leave their broken gods,
And hasten to proclaim
Immanuel the Prince of Peace,
And bless his saving name.

How blest the eyes that shall behold
That glory promised long;
How blest the ears that glad shall hear
That earth encircling song!

—*Little Helpers.*

ELD. RING, of Big Spring, Dakota, a Swedish Seventh-day Baptist minister, recently baptized two persons.

IF anything will save Utah from the curse of polygamy, it will be the pure gospel of Christ. Laws rigidly enforced may restrain the evil, but only so long as evil-doers stand in fear of the penalties of evil-doing. The evil itself must be rooted out, and in its place a plant of peace and purity must be put. With this thought in mind, a little account of Protestant missions in Utah, published in this column from the *Baptist Home Mission Monthly*, will bring encouragement and hope to the heart.

FIRST MISSIONARY MEETING OF THE RITCHIE CHURCH.

The Ritchie Church, having voted to adopt the envelop system as recommended by Rev. A. E. Main, at our last Association, voted to have one meeting each month especially in the interest of the Missionary Board, the first of which was held on Sabbath-day, August 11, 1883, the programme being as follows:

1st. Opening exercises. S. D. Davis.
2d. Explanation of the object of the meeting. F. J. Ehrett.
3d. The object of the Missionary Board. S. D. Davis.
4th. The needs of, and our duty toward the Missionary Board. Asa F. Randolph.
5th. The benefits derived from paying to the Missionary Board. F. J. Ehrett.
6th. Missionary conference.
7th. Introduction of the envelopes. E. F. Randolph.

Though the time would not admit of these subjects being discussed at length, yet each spoke with such enthusiasm that it was very interesting to all who were present. Several of the congregation took part in the conference, thus showing quite an interest in the work, and when it came time to introduce the envelopes, though there was a large congregation and it was a new thing to them, there were but few who were not heartily in favor of the system, and wanted envelopes. We had but twenty numbers, all of which were distributed and more wanted, which we hope to supply soon. Though we pay but little, yet we wish to help in this great work.

Pray that we may have more of the missionary spirit among us.

Done by request of the friends at said meeting, ELLSWORTH F. RANDOLPH.

RECENT CONVERTS.

The following statistics, showing the number of converts in various foreign missions, is taken from the *Missionary Review*, and will be found interesting reading. Surely, the gospel of Christ does and will conquer:

Rev. Shem Sahu baptized seven adults at Cuttack, April 1, 1883. Bishop Caldwell reports that in 6 years the native Christians in the Tinnevelly Mission of the S. P. G., have just doubled, rising from 22,000 to 44,000.

The *Baptist Missionary Magazine* for June reports 767 baptisms, and that for July reports 250.

The Presbyterian *Record* for July reports 178 accessions to the foreign mission churches, and that for August reports 96.

Bro. Hartzler, of the Evangelical Association, Tokio, Japan, reports 12 baptisms, adding: "Never before were the prospects of our mission so bright as now."

Rev. J. W. Waugh, D. D., recently baptized 10 persons at Lucknow, India.

Mr. Tomalin, of the C. I. M., reports baptizing 11 persons at Ku-cheng-tsih; and Mr. Cooper reports 5 more baptisms at T'ai-p'ing Fu. Mr. Easton speaks of baptizing 3 and of 20 hopeful inquirers, in one locality, and of 11 baptisms in another place; while Mr. Pigott reports 4 baptized, and Mr. Landale 4 more, and Mr. Riley 8 more.

The *Foreign Mission Journal* of Richmond, Va., mentions 24 accessions to churches in the mission fields.

From missionaries of several different societies come reports of precious revivals at Tokio, Osaka, Kobe, and other places in Japan. As a result, one church reports 36 accessions, and another of 25 members has increased to a full 100. Two men of influence and high position from Corea, have become Christians, and seem about to carry the gospel to their "Hermit Nation" in circumstances especially favoring and hopeful.

Rev. Mr. Hartzler, Superintendent of the Evangelical Association Mission in Japan, has baptized 50 since the death of Dr. Krecker, his associate, a few months since.

For thyself seek happiness,
She will evermore elude thee;
For thy brother sad and weary,
Seek with self forgetfulness
Her fair grace, and she will bless
With unstinted, wide-flung largess,
With her presence glad and free,
Not alone thy friend, but thee!

CHRISTIAN WORK IN UTAH.

In the past fifteen years, and mainly within half that period, says the *Rocky Mountain Advocate*, there has been achieved the following results in Utah: The Congregationalists have two churches, with 180 members; seven ministers occupying eleven points; eleven Sunday-schools, with upwards of 500 scholars; an academy and fifteen free schools, with twenty-three teachers and 530 scholars; church and school property, costing some $75,000, and all maintained at an annual expense of $18,000.

The Episcopalians have seven clergymen, five churches, 395 communicants, five Sunday-schools, with 730 scholars, five schools, twenty-five teachers, 770 pupils (4,400 from the beginning), and a hospital, which within ten years has received 3,000 patients.

The Presbyterians have 310 members, twelve churches, nineteen ministers, thirty-three schools, with fifty-one teachers, 2,000 scholars, and 1,800 in Sunday-schools. Real estate is owned in twenty-three towns, worth $97,000, and the annual cost of churches and schools is $36,000.

The Methodists have ten ministers, six churches, with 189 members, five schools, six teachers, 450 scholars.

The Roman Catholics have three churches and a hospital.

Condensing still further the statement of missionary doings in Utah, and including only what relate to the five Protestant denominations, we have twenty-seven churches, forty-one ministers, 1,100 communicants, fifty Sunday-schools, 3,430 scholars. All this is scattered over fifty of the principal towns. The total cost of church and school property is not less than $425,000, and the yearly expense of carrying on these Christian institutions, $140,000.

To the foregoing should now be added the following:

The Baptists have two ministers, two churches, about 100 members, and church property worth $20,000. There are also three women missionary teachers on the field.—*Home Mission Monthly.*

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."

TOUCH NOT.

Grief banished by wine will come again,
And come with a deeper shade,
Leaving, perchance, on the soul a stain,
Which sorrow had never made.
Then fill not the tempting glass for me;
If mournful, I will not be mad;
Better sad, because we are sinful, be,
Than sinful, because we are sad.

DICTIONARY POLITICS.

Every day, almost, we come upon the claim of some wise editor, or some more sapient politician, that temperance is not a political question, and should not be treated as such. Thousands, doubtless, believe this is true. For their benefit let us inquire what politics really is. Webster has the following definition:

Politics—The science of government; that part of ethics which has to do with the regulation and government of a nation or State, the preservation of its safety, peace and prosperity; the defense of its existence and rights against foreign control or conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights, with the preservation and improvement of their morals.

No man can give a clearer, more comprehensive statement of the matter than this. And we insist that if politics has to do with the regulation and government of a State—as every one will admit; with the preservation of its safety, peace and prosperity—as nobody will deny; with the increase and care of its resources—as all must concede; and with the protection of its citizens in their rights, and the preservation and improvement of their morals—as all will assent, then politics has to do, should have to do, and forever will have to do, with liquor traffic, so long as that traffic exists.

What interferes with the good government of the State? Rum and the rum traffic. What disturbs national peace, threatens public safety, and weighs down national welfare? *Rum and the rum traffic.* What saps it of its strength, numerically as to citizenship, and physically, mentally, as to manhood? RUM AND THE RUM TRAFFIC. What robs the citizen of his rights, debases his morals, blights his soul, and curses him as with a bitter, burning curse? RUM AND THE RUM TRAFFIC. And it is the height of brazen impudence for this traffic to assume and to say, as through some medium or other it is daily doing, that it is beyond the domain of politics and amenable only to morals. It is the most insolent effrontery for such an assumption to be made, and such a lie to be urged, when politics is being daily prostituted, in the vilest manner, to serve this traffic's interest, to intrench its position, and to consolidate its power. There was never a more gigantic insult to truth since Lucifer posed as an angel of light.

There is a plain, unwritten law—unwritten, yet plain enough for him who runs to read—which says that the State shall foster morals, guard political virtue, and prohibit the prosititution of politics. Whatever, then, misuses politics, pollutes it, and perverts it, *should be prohibited by the State.* The American saloon is a shameless ravisher of political virtue; a wanton spoiler of all that in politics should be held sacred and dear. It consumes purity with an appetite wholly insatiable. It begets the vilest party methods and practices. It scruples at no means to accomplish its utterly unscrupulous ends. It is like the huge devil-fish of the sea, reaching out its slimy arms and folding in whatever of good comes near, then strangling it to its death.

An era of party politics is ending. The day of dictionary politics must early dawn. In its clear morning splendor we shall see how politics has to do with the saloon; how heretofore the saloon has both defined and administered politics; how civilization and politics are but twin terms, leading toward the higher levels of morality, and manhood, and to-morrow. A word with meaning so profound as, in our Republic, politics must always have, should at once and evermore be rescued from the purlieus of party defilement, and restored to its original virtuous character. When politics is widely accepted for the grand, broad thought which never should have been divorced from it, to be a politician will merit no reproach, and the saloon will no longer stand as a corrupt, unholy rendezvous for him and all his ilk.—*American Reformer.*

PROHIBITION.

It is stated that in Kansas prohibition has succeeded in abolishing five sixths of the saloons, and that only 336 places in the State can be found where liquor is sold, 100 of these are in Leavenworth, and 100 in Atchison and Topeka. The distilleries have all been closed, and only eight breweries, and these have to be run by stealth. The revenue tax is now about seven cents for each of the population. The property in one year has increased $15,000,000 and the population over 37,144, but the inmates of the penitentiary have decreased just 100, and yet there are some people who declare that prohibition does not prohibit, and that there is more liquor drank in Kansas than before the prohibitory law was passed. We lately met a business man of Milwaukee who had just been through Kansas. He said he was not strictly a temperance man, so was not a supporter of prohibition. He said that any one who knew the ropes could get a drink of liquor in Kansas, but he would have to do it in a sneaking way, that prohibition had been a great success, and that a majority of the people, even those who had been opposed to prohibition, would not go back to the old *condition* for anything.—*Christian Statesman.*

AN EMPTY JAIL.

The following is one of the results of prohibition:

"This morning Sheriff Windle threw open the cell doors of the jail, as the last prisoner had been discharged. It will be remembered that in 1879–80, the year of prohibition, during the last three months the jail stood empty. With the advent of dram-shops, came prisoners into the hands of the sheriff, soon running up to eight or ten, charged with various crimes, from larceny to murder. The first part of the year of prohibition had to be devoted to working off the victims of the license year, some of whom were sent to Joliet. This being done, an empty jail is the result. This is something of which every good citizen of Logan county ought to be proud, and for which all taxpayers should be thankful. The country people—the farmers of this county—can well afford to put their shoulders to the wheel and with a shout—hurrah for Lincoln and prohibition! Send the car of progress wheeling forward until the traffic is driven from our borders."—*Lincoln (Ill.) Sentinel.*

AN INCIDENT.

BY REV. M. A. TEAGUE.

One afternoon I met a little girl of six or seven Summers upon the street, and speaking to her kindly of the Sabbath-school, I invited her to attend the next day, our school meeting in the afternoon. She informed me that she occasionally attended, and promised to come as invited. The next morning during the public services, and while I was in the midst of my sermon before a good congregation, I noticed a little girl coming in at the door. She walked quietly up the aisle to within the chancel, and looking up innocently into my face, said: "Mr. Teague, I can't come to Sabbath-school today, but mamma says I may come next Sabbath." After receiving an appropriate answer from the speaker, she walked as quietly out, and no doubt felt that, in view of conflicting arrangements by her friends, who are not members of the church, she had discharged an important duty, that of explaining the reason, as best she could, why she could not fulfill her promise. While the proceeding was novel and diverting to the congregation, and in the case of an adult, would have been an impropriety, it was, in her childish innocence, an occasion for a lesson upon the value of our obligations to religious duty. May that little girl and all Sabbath school children be as careful of their promises of faithfulness in every good work.

INDIAN FARMERS IN NORTH CAROLINA.

The Indian farmers in Western North Carolina are located in Swain county, fifty miles from any railroad, and comprise one thousand eight hundred men, women and children. When the Cherokees were removed to their new reservation, these Indians, that is, this remnant, absolutely refused to go, and the government finally consented to their remaining. They are, most of them, farmers. Their "farms" run in size from one hundred acres down to ten. They own their land, live pretty well, and use the same implements as the whites. They raise corn, wheat, small fruits, and vegetables, making a specialty of sweet potatoes. They plow generally the year around, the Winters are so mild. Their farms present a fair appearance, the fields being enclosed with the Virginia rail fence. They do their own horse-shoeing, and other work pertaining to the blacksmith shop. As a general thing they are moral, and do not use intoxicating drinks.

They are under the leadership of Chief Jarrett Smith. Chief Smith is about forty years of age, straight as an arrow, and over six feet high. He has a wife and eight children. The children have been taught English, and two of them are able to teach in any school in the country. The people go to Chief Smith for advice, and obey him. While they observe the Legislative enactments of North Carolina, they make laws and regulations for themselves. They talk the Cherokee language. They have schools conducted by Quakers, of which the General Superintendent is a man named Brown. The children are taught English. Their school-houses are built of logs, and partially covered with shingles. The Indians are now constructing a new building for educational purposes. School is kept up the year round. The children are paid a cent a day for attendance, and at Christmas they receive new clothing from the Quakers.

Suit Owl, the preacher of these Indian farmers, is six feet two inches, and about fifty years old. He preaches with great power, and his sermons are longer than white people would care to listen to. Frequently he will discourse for an hour and a half at a time, the listeners remaining until the sermon is finished; and not infrequently after the Rev. Mr. Owl has closed his discourse, another preacher takes the rostrum and delivers a second sermon, the people remaining and listening to the finish. The Indians are mainly Methodists and Baptists, and are good citizens generally.

They display a good deal of mechanical ingenuity. A convenient lathe, invented by one of their tribe, is generally used by them in the manufacture of their household goods, etc. Their corn mills are rude in the extreme. The mill entire, consists of a section of white oak, hollowed out, together with a double-ender pestle, very heavy at both ends. A man or woman, as the case may be, pounds the corn.

It is noteworthy, that wherever the half civilized tribes of Indians are settled, they compel the women to perform all the labor, but here the men do their share. The Indian women are very ingenious at making baskets of all kinds, though not so skillful in this line of labor as the Passamaquoddies of Maine. One of the interesting characteristics among the females is the Indian nurse. She wraps her child in a white sheet, and carries it about upon her back, instead of having the infant strapped closely to her back in papoose style. The settlement is about sixty miles from Ashville, N. C. A new railroad, when completed, will run within ten miles of here.—*American Agriculturist for September.*

PROF. ALEXANDER AGASSIZ'S NEWPORT LABORATORY.

A portrait of Professor Agassiz and a description of his Newport laboratory, by Ernest Ingersoll, are interesting features of the September *Century*. Of the labratory the writer says: "No one would suspect its purpose from the appearance of the building; all the prettiness of tasteful sea-side architecture—many-gabled roof, outer stair-ways, external beams and braces, latticed porticoes, and slate-brown paint, overgrown with masses of vinery—feign romance rather than the realism to which it is devoted. A few rods away, nearer the shore, stands a windmill—not such an old-fashioned, shingle-sided relic as those which used to flap their massive arms in the face of frightened horses all around the ancient town, but a new and ingenious contrivance of iron, which, if it adds nothing to the fair picture, at least does not disfigure it. This refinement of a windmill, moving readily under the touch of a zephyr that the nerves of the old Hollandish structures never would have recognized, supplies to the laboratory the pure water and steady currents of air that preserve its vitality. The soft clucking of its musical motion is rarely silent, for day after day the south-west Summer breeze comes lazily but steadily in, as though Newport lay under the track of a trade-wind.

"Out from the windmill, some twenty-five yards into the harbor channel, runs a pipe which is bent up vertically at the end, and capped with a pair of Ts, through the screened, hanging tips of which the clean sea-water is sucked in in such a way that no sea-weed can enter and clog the pipe. Through this pipe the windmill will draw ten gallons a minute, at a moderate speed, pumping it into a cistern in the attic of the laboratory which holds about 1,400 gallons. When this is full, the overflow—for the mill goes on regardless of the demand—escapes into an open sink down-stairs, so that the condition of the cistern is always apparent. The water used in the laboratory, however, does not come by direct flow from the bottom of the cistern, but is drawn through a siphon. This secures the regular pressure and avoids the variation of "head" at different stages of water which would result from the other method. This water (as I have already mentioned) is all clean sea-water, salt as the open ocean, and is incessantly renewed.

"The windmill also drives an air-pump, which forces the air into a drum, whence it escapes to the laboratory under an equal and steady pressure (secured by proper valves) of five pounds to the square inch. These arrangements for a constant and uniform supply of water and air under easy control are the foundation of the facilities here afforded for the continued and successful study of living marine animals."

BARKING AT THUNDER.

The first time our young dog heard the thunder it startled him. He leaped up, gazed around in anger, and then began to bark at the disturber of his peace. When the next crash came he grew furious and flew round the room seeking to tear in pieces the intruder who dared thus to defy him. It was an odd scene. The yelping of a dog pittied against the artillery of heaven! Poor foolish creature, to think that his bark could silence the thunder-clap, or intimidate the tempest! What was the like? His imitators are not far to seek. Among us at this particular juncture there are men of an exceedingly doggish breed who go about howling at their Maker. They endeavor to bark the Almighty out of existence, to silence the voice of his gospel, and to let him know that their rest is not to be disturbed by his warnings. We need not particularize; the creatures are often heard, and are very fond of public note, even when it takes an unfriendly form. Let them alone. They present a pitiful spectacle. We could smile at them if we did not feel much more compelled to weep. The elements of a tragedy are wrapt up in this comedy. To-day they defy their Maker, but to-morrow they may be crushed beneath his righteous indignation. At any rate, the idea of fearing them must never occur to us; their loudest noise is vocalized folly; their malice is impotent, their fury is mere fume. "He that sitteth in the heavens doth laugh; the Lord doth have them in derision."—*C. H. Spurgeon.*

A GREAT MISTAKE.

Many church members think that if they do nothing wrong and make no trouble, they are all right. Not at all, sir; not at all. Here is a chariot and we are all engaged to drag it. Some of you do not put out your hand to pull; well, then, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that was to be drawn. It is all very well for you to say, "I do not hinder." You do hinder, and you can not help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I can not bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardor—my Master, let it never be! Sooner let me sleep among the clods of the valley than be a hindrance to the meanest work that is done for thy name! —*Spurgeon.*

I AM THE DOOR.

In a town in the north of Scotland some boys were in the habit of meeting together for prayer. A little girl was passing and heard them sing. She stopped to listen, and thinking it was just an ordinary prayer-meeting, she felt anxious to get in. Putting up her hand, she pulled the latch, but it would not open; it was fastened inside. She became very uneasy, and the thought arose in her mind: "What if this were the door of heaven and me left out?" She went home but could not sleep. Day after day she became more troubled at the thought of being shut out of heaven. She went from one prayer-meeting to another, still finding no rest. At length one day reading the tenth chapter of John, she came to the words: "I am the door." She paused and read the verse again and again. Here is the very door she was seeking, and wide open too, and she entered and found peace.

TELL THE TRUTH.

A boy twelve years old was the important witness in a lawsuit. One of the lawyers, after cross-questioning him severely, said:

"Your father has been talking to you, and telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy, modestly, "father told me the lawyers would try and tangle me in my testimony, but if I would just be careful, and tell the truth, I could tell the same thing every time."

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Education.

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

HOW TO CULTIVATE A TASTE FOR GOOD READING IN SCHOOLS.

In order to create a taste for reading of any sort, it must be taught in such a manner as to carry a love of reading with it, for who does not hate to read that which he does not comprehend. Teachers too often are satisfied if their pupils arise and pronounce the words of the lesson correctly, without regard to the expression of the sentiment, or the seeming understanding of the pupil. This is far from being enough. The child's interest must be awakened, and then you are prepared for the farther work of instructing the class what to read and how to read it. The person who teaches should have much knowledge other than that of the text-books which he is expected to teach. The history of the author of a selection should be familiar to the teacher, that he may talk freely to his pupils about this and other of his productions. He should talk to them of the points in these that are good and grand. He should picture the scene and try to cultivate that vivid imagination spoken of in all our works of elocution. He should be able to direct them to books for their home reading that will correspond to their work in the class room, and also suit each individual capacity. Some are within reach of public libraries, and even here a watchful eye must be kept on the children, for if left to make their own selections, they will often read books least suited to them, and perhaps find in the end that they were injured rather than benefited by reading too many; or, if not too many, works not suited to their capacity.

Every pupil in our schools could not read one book per month. Teachers are responsible in a measure for the kind of reading taken up by the pupils, but parents are far more so. If pupils are started right at school they will read some kind of literature, either for cultivation or as a pastime, and the parent is much to be blamed who does not furnish his children with the choicest, since it can be procured at nominal cost at the present time.—*F. E. Cooper.*

ADVICE TO A YOUNG MAN.

And, then, remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or set of books, digging ditches or editing a paper, ringing an auction bell, or writing funny things, you must work. If you look around you, son, you will see that the men who are the most able to live the rest of their days without work are the men who worked the hardest. Don't be afraid of killing yourself with work, son. It is beyond your power to do that. Men can not work so hard as that on the sunny side of thirty. They die sometimes, but it's because they quit work at 6 P. M., and don't get home until 2 A. M. Its the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers, it gives you a perfect appreciation of a holiday. There are young men who do not work, my son, but the world is not proud of them. It does not know their names, even; it simply speaks of them as old So-and-So's boys. Nobody likes them, nobody hates them; the great busy world doesn't even know that they are there. So find out what you want to be and do, son, and take off your coat and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—*Hawkeye.*

HAZING.

The San Francisco Chronicle calls for the suppression of hazing and cane-rushing at the California State University. Speaking of a recent case of cane-rushing in that institution, it says: "It was disgusting to all persons of taste who witnessed it. Such an assemblage of bruised and bloody faces and garments torn to shreds was never seen before on the Pacific coast. It was a disgrace to the University and to whatever executive authority permitted it. In about two weeks the University opens its doors to a new class, and unless wiser counsels prevail a similar and perhaps a worse spectacle may be seen on the University grounds. If the faculty is powerless to prevent it, the Board of Regents should interfere. If the Regents can do nothing, then there is matter for legislative consideration. Were the University a private institution the public would have less right to complain. Being the property of the State and under its guardianship, being in every sense an institution of the people, all citizens have the privilege of censorship and the right to disapprove when they see it badly managed and disgracing those to whom it owes its origin, its maintenance and whatever prosperity it enjoys."—*Tribune.*

THE *Journal of Education* (Boston), is published for the benefit of teachers and all friends of education. Its aim is to furnish such matter for reading as will make teachers and parents more intelligent, better posted on topics of current discussions, and more familiar with the better methods of teaching. To carry out this plan, some of the best writing and teaching talent in the country has been employed. The leading features of the *Journal* are these:

1. Educational Public Opinion.
2. Leading Articles of General Interest.
3. Departments of Mathematics, Science, Languages, Art, Books, Home and General Intelligence, Foreign Notes, Correspondence, Notes and Queries, Declamations and Dialogues, Poetry, Magazines, a Weekly Digest of General News, etc.
4. Editorial Articles, Drift, etc.
5. The current Advertisements of all the leading Publishing Houses.
6. Reports of State and National Associations of Teachers, with such other matter as will enable a teacher to keep abreast of the times in which he lives.

By its aid teachers can enter into sympathy with the efforts of their associates in all educational work. Through this paper educators are invited to express their own views or professional wants.

In view of the above statement, may we not request all friends of education to aid us in securing subscribers? The price is within the means of all, and no one can afford to be without such an educational paper, as the return is more than tenfold compared with the outlay. It costs only five cents a week, or less than a penny a day—a small matter compared with the stores of valuable knowledge gained. Price, $2 50 per year. Boston: New England Publishing Co.

CURING A BAD MEMORY.

Your memory is bad, perhaps, but we can tell you two secrets that will cure the worst memory. One—to read a subject when strongly interested. The other is to not only read, but think. When you have read a paragraph or page, stop, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind, but put them into words and speak them out. Faithfully follow these two rules and you will have the golden keys of knowledge. Besides unattentive reading, there are other things injurious to memory. One is the habit of skimming over newspapers, all in a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading hard to break. Another is the reading of trashy novels. Nothing is so fatal to reading with profit as the habit of running through stories and forgetting them as soon as read. I know a gray-haired woman, a life-long lover of books, who declares that her mind has been ruined by such reading.—*Baptist Weekly.*

CLIPPINGS.

Harvard College library has 269,066 volumes, and is the largest in any college in this country.

Ex-President Wright, of the Northern Pacific Railroad, has given $100,000 for the establishment of a boys' and girls' college at Tacoma, W. T.

The trustees of Williams College have increased the salaries of the regular professor $300 each, and that of the President $500, making it $4,000.

Dr. S. C. Warner, a merchant of New York, has recently given $50 000 to Oberlin College for the erection of a building for its Conservatory of Music.

Chicago has had a Summer school in Hebrew, attended by ninety persons. There were four recitations each day and a lecture each evening, besides frequent conversations.

THERE are in this country 6,239,958 persons who are not able to write, and there are 5,000,000 children who do not attend school. There is room here for much mission work.

Eighteen students are doing Home Missionary work in Minnesota this Summer, of whom thirteen are from Yale, two from Oberlin, one each from Chicago, Lane, and Wabash.

It is announced that upwards of 175 students have already entered their names for the Fall term at the Methodist Seminary at Montpelier, Vt. President Beeman has just secured another gift of $100,000 for the institution.

At Johns Hopkins University the final examinations of the year are conducted by a gentleman not connected with the university and not acquainted with the students. This makes an examination a severe test; but the plan is said to work well.

General A. G. P. Dodge directs that of the $7,500 he has given for educational purposes in Breathitt county, Ky., $3,000 shall be used in building an academy at Jackson, and the remainder in aiding poor but meritorious young men to attend school.

Dr. Oliver S. Taylor, of Auburn, N. Y., the one surviving member of Dartmouth College's class of 1808, is now in his one hundredth year of life, and enjoys perfect health of mind and body. He has never been sick but a day and a half, and has never had a headache. The one slight attack of sickness occurred some seventy-three years ago.

The new education law proposed to the Belgian Parliament in the name of the king provides for compulsory school attendance on the part of all children between the ages of six and twelve. The penalty of evading this provision is a fine imposed on the parents. The regular employment of children of the above age in factories is interdicted.

The State Agricultural College of Colorado at Fort Collins is said to be a strong and successful institution. In 1862 Congress passed an act granting 90,000 acres of land for the benefit of an endowment fund for a college "where the leading objects shall be, without excluding classical and scientific studies, and including military tactics, to teach such branches of learning as are related to agriculture and the mechanic arts."

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.

The following postal card is just received:

INDIANA, Aug. 24, 1883.

For truth's sake give us more. It is new and interesting ground to me. One point I have reached. It is now *the* Sabbath or *no* Sabbath. Sunday is not Sabbath.

Yours for truth,

——, Baptist minister.

Also the following:

GEORGIA, Aug 23, 1883.

I have accidentally gotten hold of a leaf of the *Outlook*—one leaf only of volume 2, number four. Please send me the whole of number four, or a prospectus, and bill for the same, I want to read the article which commences on the first page, and much oblige, Yours, W. A. C., M. D.

One of the first fruits of the *Outlook* work, so far as we have heard, was a young lady at work in the family of a clergyman in a little city in Massachusetts. It seems that the clergyman received the *Outlook* and threw it into his waste basket unopened. In the care of his room the young lady noticed the paper, opened it, and was led to inquire what the Scriptures taught about the Sabbath and its observance. She took her Bible and began, prayerfully, to read. Soon she was convinced that the seventh and not the first-day is the Sabbath, and began its observance. This was before the *Outlook* had raised the question of the *day* of the Sabbath. She wrote inquiring for tracts, etc., and has been supplied five times with packages for distribution among her friends. The following is her last letter, which after this introduction needs no explanation:

AUGUST 15, 1883.

Thank you for the large quantity of tracts you sent. Before I send them out, I should like some about "The Sabbath under the Apostles." Also, if you have any more *Outlooks*, containing the article "Did Christ rise the first day of the week?" which you could spare, I could make good use of them. My mother is visiting me and has read them. She is convinced of the truth, I think. She does not work on Saturday. One lady who has a great influence, is reading. Pray, that she may believe. She says if she does believe, no one will hinder her from keeping the Sabbath. I wish some one would come here and preach upon the subject. I would be willing to pay something towards the expenses. It seems to me a dreadful thing that God's day should not be recognized as such. Respectfully yours.

ELD. CAMPBELL'S CONVERSION TO THE SABBATH.

The following account of Eld. Campbell's conversion to the Sabbath is given by himself in the introduction to his tract, recently published, in reply to a sermon on the Sabbath question preached by Rev. W. A. Rice, of Wolcott, N. Y. We reproduce it here feeling sure that our readers will find pleasure and profit in reading it. We especially commend it to young men who think the keeping of the Sabbath is a serious hindrance to business:

"I had been a member of the Presbyterian church nearly seven years, and a conscientious observer of Sunday as the Christian Sabbath during this time, not having in the least suspected that I was involved in a great error in regard to this matter.

In my twenty-second year I chanced to hear that a Saturday man was expected to preach on a certain evening at the house of Benjamin Barney, some four miles distant. I supposed that the said Saturday man must be a Jew and as I had never seen any of that people we read so much about in the Bible, and as I had a strong desire to see a Jew, I walked four miles to the meeting more to see the man than anything else, and when I reached the place it was my first concern to get my eye upon the man. I supposed that I should see a man whose personal appearance would be very unlike our common American people. I soon noticed a man sitting by a stand with what appeared to be a Bible and hymn book upon it. I was very much disappointed in seeing a very good looking, middle aged man, solemn, dignified and somewhat winsome in his personal appearance.

He soon commenced singing alone and really he was one of the sweetest singers I ever heard; and what surprised me most was that he sang a Christian hymn. I now began to think that he was a converted Jew. When through singing he knelt down and offered prayer—as he had appeared to sing in the spirit, so he prayed in the spirit, and he preached the gospel with soul-moving and heart-melting power, and by this time I was convinced that whether Jew or Gentile, he was an able minister of the New Testament, full of faith and the Holy Ghost, and though he said not a word about the Sabbath, Saturday would frequently come into my thoughts, and I supposed that he honestly believed that there was some Scripture for keeping that day and that he ought to observe and keep Saturday for the Sabbath instead of Sunday, and I was decided at once to search the New Testament through and find if I could the Scriptures on which he based his faith for Saturday keeping.

I learned after the close of the service that my supposed Jew was a Seventh-day Bap'ist missionary from Rhode Island, by the name of Russel Wells. But my attention had been arrested in regard to keeping Saturday for the Sabbath, and now none the less on learning that my supposed Jew proved to be a Christian missionary. I was now much interested to know why Christians kept different days for the Sabbath.

That there was much plain Scripture for keeping Sunday I had no doubt, and therefore had no fears of having my conscience disturbed in regard to this matter. I gave my attention to this subject as I had decided, but the investigation proceeded very slowly for I was a man of some business and had much work to do which engrossed nearly all my time. It was several months before I was through the four Gospels. By this time I was fully convinced that Christ and his disciples observed the seventh day of the week for the Sabbath, and I was very much disappointed in not finding any Scripture allusions to the change from the seventh to the first day as a Christian Sabbath after the coming resurrection or even when the resurrection had past. But yet I expected to find much in the Acts of the Apostles and their epistles to the churches about keeping Sunday in commemoration of his resurrection. but as I proceeded I found myself doomed to sad disappointment.

Now I began to doubt and to have serious fears that I was getting myself into trouble, and at this point I was strongly inclined to close my eyes and dismiss the subject entirely. But I soon found that this was not an easy thing to do. My conscience remonstrated and reproached me for not being willing to come to the knowledge of the truth, the whole truth as revealed in the Bible.

I occupied this unhappy position for a long time hoping that my conscience would get quieted down and I could go along as I had done before I got entangled in this Sabbath question. But either the Spirit of God or my conscience or both would not allow me to rest, and so I was urged on, and as I had no rest or peace, I was finally resolved to make thorough work of the investigation and abide the result.

I searched through the Acts and the Epistles and re-read the four Gospels, eager to find some Scriptural testimony in favor of Sunday keeping, as a drowning man would catch at a straw. I could find where Christ met with his disciples several times on one first day of the week, but could not discover that there were any allusions to keeping first day as a Sabbath, and so all there was left for me to stand upon were a few vague inferences and tradition, and it was my confirmed conviction that the Sabbath of the fourth commandment was the only weekly Sabbath mentioned in the Bible. I was now brought to a most solemn stand and trying point. It was now my confirmed conviction that the seventh day Sabbath of the fourth commandment is really and truly the Sabbath of the Lord our God, which he has commanded us to remember to keep it holy, and that I ought to obey at any cost.

I was now conscious that my heart was not in the right place, was not right in the sight of God, for my whole heart and soul hung back and seemed in a state of revolt. I had not been aware that the world had such a strong hold upon my whole being. Should I change my practice according to my convictions as it then seemed to me, I must sacrifice all my earthly interests, hopes and prospects. I was young and just beginning in life. I was running an ashery, a small store of dry goods and groceries, had six young men in my employ and not a Sabbath-keeper in the neighborhood. What shall I, what can I do?

I dare not get down on my knees and pray in such a state of indecision and rebellion. It seemed as though my prayer would be an abomination in the sight of God. I was like one quivering between life and death, I must either die unto the world or die unto God. I was halting between God and Mammon, and my heart was so strongly inclined toward Mammon and hung back so long and so strong, it was a great wonder of mercy that God had not withdrawn his Spirit from me and given me over forever. At this crisis it would seem that the sweet angel of mercy urged into my distracted thoughts that were flying different ways and settled nowhere (and while my selfish heart was rent and torn by conflicting principles,) this consideration, viz: 'What shall it profit a man if he shall gain the whole world and lose his own soul? He that would save his life shall lose it, but he that shall lose his life for my sake shall save it;' It was really a case of life or death at this critical moment, the Spirit of God and his grace prevailed. My hard heart broke down and yielded, and I was decided, come life or death, come what will, I will obey God, and then I could join the publican in prayer, and cry, 'God be merciful to me a sinner.'

O, what sweet peace with God flowed into my troubled soul like the waters of life. My poor aching and broken heart was filled to overflowing with love to God, his cause and his people. O, what rapturous joy—joys that were unspeakable and full of glory. It really seemed that I was in a new and heavenly world. I could now say with all my heart, 'Vain, delusive, bewitching world, adieu,' and I think I felt a little as Paul did when he said 'I am crucified unto the world and the world is crucified unto me.' All of those formidable obstacles that had loomed up before me like Alpine mountains, had now disappeared like a vapor. Could the world have now offered to me all its riches, honors, powers, pomps and pleasures, it could have been no inducement to me to be set back where I was one short hour before.

I expected that my six hired hands would leave me at once, and I made it my first business to call them together on the evening of that memorable day, and talked the matter over with them, giving a brief account of my experience and trials on the subject of the Sabbath and the result, and as I should do no more work myself nor allow any work to be done for me on the Sabbath (the seventh day of the week) which we had always called Saturday, and as I supposed it would be their choice to leave me, and of course I could not object.

One of these young men by this time was all broken down, and weeping; said: 'I will not leave you, I will stand by you and keep the day with you. Then another said the same until five of the number pledged themselves to stand by me and keep the Sabbath with me. O, how unexpected this was to me. It really melted me all down. O, how I was encouraged and strengthened in the very outset.

They said to me, we have long known that you were in trouble and have talked the matter over among ourselves and wondered what could be the cause; the neighbors have noticed it and could not account for it, but now they understand it. I do not now remember that any one of these young men ever turned back to Sunday-keeping, and my neighbors, instead of pouring contempt upon me, or treating me with scorn, appeared rather to sympathize with me, and inside of six weeks as near as I can now remember two whole families in which there were a number of young people and full one-half of another family also turned to keep the Sabbath, and there are at the time of this writing several ministers in our denomination who are the offspring of one of these families.

The Presbyterian church of which I was a member, (the church at this time was Congregational) appointed two of the brethren to visit and reclaim me to Sunday-keeping. But they did not appear in my presence. They reported to the next church meeting. They had searched the Scriptures to furnish themselves with arguments to convince me of my error, but could not find what they needed for such purpose and therefore asked to be released.

The church then appointed our pastor, the Rev. Mr. Crandall, who visited me and spent about half a day and tried to convince me by inferences and arguments which were in the main about the same that the Rev. Mr. Rice, of Wolcott, Wayne Co., N. Y., set forth in his printed sermon of recent date which I have read. And when our pastor was through he asked me if I had any objections to his arguments, if so he requested me to state them and to feel that I had perfect freedom to do so. I then said to him that I had one very serious objection which would cover the whole ground of all his arguments, viz: That I could not see any Scripture foundation on which his inferences and arguments could rest. Our pastor then very kindly and respectfully requested me to state my reasons for leaving Sunday to keep the seventh day which, with God's help I was prepared to do and felt myself happy to have such a privilege. The pastor then said to me in reply that he was convinced that I was honestly, conscientiously and it appears to him Scripturally established in keeping the seventh day according to the fourth commandment, and he said, I can not without doing violence to my own conscience advise you to turn back to Sunday-keeping, and then added that if our church would turn and keep the seventh day he would, and he said moreover that he believed that all Christians would keep the Sabbath of the fourth commandment in the coming Millennium.

Our pastor made a faithful report to the church of the character and result of his labors in my case. Then the question, what shall we do with this case? A certain brother rose and offered this resolution as near as I can remember, viz: "Resolved, that we fellowship Brother Campbell and allow him to answer his own conscience in keeping the Sabbath, assuring him of our brotherly love and confidence, requesting him to meet with us as often as convenient and especially on communion seasons." This resolution was adopted without a dissenting voice; accordingly I remained a member of the church for nearly two years as a Sabbatarian, Presbyterian or Congregationalist, for I loved the church which was deeply incased in my heart of hearts."

TYPOGRAPHICAL ERRORS.—The number of type used in an ordinary country newspaper is about 600,000; that is the actual number of bits of metal arranged for each paper in preparing a newspaper of that size for the press. Few people think of the printing trade as one of the most exact and particular handicrafts; but it is. In making type, variations that might be allowed in the finest machinery would render type useless. The most elaborate and carefully fitted piece of work ever made in other very particular skilled labor does not compare for minuteness of detail and accurate fitting with that which the printer does every day. The man who does the first is looked upon as the marvel of skill, but if one hundred of his pieces are put in wrong side up or down, or turned around, it is not noticed in the general effect; if a printer in fitting ten times as many pieces together in a single day, puts one in the wrong way, everybody sees it, and is amazed at the "stupid carelessness of those printers."—*Des Moines News.*

IF the power to do hard work is not latent, it is the best possible substitute for it.—*Garfield.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 6, 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."

WHAT WILL IT MATTER?

If life awake and will never cease
On the future's distant shore,
And the rose of love and the lily of peace
Shall bloom there forevermore—

Let the world go round and round,
And the sun sink into the sea;
For whether I'm on or under the ground,
Oh, what will it matter to me?

—*J. G. Holland.*

IT will be seen by a reference to our Special Notice column that Brother Ordway has been able to secure some reduction in fare from Chicago to Buffalo, for delegates attending the Conference.

ALL persons intending to go to the General Conference from the *Western Association*, are requested to report that fact to this office, by postal card *at once*. The object of this request is to facilitate some arrangements for reduction in fare over the Erie road. Let there be no delay in responding to this notice. Next week will not do as well as now.

THE *Standard* gives the following modest hint concerning the arrangements for the new postal notes which go into effect to-day (Monday). We commend the paragraph to our readers:

"September third we may begin to use the new postal notes. They are neatly prepared cheques which, on application and payment, the proper postal clerks will tear out of the book-forms, leaving a registered stub behind. By means of them we can send small sums of money without flooding our friends' pigeon-holes with postage stamps. Perhaps it will make us all readier to settle small bills than formerly."

THE PASTOR.

He who accepts the pastoral care of a church takes upon himself grave responsibilities. Scarcely less grave are the responsibilities which they take upon themselves who call a man to such a place, and make solemn vows to stand by, assist, and uphold him in his arduous labors. And this because the church is God's chosen agency among men for saving men. To instruct the church, to organize its forces, to direct its operations, as well as to defend it from evil; in other words, to be its shepherd under the Great Shepherd is a most important undertaking. The Scriptures recognize the pastoral office, among others, as ordained of God, "for the perfecting of the saints, for the edifying of the body of Christ."

The requisitions which these same Scriptures make upon him who enters this sacred office are few and simple, and yet wonderfully comprehensive. We mention first that which relates to personal character. The pastor is to be a man among men—a man without reproach—a man whose words, either in the pulpit or in private counsels, shall not lose all their force and meaning because there is no pure, true manhood behind them. "Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." It is difficult to conceive how words could be put together so as to contain more than is conveyed in that brief exhortation. How could a man be more than is here required of him; and yet, how can he be less and be a true minister of the Word of God. In the same connection the Apostle Paul emphasizes the thought when he urges, "Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all," or as it is in the margin, "that thy profiting may appear in all things." "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." Here the thought clearly is that when the minister, the pastor, is first himself what he ought to be, his ministry will not be fruitless.

Passing from this fundamental requisition of the pastor, his perfectness of personal character, we may speak of his public duties. Here he is primarily a *preacher*. It is quite possible we do not make enough of this duty of the pastor. We do indeed expect him to preach one, two, or three sermons a week, as the case may be, whether we go to hear them or not, but it is to be apprehended we do not fully appreciate the place preaching has by divine example and appointment in the work of saving men, and building up the church of God. Jesus Christ was a preacher. He plainly declared, in a proposition, to go into other cities and towns to preach the gospel, "*for therefore am I sent.*" He made preachers of his disciples. Having chosen the twelve he sent them forth saying, "As ye go, *preach.*" It is the substance of the great commission, "Go ye into all the world and preach the gospel to every creature." The apostles preached in crowded city, and temple, as well as by the wayside and in country places. The disciples, scattered abroad by the most cruel persecutions, went everywhere preaching the Word. Paul exhorts Timothy to preach the Word, and assures the brethren at Corinth that "when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed." Thus it would seem impossible to overestimate the importance of preaching. It seems a very simple command, "Preach the Word," or "Preach Christ." But can we estimate just how much this imposes upon the preacher? The "word" tells of God, his person, his character, his works, his will; it tells of man, his nature and destiny, his fall and recovery; it tells of Jesus Christ, his nature and work, and his purposes and relations to sinning and dying men; it tells of heaven and hell, of devils or wicked spirits and their fiendish opposition to all that is good in the world; in short, the Word tells us all that may be known of that which affects human nature and destiny for two worlds, and opens the gates to highest bliss or deepest woe. This affords us only a glimpse of that which is required of the preacher when he is commanded to preach the Word, since the truths of that Word in their application to the wants of men are of almost infinite variety. Truly, then, the work of the preacher is a most arduous as well as most responsible work.

The next work of the minister is that of a pastor, or shepherd of the flock. "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." This simply takes the preacher from his pulpit to his people, from the public to the private administrations of the word of life. It is the same message as that delivered to the masses, now given to the individual in private, at the bed of sickness, in personal affliction, in the family, in social life. It is still the same word, the same Christ, administered to meet the same deep and pressing needs, but with a diversity of administration. And this again calls for diversity of gifts in the same man when he consents to become preacher and pastor to any people. For the successful performance of these duties he needs the broadest culture, a most intense love for Christ and men, a passion for saving souls, a wisdom more than earthly, a faith and persistence that will not be denied, and all backed by a personal life and character which is beyond the suspicion of reproach. May God bless our pastors, and prosper their most important work.

Communications.

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

ORDINATION AT NEW MARKET.

This has been an interesting day in the history of the New Market Church, the occasion being the ordination of Bro. E. P. Saunders to the work of the gospel ministry, and his assumption of the duties connected with the pastorate of this Church.

The exercises began at 2.30 P. M. with a meeting of the following named brethren, composing the council for examination of the candidate: A. H. Lewis, D. D., Rev. W. C. Titsworth, and Rev. L. E. Livermore.

After a very satisfactory examination it was decided to proceed with the ordination exercises in the following order: Ordination Sermon by W. C. Titsworth, who also was chosen to make the consecrating prayer; the right hand of fellowship and charge to the candidate by L. E. Livermore; the charge to the Church by Dr. Lewis, and the benediction by E. P. Saunders.

It was thought appropriate that Bro. Titsworth should preach the sermon, he having been Bro. Saunders's pastor, while both were members of the First Hopkinton Church. The sermon from Eph. 4: 13, with a Perfect Manhood as the subject, was well suited to the occasion, and was listened to with profound interest by a crowded audience.

The charge to the candidate was short and very appropriate, closing with the charge which Paul gave to Timothy, as shown in 2 Timothy 4: 1–5.

The charge to the Church by Dr. Lewis was excellent and timely, plain and practical. A reference to an article by Dr. Vincent, lately published in the RECORDER, entitled "The Pastoral Gimlet," could not but suggest the thought that the Doctor himself might have passed through an experience similar to that referred to by Dr. Vincent, and I am afraid few ministers entirely escape the wounds inflicted by the aforesaid "gimlet." We hope that when Bro. Saunders, our new pastor, leaves us for other fields of labor—which God grant may not be for many years—he may not carry away with him any scars which may indicate that his heart has been tortured by this *not new*, but too old appliance of the devil, to discourage the ministers of God in their work of saving souls from death.

There were present besides our own people, many from Plainfield, Dunellen, New Market and vicinity, also several ministers of other denominations, and it was at the suggestion of a retired Presbyterian clergyman, now residing here, that the candidate's views of the Sabbath were quite tersely stated.

The exercises were concluded by a general shaking of hands and "good-by" and "God bless you," from our own people, as well as our First-day friends, to whom Bro. Livermore had greatly endeared himself. Our retiring pastor and his family carry away with them to their new home, the affection of this people.

Our new pastor and his companion are already winning the esteem of our community, and we hope they may never have reason to regret that his first pastoral charge was with the Church at New Market.

We are enjoying a fair degree of spiritual growth. Recently five were baptized and united with the Church, among them the two daughters of Bro. Livermore.

As a Church, we are much interested in the work of the denomination, the Missionary and Tract departments especially receiving our constant thought, and some assistance of a practical kind; and we expect that since Bro. Livermore is to be so prominently connected with the educational interests of our people, this department of our work may hereafter receive greater attention at our hands.

A. S. TITSWORTH,
Clerk of Council.

NEW MARKET, N. J., Aug. 26, 1883.

OF OLDEN TIMES.

While looking over by-gone days, my thoughts were occupied with a short journey that I took in 1837, on horseback, which was our usual way of conveyance at that time as the country was new, the roads rough, and carriages were few. I started from Friendship, N. Y., to go to New Market and Plainfield, N. J. I do not remember on what day of the week I left home, but on Sixth-day I was passing through Susquehannah county, Pennsylvania, and thinking where I should stop to spend the Sabbath. I came to a large farm house along in the afternoon, with a sign in front, "Entertainment for man and beast." I at once decided to stop over the Sabbath at that place; I was tired and so was my horse. I told the man that I would stay with him the next day. I found things pleasant within as they appeared without. (I did not indulge in traveling on the Sabbath under any circumstances.) At the supper table the host asked a blessing, so that I was satisfied that I had put up with a Christian family. I did not tell them I was a minister, or a Seventh-day Baptist; but in the morning he took his Bible and read a chapter and then says, "Stranger, will you pray with us?" I did so with much pleasure, and from that moment we were acquainted. "Strangers and foreigners were made nigh by the blood of Christ." My room for the day was assigned, and I spent the Sabbath very pleasantly in that lonely country tavern. During the day the lady came into the room and apologized for having so much work on hand, as it might be unpleasant to me. The next day as I was passing through the woods on the Drinker Turnpike, a new road that had just been opened over the Pocono Mountains, I fell in company with a boy on horseback with the mail bag. We then had eight miles of woods without a house. I was glad to have company. I asked him how far he was going on that road; he said to the next settlement. "A widow lady," he said, keeps a public house, but you can't get whisky, any or anything else that will make folks drunk." I made up my mind at once that I would stop there, though it would be long before night. About three o'clock we arrived at the settlement. I told the lady that I would stop, and wanted some dinner soon. Soon dinner was announced. I heard singing in another room. I asked if there was a meeting. "Only some of my neighbors who have come in, and they are trying to sing."

I said, "Do you have any meetings here?" "Occasionally an old Baptist man by the name of Thompson, an old sailor," she said, "comes and preaches." "How many families," I asked, "are in the settlement?" She said there were eighteen within two miles. "Would they turn out to hear preaching this evening if they could have an opportunity?" "I think they would," she said. "Are you a minister?" "Yes, I am a minister, and will be glad to preach to your neighbors." She left the table and soon returned, saying, "They have gone to give notice, we will have the meeting here." About sundown (being in the month of June) the people began to come in, and soon they began to sing. Their singing was not very artistic, but it was devotional, and they enjoyed it and surely I did. At the proper hour I commenced the services, and the people paid strict attention. I became enlisted in my subject believing that the people were, and after talking over an hour I closed the meeting, but the people did not seem inclined to leave; some of them were holding a consultation, and one of them came to me and said, "We will be willing to hear you preach another sermon, but we suppose that you are tired." I told them that if they would improve on what they had heard it would be as much as would be for their present good. They soon passed out and I went to my rest for the night. About twenty-five years after this I passed that way again, but, how changed; I did not know the place; a railroad was passing by there, and iron works, rolling mills, furnace and machine shops, were in full blast, it being directly in the vicinity of the Lackawanna coal mines. I stopped and inquired about the people who lived there in 1837. No one knew anything about them they had all passed away, and so will it soon be with us, we are passing away. "Let us work while the day lasts, for the night cometh when no man can work."

W. B. GILLETTE.

SHILOH, N.J.

THE CONNECTICUT PEACE SOCIETY.

A line running due north from Montauk Point, L. I., would strike very near Stonington, Conn., and graze the eastern end of Fisher's Island, which is a narrow island lying off the Connecticut shore, running parallel to it nine miles, at an average distance off of six miles. Inside of Fisher's Island, the water is called Fisher's Island Sound. Four miles west of Stonington, the Mystic River meets the waters of Fisher's Island Sound. This is a tidal river, and extends north about five miles, receiving at its head, two fresh water streams of considerable size. At the mouth of the river, on the western shore, is the thriving fishing and ship-building village of Noank. Two miles from the mouth, situated on the east bank, is the village and post-office of Mystic Bridge, and the railroad depot of Mystic. Directly opposite, and connected by a draw-bridge, is the village and post-office of Mystic River, and the railroad depot of West Mystic. Three miles farther up at the head of the river, is the village and post office of Mystic. Greenmanville is situated on the east side of the river one-half mile from Mystic Bridge. It has no post-office. Its address is Mystic Bridge, Conn. We have made these preliminary remarks, as we find but few people away understand the mystery of the Mystics, villages, post-offices and all. No wonder. The writer one day received four different communications, addressed respectively, Mystic, Mystic Bridge, Mystic River, and Greenmanville.

The Connecticut Peace Society held its sixteenth annual meeting at Burrough's Grove, which is situated on the west bank of Mystic River, about one-half mile north of Greenmanville, on the 22d and 23d of August. This place is well adapted for an out-door meeting, as it is easy of access both by highway and river, and like Jerusalem of old, is "beautiful for situation." This meeting is the child, and is under the fostering care of the Rogerene Quakers, and is a branch of the "Universal Peace Union" of Philadelphia. Commencing sixteen years ago with an attendance of forty, the meeting year by year has grown in attention and interest, until now the attendance is numbered by thousands. The meeting, as the name indicates, is in the interest of universal peace, and the great point aimed at, is to secure arbitration among nations, and "to devise means for removing the causes and abolishing the customs of war."

We judge the meeting this year was not behind in interest any that had preceded it. The exercises consisted in greater part of speeches. Speakers were present from New Jersey, New Hampshire, New York, Washington, D. C., Rhode Island, and Pennsylvania. Perhaps the greatest attraction of the meeting was the Piute Indian Princess, Miss S. Winnemucca, who in native costume made eloquent appeals for justice and mercy for her people; and who also described the "crooked" ways of the Indian Agent, and the bad faith and insolent treatment of those who administer Indian affairs in the Far West.

Addresses were made by the Rev. M. Kimball, of New Hampshire, Levi K. Joslyn, of Providence R. I., E. H. Coates, of Philadelphia, Pa., A. E. Towne, of Boston, Mass., A. P. Tanner, of Mystic, Frank Whipple, of Mystic, Prof. Wilcox, of Washington, D. C., and others we were not present to hear. General good feeling prevailed and we hope it will help bring around the day when "nation shall not lift up sword against nation."

O. D. S.

Home News.

New York.

ALFRED CENTRE.

Our pastor, W. C. Titsworth, arrived last week. On Sabbath, Sept. 1st, at the regular time for public worship, a recognition, or welcome service was held. After a voluntary by the choir, L. E. Livermore read a portion of the fourth chapter of Ephesians, and L. M. Cottrell offered prayer. L. A. Platts then made a short address on the subject of the pastoral relation from the side of the pastor. D. E. Maxson followed, speaking on the same subject, but from the side of the people. B. F. Langworthy, senior acting deacon of the church, spoke a few words of welcome to the pastor, giving him the right hand of welcome and fellowship, to which Bro. Titsworth replied in a few well chosen words. After singing by the choir and congregation, the benediction by the pastor closed this very pleasant and profitable occasion.

Why should not some such service become common in all of our churches whenever a new pastor is about to begin his labors? It must certainly be a pleasant introduction of the pastor to his people, and affords an appropriate opportunity for saying some things about the relations and duties of pastor and people, which need to be said, and which can not so appropriately be said at any other time.

The substance of the first address mentioned above may be found in the editorial column of this paper.

New Jersey.

SHILOH.

The fruit season is again upon us, and all hands are busy. Our canning house has done quite an extensive business, in "putting up" peas and beans, before the peach and tomato season began. Every man, woman, and child, able to "shell" peas, or dress tomatoes, can find plenty to do now. Farmers are threshing wheat, and corn is nearly ready to shock. How we have enjoyed this cool northern Summer in South Jersey. Such a contrast from the scorching heat of last year, is truly enjoyable.

As a church we are making some progress, and I trust even better times await us. Our covenant meeting on August 17th was a real season of refreshing. A very large number bore testimony to their love for Christ, in both the afternoon and evening meetings. After the afternoon meeting, five willing candidates offered themselves, and went forward in baptism. Three of these put on Christ for the first time, and two had been members of the Presbyterian church, who embraced our faith and united with us. The communion on the following day was well attended, and a rich season for all. The new members were then welcomed by the hand of fellowship.

The annual session of the Shiloh Female Mite Society was held on the 26th. This society was organized in 1814, with ten constituent members, for the purpose of raising money for missionary enterprises. It now enters upon its seventieth year, with between eighty and ninety members. It meets only once a year, to pay dues, and appropriate the funds to our benevolent enterprises. The organization is simple, and each member pledges one cent per week, for the good work. This seems like a very small sum, but you are surprised to see, that it keeps in these latter years, a stream flowing into the treasuries of our two Societies, of from $40 to $50 per year. I have been looking over their records, and find that this Mite Society alone has paid out in this way, during its lifetime, *over eighteen hundred dollars.* This is entirely distinct from the envelope plan, which we use as a church. The mite giving is so much extra. Is it not better for our churches thus to organize for systematic giving, than to depend upon the efforts of a canvassing agent, sent to raise funds by special and spasmodic efforts? Let the pastors and people work up their own

ent appeals for justice and mercy
ple; and who also described the
" ways of the Indian Agent, and
th and insolent treatment of those
nister Indian affairs in the Far

s were made by the Rev. M.
f New Hampshire, Levi K. Joslyn,
nce R. I., E. H. Coates, of Phila-
a, A. E. Towne, of Boston, Mass.,
ner, of Mystic, Frank Whipple, of
of. Wilcox, of Washington, D. C.,
we were not present to hear.
od feeling prevailed and we hope
p bring around the day when
hall not lift up sword against

O. D. S.

Home News.

New York.

ALFRED CENTRE.

or, W. C. Titsworth, arrived last Sabbath, Sept. 1st, at the regu- public worship, a recognition, service was held. After a vol- he choir, L. E. Livermore read a the fourth chapter of Ephesians, Cottrell offered prayer. L. A. made a short address on the sub- pastoral relation from the side of D. E. Maxson followed, speak- same subject, but from the side le. B. F. Langworthy, senior on of the church, spoke a few elcome to the pastor, giving him and of welcome and fellowship, ro. Titsworth replied in a few words. After singing by the congregation, the benediction by closed this very pleasant and ccasion.

uld not some such service become all of our churches whenever a new out to begin his labors? It must a pleasant introduction of the s people, and affords an appro- rtunity for saying some things elations and duties of pastor and ch need to be said, and which appropriately be said at any other

tance of the first address men- e may be found in the editorial this paper.

New Jersey.

SHILOH.

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T. L. GARDINER.

AUGUST 28, 1883.

PLAINFIELD.

The season with us has been what the Jerseyman calls a seasonable one, though it seemed to be late in getting a start in the Spring. We have had plenteous showers, and some quite warm weather, the mercury making 90° above zero. Just now it is getting a little dry, and the dust is quite unpleasant.

The subject of our Conference and Aninversaries is common talk; and the question is often asked, Are you going to Conference? Time must answer. May the good Lord give direction that the coming gathering may prove a spiritual blessing to all who attend, that the cause of God and the prosperity of Zion may be advanced.

The high license put upon the rum traffic in our city has not advanced the cause of temperance in the least, but drunkenness still stalks abroad on our streets at noon-day.

The ordination service of Bro. Saunders, at New Market, last First-day, was quite largely attended by the members of our Church. The assembly was large, and the services very pleasant.

E. L.

Illinois.

WEST HALLOCK.

The event of the season for the people hereabouts has come and gone with the Union Sabbath school and Temperence Picnic, of Hallock, or as familiarly known, Uncle Daniel Hakes's Picnic, which was held yesterday. Bro. Hakes is the progenitor and continued manager of these picnics, which have been held annually for twenty-four years, with but two omissions, beginning with an attendance of sixty, and now numbered by thousands. During all these years Providence smiled upon the enterprise by sending favorable weather until last year, in the afternoon, when the heavens frowned upon the assembled multitude, and with her gushing torrents drenched silks and lighter fabrics, and fair maidens, too, hid where best they could within the weeping grove, and one young man was well-nigh killed with a thunderbolt, which sent terror to many hearts. But this year, again kind heaven assumed her wonted calm, sprinkled the streets the day before, and sent sun and shade and wind in right proportions.

The grounds are on Bro. Hakes's farm and are not to be excelled. Twenty or thirty acres of beautiful grove, nicely trimmed and kept with turf almost like village lawn, and stand and capacious seats on the highest ground, to catch the passing breeze; about a dozen refreshment stands, with revolving swing and photograph gallery, helped to grace the grounds. The woods seemed literally full of horses and gay vehicles. The number of horses we think would fall somewhere between five hundred and a thousand. The number of folks—well, some say five thousand; I should say considerably less.

The West Hallock Cornet Band furnished instrumental music, and some of the schools and choirs the vocal, prominent among which was our own. After remarks by the presiding officer, Eld. A. Hakes offered the prayer, and the writer gave the opening address. The programme for the forenoon contained the names of different clergymen speakers, and was devoted especially to the Sabbath-school interests, while the afternoon was given up to the temperance work, addresses being given by Miss Fisher, a lady elocutionist and temperance lecturer, and legal gentlemen of Peoria, all of which, with the splendid dinners, made a delightful day, and one long to be remembered by old and young.

The past few weeks have been dry. Farmers are through their oat harvest, and most of them have threshed the same, the yield being from forty to fifty bushels per acre. Corn is needing rain. The Missouri seed that was planted last Spring, is developing the car very slowly, and unless favored with a late Fall, farmers fear results. The grass crop was immense, and corn will be good if it can ripen.

Pres. W. C. Whitford, D. D., favored us with a sermon on the 1st of August, while making a brief call at this place.

We are sorry to note a tendency on the part of some to dispose of land in this garden spot of the earth to emigrate to the wilds(?) of the West.

Our Church seems to be in a condition of harmony, and, we trust, spiritual interest and growth. For this we labor.

G. M. C.

AUGUST 23, 1883.

Arkansas.

DE WITT.

The Seventh-day Baptist Church of De Witt, Arkansas Co., Arkansas, was organized on Sabbath, Aug. 18, 1883. The occasion was one of interest, and we trust will prove of great worth to the cause of the blessed Master. This Church has commenced with a membership of seven—three brethren and four sisters. All were brought up Seventh-day Baptists, and represent different sections of the denomination. They came here to secure homes, with the hope of gathering about them Christian associates, and enjoying privileges of religious society. They deemed these things important both for their own good, and for the good of the cause in this portion of the earth. With this in view, there was an anxiety to organize a church, and get into working order. Surely, this is a good missionary field for a Seventh-day Baptist Church. It is much needed to cast its clear light to show the way of salvation to the sinner, and to guide and encourage the Christian pilgrim. Nor will the effort be in vain. There are those who will appreciate it and be helped thereby. May the Lord enable this little band to do the important work before it. A. S. Davis is Clerk of the Church.

S. R. WHEELER.

Condensed News.

Domestic.

The annual review shows that the total business of Charleston, S. C., is seventy-five million dollars. A large number of new undertakings are projected. The value of products is over nine and a quarter of millions. The phosphate and fertilizer business is the largest ever known. Exports cotton and naval stores are the largest recorded with one exception. Reports from the whole State show corn and cotton not likely to exceed two-thirds of a crop.

A man supposed to have been connected with the Northampton bank robbery in 1876, when over $200,000 were stolen, was arrested on Wall street, Sept. 1st, and locked up. He is supposed to be James Byrnes, as all others concerned in the crime have been apprehended.

The first appointment under the civil service rules was made at the customs house in Chicago, Aug. 31st. The candidate with the highest record was selected. The collector made a requisition upon the examining board for six persons to fill temporary inspectorships.

The Louisville & Nashville railroad announces a passenger rate from Cincinnati to St. Louis at a dollar and a half. The regular rate is $10. The probability is that other roads will meet the cut and by the middle of next week the rate will be fifty cents.

During the past fiscal year, 91,000 applications for pensions were disposed of by the pension bureau. The office handled every case brought before it. A large amount of accumulated business at the beginning of the year was also disposed of.

Cornelius Brown, colored, applied to the courts at Washington for a warrant under the civil rights act against managers of the steamer America, who, he alleges, refused to sell him excursion tickets on account of his color.

The Lehigh and Schuylkill coal exchanges have agreed to advance ten cents in the price of egg, and fifteen cents in stove, small stove and chestnut coal for the line of city and harbor trade for September.

The receipts from the sale of public lands for the St. Cloud, Minnesota, district, which has been in progress ten days, is estimated at $500,000. This is regarded as very fair prices.

A four-cent pastage stamp will probably be issued for paying double postage after October 1st. The three and six-cent stamps will probably be discontinued after that date.

Over $15,000,000 of fractional currency is still outstanding, although it is practically out of circulation. It is supposed that a large part of it has been lost or destroyed.

A family of assisted emigrants sent from Ireland to Canada, applied for relief in New York, the other day, and were placed aboard a steamer which sailed the next day.

A dispatch received at Washington, Sept. 2d, announces the death of Representative Cutts, of Iowa.

Recent storms have caused considerable damage to property and some loss of life at sea.

It is reported that a new Stock Exchange is soon to be opened in New York.

A new silver vault will be built in New Orleans to hold $20,000,000.

Foreign.

The French commander at Tonquin, in a dispatch giving the details of the fighting near Hanoi, says, owing to the French reconnoissance, the enemy have abandoned their positions and fallen back to Seonta. There are reports that the enemy's loss was 300 killed and 1,000 wounded.

The *Telegraph*, of Paris, says the enthusiasm of the radical press at the rising in Spain had a share in drawing the attention of Germany to the possibility of the republican spirit becoming a danger to monarchies in Europe. It is believed that the Tonquin expedition is particularly distasteful to Germany.

Liverpool ranks as the most important port in the world, with an annual tonnage of 2,647,372; London stands second, with a tonnage of 2,330,088; Glasgow third, with 1,432,364; New York fourth, with a tonnage of 1,153,676.

The proclamation of the revolutionists of Spain, proclaims the republic with the constitution of 1879, religious liberty, separation of Church and State, and the great autonomy of the communes with the judicial reforms.

The London *Economist* says, "Business does not revive Lake Shore has fallen 4½ during the week; St. Louis and San Francisco preferred 1; Central Pacific and Rio Grande, common and Louisville and Nashville ½.

It is intended to organize a company in Dublin to raise a fund to supplement the government grant for migration in Ireland. A special appeal for subscriptions will be made to the Irish in America.

The free library given to the town of Dunfermline, Scotland, by Andrew Carnegie, of New York, was opened Aug. 29th, by Lord Rosebery, who spoke in praise of the generosity of Carnegie.

Statements have been made by members of the Chinese legation that place beyond doubt the fact that China will go to war rather than relinquish tho suzerainty of Annam.

THE following is a list of Trial Jurors drawn to serve at a County Court and Court of Sessions, to be held at the Court House, in the village of Angelica, commencing on Monday, Sept. 10, 1883:

Angelica—Norton Brown, Michael Mehan, Wallace Lyon.
Allen—J. L. Fisk, C. M. Smith.
Almond—Walter B. Amidon, Andrew J. Cowen, Gideon S. Blake.
Birdsall—Eugene Metz, Alvin J. Stewart.
Burns—Melvin Whitney, Fay Miller, Isaac L. Boylan, J. W. Culver.
Belfast—William Millett, Daniel Pierce.
Caneadea—S. M. Bartlett.
Centerville—Henry Powell, Daniel W. Veazy.
Granger—John Husong, J. J. Bennett, John Syler.
Grove—Michael Bailer, Samuel Thornton, Solomon Sheffield.
Hume—Marvey M. Howden, Belfour Mil's.
New Hudson—Melvin Crabb, Walter Lyon, Dexter Marsh.
Rushford—William L. Griffith, John B. Walker, Hiram B. Gilbert, Hiram Kellogg.
West Almond—Waterman Jones.

BEATTY'S ORGAN FOR $35.—Special attention is called to Mayor Beatty's Parlor Organ advertisement in another column. Any of our readers who are in want of a Cabinet Organ at a reduced price should order at once from the advertisement, as the time is limited to only seven days from date of this paper.

THERE is a call for a few reliable, energetic men in another column. See advertisement "Men Wanted."

The Wide Awake for September seems fuller than usual of good things. The long promised story of Mrs. A. D. T. Whitney, "Buttered Crusts," is begun, the John Spicer Lectures are continued; Marion Harland's Cooking Lessons; and the Chautauqua Young Folks' Union Readings, together with short stories, etc., make up a very readable number. D. Lothrop & Co., Boston, Mass., $2 50 per year.

SCOTTISH CHARACTERISTICS, by Paxton Hood. He must be a bold man who will undertake to portray the characteristics of a Scotchman. Johnson, who hated Scotchmen, was no match for the Scot's dry sarcasm. In his dictionary, in defining the meaning of oat meal, he said: "Food for horses and Scotchmen." And the Scotchman who saw it wrote on the margin: "Were there ever such horses, were there ever such men!" If, however, the work is to be done at all, there is not a man in Great Britain who is so well fitted for the task as Paxton Hood. His wit, humor, sarcasm, which abound in all his writings are apparently concentrated in this book. Some of the anecdotes we have seen before, but Mr. Hood tells them in such a quaint way that we find a new interest in them. The old as well as the young will be amused and greatly edified. Published in Funk & Wagnall's "Standard Library." Price, 25 cents.

HARPER'S MAGAZINE for September is an exceedingly attractive number, varied in its contents, and richly illustrated. One of the most timely of its articles is that on "Recent Building in New York"—an intelligent critical estimate of the "New Departure" in architecture—illustrated by eighteen characteristic pictures. The usual variety of story, historical sketch, etc., make up the body of the magazine. The Editorial departments are full of interesting matter. The Editor's Drawer, conducted by Mr. Charles Dudley Warner, is especially entertaining.

CATALOGUE AND CALENDAR of the New England Conservatory of Music, Boston, Mass. 1883–84.

THE *American Agriculturist*, full of interest to every farmer, gardener, and housekeeper. 751 Broadway, New York.

THE *Century Magazine* for September opens with a portrait of Robert Burns, followed further along in the magazine with a "Burns's Pilgrimage," which is very readable. Cape Cod, Indian War in the Colonies, Ornamental Forms in Nature, and Prof. Agassiz's Laboratory, are among the principal articles of the number.

THE *North American Review* for September presents an unusually attractive list of articles. Single number 50 cents. 30 Lafayette Place, New York.

OUR LITTLE MEN AND WOMEN, Boston; D. Lothrop & Co. 10 cents.

THE multitude of readers who have enjoyed "Ik Marvel's" charming books will be glad to know that Messrs. Scribner, Mr. Mitchell's publishers, are to issue a new revised edition of the author's writings, in attractive duodecimo volumes. "The Reveries of a bachelor," and "Dream Life," are among the most delightful of our American classics. Few books have had so extended a sale or received so generous appreciation, and the same charm which attaches to the "Reveries" is felt for all the author's books. The announcement is particularly interesting in that we are promised several new volumes, consisting of papers hitherto unpublished, and of studies in English literature and history. The first volumes of the re issue will be published early in September.

MARRIED.

In Alfred, N. Y., Aug. 25, 1883, by Rev. James Summerbell, Mr. GEORGE R. WESCOTT, of Canawangus, N. Y., and Miss SARAH E. BURDICK, of Clifford, Pa

At Milton, Wis., Aug. 22, 1883, by Rev. N. Wardner, assisted by Rev. L. C. Rogers, Mr. GEORGE W. POST, M. D., and Miss MARY E. GOODRICH, both of Milton.

DIED.

At her home in Alfred, N. Y., Aug. 16, 1883, of complication of diseases and age, Mrs. POLLY GREEN, wife of Paris Green, deceased, aged 94 years and 1 month. This aged sister had been a long time confined to her house by her infirmities, and so had not for years assembled with God's people for worship. She nevertheless was looking forward in the hope of the gospel. She was born in East Greenwich, R. I., in 1789, and moved to Madison county, N. Y., in 1801, and was married to Paris Green in 1807. It 1816 she moved to Alfred, where she continued to reside the remainder of her life, becoming the mother of nine children, seven of whom are still living. She was fifteen years a widow. The period of this long life covers very many of the great events and changes of this century in the history of the nation, the town in which she died, the church of which she was a member, and of her own family. Her long life is ended, the toil is over, and the reality, more real than the present life, is entered. Sermon by the writer, Aug. 18th, from Heb. 11: 16.

J. S.

In Andover, N. Y., Aug. 30, 1883 of a complication of diseases, JEREMIAH H. BURDICK, aged 71 years and 16 days. Bro. Burdick passed away with the comforting assurance of acceptance with God.

T. R. W.

In Andover, N. Y., Aug. 26, 1883, of dropsy of the heart, ORPHA, wife of Emerson Wescott, aged 68 years. She had been confined only about three weeks. She obtained a hope in Christ in her youth. Her funeral was largely attended at the Red Schoolhouse in Alfred.

J. K.

In Independence, N. Y., Aug. 28, 1883, of consumption, CAROLINE, wife of Johnson Briggs, in the 68th year of her age. Over two years since, she was thrown from a carriage and had a hip broken, from which she suffered much. She had also been afflicted with a cough for fifty years, but in all of her afflictions and sorrows, no complaint ever escaped her lips. She was one of the most patient persons we ever saw. She found a hope in Christ in her youth, and united with the Presbyterian Church then existing in Independence. Her faith in Christ was unshaken, and he was a stronghold for her in the days of her trouble. She died at the home of her son in law, O. G. Clarke.

J. K.

In Hartsville, N. Y., Aug. 27, 1883, HARRISON S. PALMITER, in the 40th year of his age. Funeral services in the First Alfred church. Sermon by D. E. Maxson. "In my Father's house are many mansions, I go to prepare a place for you."

D. E. M.

In East Portville, N. Y., Aug. 16, 1883 of consumption of the bowels, Miss EVA A. LANGWORTHY, daughter of O. B. and H. I. Langworthy, aged 27 years, 10 months, and 20 days. Eva was baptized and united with the Portville Church at the age of sixteen. She was at the time just recovering from a fever, and was not yet able to walk from the carriage to the water; but she thought it a duty and a privilege to follow her Lord in the ordinance of baptism, and was not willing to delay to wait for strength. She was carried to and from the water, in a chair, and one of her bearers, who was then a non-professor, was so impressed by her example that he was led by it to seek the same ordinance not long afterward. Though her earthly life has been cut off so early, she has left behind her the influence of a devoted and beautiful Christian life. She early devoted herself to music, and received her musical education at the Conservatory of Music in Boston, Mass. Having spent considerable time in teaching music in her own and surrounding neighborhoods, she was widely known and loved. The crowded church at her funeral on a fine week day in hay harvest testified to the general and high regard in which she was held. The writer of this sketch has often been reminded, since forming her acquaintance, of the remark of a neighbor concerning Eva, just before entering upon the pastorate of the church of which she was a member, viz., that she was "pure gold." Her last sickness of about eighteen months was borne with Christian cheerfulness and resignation. Funeral discourse by the writer from Rev. 14: 13.

C. A. B.

In DeRuyter, Madison Co., N. Y., Aug. 24, 1883, of chronic disease, Mrs. HANNAH GAGE WILLIAMS, widow of the late Matthew Williams, aged 76 years. She was an estimable Christian lady, and worthy member of the First day Baptist Church in this village.

J. C.

In Westerly, R. I., Aug. 24, 1883, CYRUS ADAMS, infant son of Geo. L. Stillman and wife, aged 10 months.

T.

Near Ashaway, R. I., Aug. 26, 1883, Miss SALLY MACOMBER, in the 71st year of her age. This excellent testimony is borne of her, that she lived for others.

A. E. M.

Near Shadeville, Franklin Co., Ohio, Aug. 6, 1883, of hemorrhage of the lungs, J. ARTEMAS SAUNDERS, only son of J. V. and S. V. Saunders, aged 33 years, 11 months, and 1 day, being only nine months to a day since his father died He leaves a wife and son, mother and sister, living at Leonardsville, Madison Co., N. Y., and a large circle of friends to mourn his loss.

S. S.

Brookfield Courier please copy.

At Long Branch, Neb., Aug. 21, 1883, URI S., in valid son of Dea. Joshua G. and Charlotte L. Babcock, aged 16 years. These afflicted parents find great comfort in the assurance that he who has been an object of constant care and anxiety for twelve years has gone to be with Jesus.

D. K. D.

LETTERS.

Thos. W. Richardson, E. R. Clarke, D. W. Cartwright, J. W. McGowan, J. McAuntz, E. A Cottrell, Sarah E. Prosser, Mrs. Elizabeth Calkins, Jacob Brinkerhoff, A. E. Main, O. U. Whitford, C. H. Stanton, Mrs. Wm. Warner, Charles H. Griffen, Ella M. Burdick, H. D. Clarke, A. H. Lewis, Mrs. F. E. Blake, O. D. Sherman, M. G. Stillman, Frank Watts, S. F. Randolph, B. G. Stillman, E. R. Champlin, Mrs A. S. Truman, E. P. Barker, Geo. Bonham, H. H. Seager, E. L. Burdick.

RECEIPTS.

	Pays to	Vol.	No
W. N. Burdick, Alfred,	$1 00	40	9
F. W. Sage, Scio,	1 00	39	52
Chas. E. Witter, Friendship,	1 00	40	13
Mrs. Wm. Warner, Higginsville,	2 00	39	52
Mrs. W. W. Gardiner, Nile,	2 00	39	52
G. S. Clarke, "	2 00	39	52
J. D. Rogers, "	2 00	40	39
Mrs. Sidney Marshall, DeRuyter,	2 00	40	26
Mrs. Angeline Page, "	1 00	39	52
H. M. Maxson, "	2 00	39	52
Mrs. S. C. Stevens, Clifford, Pa.,	2 00	40	6
E. L. Burdick, Limona, Fla.,	2 00	40	19
Mrs. S. C. Carr, Ashaway, R. I.,	2 00	39	52
Mrs. F. E. Blake, "	1 00	39	52
Mrs, C H. Stanton, Westerly,	3 00	40	52
Sarah E. Prosser, Hope Valley,	2 00	40	26
E. D. Barker, Noank, Conn.,	2 00	39	52
E. Dilday, Alto Pass, Ill.,	2 75	40	19
C. L. Swan, Cartwright, Wis.,	2 00	40	19
H. E. Babcock, Orleans, Neb.,	1 00	39	52

FOR LESSON LEAVES.

Ella M. Burdick, Hebron, Pa.,	$1 50
Mrs. Julia F. Main (old account), Orleans, Neb.,	60

MONTHLY STATEMENT OF FUNDS FOR TRACT SOCIETY.

The following names should have been included in the acknowledgement of receipts for July, but the letter was, unfortunately, mislaid, and not found until the report was in print.

J. F. H.

GENERAL FUND.

A. L. Maxson, Little Genesee, N. Y.	$1 00
D. E. Bliss, "	2 00
A. K. Bond, "	25
W. S. Burdick, "	75
S. M. Burdick, "	25
E. P. Burdick, "	50
B. T. Bliss, "	1 00
Mrs. B. T. Bliss, "	25
G. H. Chase, "	2 00
Mrs. H. Edwards, "	2 00
M. Crandall, Richburg	1 00
L. Daniels, Nile	25
George Irish, Portville	1 00
Mrs. O. F. Maxson, Myrtle, Pa	25
C. S. Wells, "	1 00
N. Lanphear, "	25
	$13 75

OUTLOOK FUND.

Mrs. George Cummings, Little Genesee	$ 25
A. L. Maxson, "	25
Mrs. W. W. Willard, "	25
H. Hewlett, "	25
E. P. Burdick, "	25
Mrs. H. R. Jacques, "	25
Mrs. A. J. Burdick, "	25
Samuel Wells, "	25
W. W. Jacques, "	25
L. W. Lewis, "	25
J. B. Crandall, "	25
E. P. Burdick, "	25
A. K. Bond, "	25
J. J. Smith, Obi	25
A. M. Smith, Portville	25
J. S. Main, "	25
A. G. Burdick, "	25
N. Lanphear, Myrtle, Pa	25
M. D. Crandall, Richburg, N. Y	25
Lanson Davis, "	25
J. S. Cutler, Bolivar	25
	$5 25

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Sept. 1st, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week were 36,931 packages; exports, 11,330. In State butter finest sour cream creameries sold to local trade at 22 @ 23 cents; offerings this style butter were large, and good many pails are being carried over unsold. Sweet cream creameries were in good demand and sold for export at 21 @ 21½ cents. Dairy make in half firkins and pails sold at 20 @ 21 cents, and some fancy parcels were taken up to 22 cents. Firkins and Welsh tubs had light business, selections of the former at 21 @ 22 cents; if any way off in quality, they go hard at 18 @ 20 cents. We note sales of large lines of Western factory and dairy make for export at 12 @ 14 cents, and fair to good creameries at 17 @ 19 cents. Market closes with large stock of all grades, and prices easier. We quote:

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

CHEESE.—Receipts for the week were 95,688 boxes; exports, 80,375 boxes. The market is 1 cent higher than last Saturday, and there has been active good demand for finest cheese all the week, closing with stocks well taken. We quote:

	Fancy.	Fine.	Faulty.
Factory	10⅜@10¾	9½@10¼	7@ 9
Skimmed	8 @ 8¼	6 @ 7	1@ 3

EGGS.—Receipts for the week were 7,593 bbls. and 5,158 cases. Market has been steady at about last week's prices. There is good demand for fresh-laid stock, and prices close firmer. We quote:

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

BEANS.—We quote:

Marrows, per bushel, 62 lbs	$2 30 @$2 50
Mediums " "	2 00 @ 2 35

DRIED FRUITS.—We quote:

Evaporated apples, ring cut, choice	13½@18½
" " fair to good	10 @12
Apples, N. C., sliced, choice to fancy	9 @10
" " " fair to prime	8 @ 9
Peeled peeches, evaporated	20 @23
Unpeeled peaches, "	4½@ 5½
Peeled " choice to fancy	12 @13
" " common to good	7 @ 9
Raspberries, dried	26 @27
Blackberries	8½@ 9
Cherries	17 @18
Plums	12 @13½

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Selected Miscellany.

LORD, SUSTAIN ME WITH THY GRACE.

O God, sustain me with thy grace,
Uphold me with thy arm,
Assured that if I see thy face,
I can not suffer harm.

Permit me, Lord, to lay my head
Upon thy tender breast;
For in thy holy Word 'tis said
The weary shall have rest.

For righteousness, O Lord, I thirst,
I hunger for that bread
Which giveth life through Jesus Christ—
By that would I be fed.

Upon me, Lord, thy mercy throw,
Thy light above me shed,
My paths of duty, Lord, to show,
Unto thy servant wed.

Grant, Lord, that owner I may be
The Christian graces of;
May these (Faith, Hope, and Charity)
Lead me to heaven above.

A DAY HE WILL NEVER FORGET.

BY F. B. STANFORD.

It was not a very long time ago—about four years, perhaps. But it seems quite a while back in the past to Mark Britton. He has changed considerably and learned much in four years; and whenever he sees a boy like one of his former school-fellows, Seth Denslow, he is apt to wonder a good deal that he could ever have admired any such companion. Several of the boys in the village, however, took a fancy to Seth when he first came among them, and Mark followed their example. They used to think that Seth was a very knowing fellow. He had lived in a large city, and—according to his own account—had also sailed the seas over with his father, who was captain of a ship. He was the largest boy in school, wore his hat carelessly on one side of his head, and smoked a pipe. Whenever Mark is reminded of him, he recalls a day he will never forget.

The acquaintance between them began on one of those nights around the bonfire. Mark had shirked his lessons for that one evening to join the group; and when the fire had fallen to coals, and the boys separated, he went off with Seth, and three or four of his special cronies, to a mysterious hiding-place they promised to show him.

"I don't shut myself up in the house every night to get my lessons, not while I know myself," said Seth. "There's more fun out-door."

"Of course there is," agreed one of the cronies, named Jim Turner. "Mark is foolish to stick in the house every night the way Horace Trescott does."

"So I say," put in another of Seth's followers. "But we'll show Mark a thing or two, I reckon."

Mark said nothing. He felt a little uneasy about slighting his usual study-hours, for he feared he would be in the lurch the next morning with his lessons. Horace Trescott and he were the first scholars in the school; and he knew that Horace was at home studying. But he wanted to see what kind of a place the boys had hidden away in the bushes, and he was a trifle flattered besides by the notice a big boy like Seth deigned to take of him. So he went on with him and the others until they reached a grove of stunted pines in the rear of the school-house. They blindfolded him then, led him among some bushes, and finally dropped him into a hole. When the handkerchief was removed, he discovered that he was in a cave which they had dug.

"Here's where we fellows come when we want to be jolly," said Seth, lighting a tallow candle stuck into a bottle, and setting it on a barrel head in the cave.

"There are only five of us in the band, and Seth's chief," Jim Turner explained. "If you want to join us, Mark, now's your time."

They had some cigars hidden away in a box which Seth commanded should be instantly produced; and when they were brought forth, he handed one to Mark.

"Go ahead and light up," he said; "let's be social."

Mark hesitated. He had smoked a little on the sly, but he had always felt ashamed afterwards. Seth, however, would consider him green now if he refused.

If he could only have seen himself at that moment as he saw himself finally! There came a time when Mark would have given a good deal if he had never lighted that cigar. That first night in the cave was the beginning of much that cost him not a little anxiety, disappointment, and disgrace.

The next morning he was in a very poor condition to compete with Horace Trescott in the forenoon's recitations, for he had been deathly sick half the night. Horace, to his own surprise, had the field quite to himself; and as it was approaching the end of the term, and each day's rank was of much consequence, he was considerably pleased. But Mark concluded that the loss of one day would not amount to much, nor even two days; he could make them up in time to outrank Horace as he had done before. In the evening he stole away again to the cave, to meet "the fellows."

What happened that night it is best, perhaps, not to relate. Mark does not enjoy telling about it, although he is always reminded of it when he happens to pass a certain apple orchard, a mile or more from the village, which is owned by an old gentleman who raises fruit. Seth and the other boys had been there stealthily several times; but he had never been there before. They kept the apples in an old flour barrel at the back of the cave, and whenever the barrel became empty, Seth usually planned to have it filled the first dark night. It was only one of the little frolics that the "band" indulged in under Seth's leadership; as one night after another passed, Mark was initiated into several more. Indeed, at the end of a month, he had somehow become quite another boy. He had grown indolent, and lost his place in the school; he had fallen into the habit of swaggering a trifle, and pretending that he was a good deal wiser than he was; and he spent much time over trashy stories of miraculous adventures, such as he and the others frequently read together at night in the cave.

"If I were you, Mark," Horace Trescott said to him one day, "I'd steer clear of Seth Denslow and the other fellows you go with."

"Nonsense!" Mark answered. "I'm not going to be goody-goody. That's played out."

It turned out before long, however, that Mark thought of Horace's suggestion very seriously. One night during vacation, Seth summoned his followers to the cave at an early hour, and made known to them a project he had on hand of a bold and daring adventure.

"It won't do for us all to go together," he said. "We must divide into couples, take different routes, and all meet about eleven o'clock behind Guttenberg's barn. We'll draw lots to see who shall go together."

It fell to Mark to accompany Jim Turner.

"We'll go over through the woods, and row across the pond," Jim said to him, as soon as the others had started off. "It's the longest way there, but no one will see us."

"All right," Mark replied. "Let's hurry up."

The distance through the woods to Great Pond was half a mile, and across the pond to their destination as much farther. Both ran in a jog-trot sort of a gait until they reached the pond. But here they were obliged to spend a long while hunting for a boat, which Jim had supposed he could find immediately. Then, when they had discovered the boat, and got fairly under way, Mark clumsily let go one of the oars, and lost it in the dark. This delayed them again; and when they hastened up to the barn, they found that the boys had not waited for them.

"It's just my luck!" said Jim, sullenly. "I would have got here quicker if I had come alone."

Mark wished he had, for he began to realize that what they were about to do was mean and contemptible.

Jim gave a low whistle, and shortly some one answered him. "Come on," he said to Mark. "It's all safe; the fellows are over there."

Mark had decided to back out; he felt that the whole affair was beneath him, as he had in regard to the visit to the old gentleman's orchard. So he stood still until Jim had stolen out of sight.

Three or four minutes may have passed. Then he saw Jim rush out from one of the arbors, followed by two men, and in another instant they had captured him.

"Ha! Vell, vell, so we have got anudde of you vellers, have we?" said Mr. Guttenberg in his best German-English. "Ein, zwie, dree, four, five caught, and there's anudder still somewheres hiding. I see him mit mine own eyes come mit you."

Mark had dropped flat on the ground, and he felt his heart thumping his ribs rather violently. The only thing that could save him from discovery was the tall grass around him. The old German's hired man came out to the barn and looked about here and there some moments. Once he was within a few yards of where Mark lay; but he went back finally. It was a narrow escape, Mark realized as he sulked off. Every one of the boys had been caught except himself.

He crawled under a fence, and ran along the road toward the village, as fast as his legs could carry him; but it suddenly occurred to him that perhaps Mr. Guttenberg either knew or would find out his name. Perhaps the boys would tell him; they would do one mean thing, and they might do another. At any rate, it was not safe to go home, for Mr. Guttenberg was a severe man and might come after him in the morning.

The rest of that night and all the next day are fractions of his existence that Mark does not care to experience again. He hid in the woods, and lurked about from one place to another, afraid of his own shadow. Early in the morning he saw Mr. Guttenberg and his man carry the boys to the village in a farm wagon. After that the time between sunrise and sunset seemed a month. He became hungry and faint; but he did not dare to go home, or let any one see him. At last—when it began to grow dark—he ventured into the garden at home, dug a turnip to eat, and then climbed up over a shed into his room.

A door that opened into his little brother's room stood ajar, and he heard his mother and brother Rob talking in a low tone. She was putting Rob to bed, probably—she always put Rob to bed, just as she used to put him to bed when he was a little fellow like Rob. He listened. They were talking about him.

"Why, Mark smokes all he wants to," said Rob in a pleading voice. "I don't see why I can't. I never did it until he did."

"Mark smokes!" The words were spoken very low and gentle, but there was a great deal of anguish in the tone.

"Yes, he smokes and stays away from school a good deal more than I do."

"O, Rob! Are my boys untrue to me?"

He heard her sob and then Rob spoke indistinctly in a trembling voice. She was such a tender, loving mother; she had always trusted him so much! He and Rob were all she had.

For a moment or two he stood in the dark, dumb and hesitating. The close air in the room seemed to be stifling him. He rushed back to the window, and scrambled down into the garden again. He was ashamed and humiliated, and wanted to get out of the way somewhere. God forgive him! he really had never meant to deceive her, or to set a bad example for Rob. Yet he had—he had even given him some of those apples to eat, and told him slyly where they came from!

Seizing a pillow-case from the washed linen that had been hung out to dry, he hurried away. There was one thing he could do—carry back to the orchard all the apples that were left in the cave.

And that is what he did. He filled the pillow-case and lugged the load on his back across the fields and through the woods a roundabout distance, until he finally dumped the apples in a pile under one of the trees from which they had been taken. It took him a long time to accomplish this undertaking, he had to rest so often; and he was so weak and tired that he could hardly get back home afterwards.

He fell down on his knees at his bedside at last, exhausted and worn out. The room was now lit with the quivering light of the moon, just rising, and as he looked around it—at all the little comforts that had been provided for him by her—his glance rested on his mother's picture over the mantlepiece. What a heartless wretch he was, he thought, to cause her pain. God helping him, he prayed as he wept, he would, henceforth, try to be what she had believed him to be! It had been a terrible day—a day he would never forget.

A POPULAR MINISTRY.

BY JOHN HALL, D. D.

A ministry that pleases everybody may well suspect itself. Look at the doctrines we preach—human depravity, our Lord's true deity, the atonement on the cross, the personality and work of the Holy Ghost; the need of every man, the most amiable and cultivated, of being regenerated, the Bible the sole rule of faith, self denial a part of true Christian living, retribution on the impenitent, the obligation of the Sabbath, and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody! No, this whole message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to impart and servilely copy from Paris.

"Then what am I to do?" one may say. Go on and preach these truths, only more clearly, firmly, tenderly. "But what if people leave me?" Yes, some will leave you and go to churches they like better, assigning various reasons for the same. That is their matter. Yours is to preach for the saving of men, not for the keeping of them in pews. "But cultivated and well-to-do people will quit the church." Let them. It is so much the worse for them. Remember Paul's words, "Not many wise, mighty, noble are called." "But it is a pity they should not be saved." Certainly, but it is by the truth they are to be saved, and you are the teacher of the truth. "But I may set them against it." Yes, and if your spirit is bad you will be very guilty in so doing. But if yours is a right spirit then your ministry will be like Christ's, which irritated and drove off not a few, especially the ritualists and the intellectual kind. "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."—*From September Pulpit Treasury.*

RUSSIAN COURTSHIP.

Every evening the lover comes to his lady's home, with a present, which is always something good to eat—generally cakes or sugar-plums. He makes love under rather awkward circumstances, for the bridesmaids sit about the betrothed pair in a circle, singing songs descriptive of their happiness. The last evening of the courtship is enlivened by the presentation of the gifts of the bridegroom, which must include brushes, combs, soap, and perfumery. On receiving these, the bridesmaids instantly carry the bride away, and wash her, dress her hair, and perfume her pocket-handkerchief. Thus touched up, she returns to the company, and the bride's father gives his future son-in law the marriage portion, which he takes home with him in a neat bag. The next morning he returns for the lady herself. She receives him with her hair unbraided and flowing down her back. They are married by the ceremonies of the Greek Church, and the old folks never go to the wedding dinner. Those eternal bridesmaids, whom they must hate by this time, are there, however, still on duty, and the evening closes by the bride kneeling down and pulling off her husband's boots, to prove her intention to be an obedient and submissive wife. Good-natured bridegrooms generally hide jewelry or money in their boots, which the bride may take possession of as balm for her pride. After the wedding day, the parents begin to give feasts, and keep it up a week, and it is not until all this is over that the "young couple" see those blessed bridesmaids take their departure. They are then compelled to kiss them, thank them, and give them each a present.

PROSPECTUS.

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DR. WERNER SEIMEUS has recently demonstrated by means of his regenerative furnace, that highly heated gases do not emit light, and, by means of a thermo-pile, that they do not radiate heat. He experimented with gases at as high temperature as 2,000° centigrade, or over 3,600° Fahrenheit. The light and heat from heated gases must therefore come from some solid radiating impurity. B.

AN electric railway will be one of the interesting features of the Louisville Exposition. It is to be a half mile in length, running the whole length of the park in which the main building is situated. It will be provided with two handsome stations, and all the work is to be of the most approved kind.

MANY farmers are content to cultivate or scarify the soil, where crops are grown, only so often as may be necessary to destroy weeds. Of necessity, we must stop the cultivation of potatoes about the time they begin to blossom, but most other crops may be cultivated until the fruit is in sight. This is especially true of the corn crop, which may be cultivated lightly with great benefit until the ears are in milk. There is some danger from breaking the ears unless the rows are three and a half or four feet apart. The practice of planting corn in drills, one stalk in a place, about a foot apart, favors frequent and late cultivation. Scarifying the soil, even into September, is a substitute for manure, and increases the yield of grain, and the weight of stover, which is a valuable part of this crop in all the Northern States. Late cabbages, ruta bagas, turnips, and beets cultivated for stock, are greatly benefited by frequent and late cultivation. The scarifying of the surface of the soil breaks the crust, and increases the circulation of both air and moisture through the earth and among the roots.—*American Agriculturist.*

FOR conveying water short distances (less than fifteen rods), and where the amount desired is greater than can be supplied by a half-inch pipe, wooden tubing will be found cheaper than iron, lead, or other metallic pipes. Wooden tubing, of from one-and-a quarter to two-inch bore, may be obtained of all hardware dealers. In purchasing, observe that the ends are iron-banded, to prevent splitting when placed together, and to prevent the tubes bursting when under a heavy head of water. Before the pipe is laid, it is best to give it one or two coats of oil; even crude petroleum will do; this adds greatly to the durability. In pipes through which there is a constant flow of water, there is but little danger of decay; in fact, we have known of old fashioned pump logs being removed after nearly fifty years of constant use, and found sound upon the inside. Wooden, as well as other pipes for conveying water, should be laid below the frost line. If the water be intended for drinking purposes, place the pipe at least three feet under ground, and if in sandy, porous soils, to a still greater depth. After the pipe is in position, and before the water is admitted, pour hot coal tar over it, especially at each joint, which is readily done by using a watering-pot or an old tea or coffee-pot. Always test wooden and other pipes after they are laid, by admitting water before covering them with soil, in order that a leak, if found, may be easily stopped.—*American Agriculturist.*

CONCERNING LEAVES.—Leaves have a peculiar and special share in the work of vegetation; every leaf is constructed of an intricate network of "veins," running through a soft pulpy substance. This framework is composed of woody fibers, its purpose being to support and distend the softer parts of the leaf. Accompanying these fibers through all their branchings, and usually running a little beyond their extremities into the green tissue, are minute tubes or vessels. Follow these back to the midrib of the leaf, and we find that they continue still farther, connecting with the circulatory system of the stem, which in turn extends down to the roots. This line of vessels, therefore, provides a direct course for the passage of the fluids absorbed by the roots, to the most remote portions of the leaves. One of the most important functions of the leaves is the collecting of carbonic acid gas from the air, and by the action of their green coloring matter, to combine it with the elements of the sap to form the constituents of growth. These compounds containing carbon form about fifty per cent. of the bulk of the plant, so we see that the leaves are really the most active portions of the vegetable organism, collecting fully one-half the food, and combining it with that furnished by the roots into the complex constituents of the perfectly developed plant. The chemical processes, which occur in the leaf, are too complicated for discussion here, but its anatomy, the utility of all its parts and the harmony with which they peform their work, are easily understood, and furnish us one of the best examples of the detailed perfection of nature's work.—*W. E. Stone, in American Agriculturist for September.*

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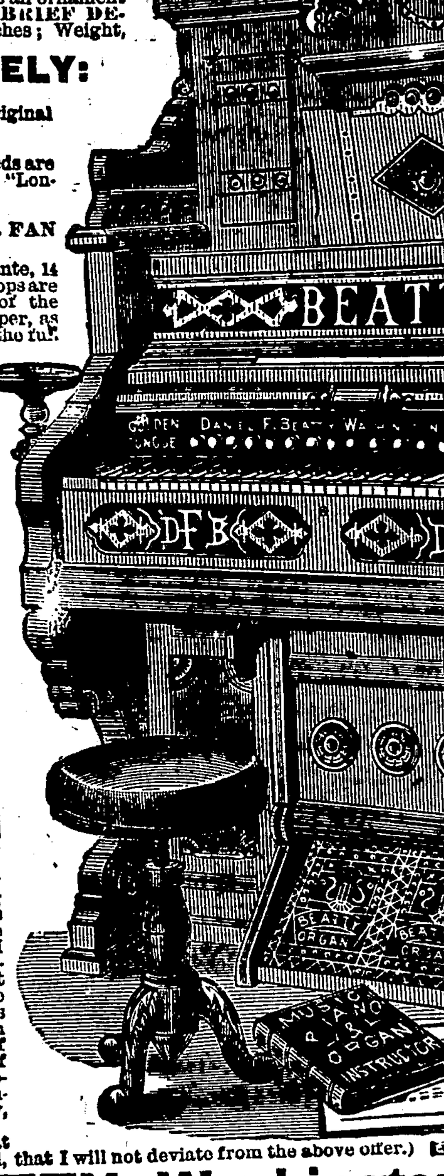

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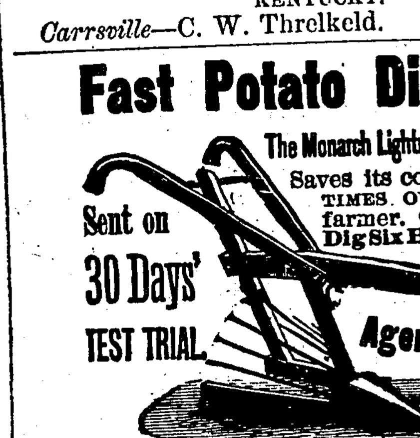

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Abstract of Time Table, adopted July 16, 1883.

EASTWARD.

STATIONS.	No. 8*	No. 12*	No. 4*	No. 6
Leave Dunkirk	....	1.05 PM	....	7.15 AM
Little Valley	....	2.52 "	....	8.54 "
Salamanca	8.25 AM	3.50 PM	10.50 PM	9.11 AM
Carrollton	8.35 "	4.06 "	....	9 25 "
Olean	9.00 "	4.33 "	11.20 "	10.00 "
Cuba	9.25 "	4.53 "	....	10.31 "
Wellsville	10.24 "	5.50 "	12.23 "	11.25 "
Andover	10.47 "	....	....	11.43 "
Alfred	11.04 "	....	....	12.00 M
Leave Hornellsville	12.00† M	7.00 PM	1.15 AM	1.50 PM
Arrive at Elmira	1.35 PM	8.57 "	2.47 "	4.30 "
Binghamton	3 15 "	10.58 "	4.27 "	7.30 "
Port Jervis	7.23 "	3.28 AM	8.25 "	....
New York	10.20 PM	7.10 AM	11.25 AM	....

ADDITIONAL LOCAL TRAINS EASTWARD.

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

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Forestville 9.22, Smith's Mills 9.31, Perrysburg 9.46, Dayton 9.55, Cattaraugus 10.15, Little Valley, 10.31, Salamanca 10.48, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Olean 12.40, Hinsdale 1.12, Cuba 1.40, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4 14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

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

WESTWARD.

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

ADDITIONAL LOCAL TRAINS WESTWARD.

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

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

No. 9 runs daily over Western Division.

BRADFORD BRANCH

WESTWARD.

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

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

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

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

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

EASTWARD.

STATIONS.	6.*	20.*	32.*	12.*	16.	38.
	P. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Leave Buttsville	6.15	.....	8.45	.....	.....	.....
Custer City	6.56	.....	9.35	.....	8.15	6.10
Arrive at Bradford	7.10	.....	9.50	.....	8.25	6.30
Leave Bradford	7.20	6.25	10.03	2.40	4.15	.....
Arrive at Carrollton	8.20	6.55	10.45	3.20	4.55	.....

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

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

6.15 P. M., from Buttsville, stopping at all stations, except Irving, arriving at Carrollton 8.20 P. M.

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

Train 12 runs Sundays from Bradford to Carrollton.

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

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The Sabbath School.

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INTERNATIONAL LESSONS, 1883.

THIRD QUARTER.

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

LESSON XII.—A PRAYING MOTHER.

BY REV. E. P. SAUNDERS.

For Sabbath-day, September 15.

SCRIPTURE LESSON.—1 SAMUEL 1: 21-28.

21. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.
22. But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide forever.
23. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him.
24. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young.
25. And they slew a bullock, and brought the child to Eli.
26. And she said, O my Lord, *as* thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.
27. For this child I prayed; and the Lord hath given me my petition which I asked of him:
28. Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshiped the Lord there.

CENTRAL TRUTH.—Children should be early given to God.

DAILY READINGS.

1. Ruth 2.
2. Ruth 3.
3. Ruth 4.
4. 1 Sam. 1: 1-20.
5. Luke 2: 21-40.
6. 1 Sam. 2: 1-10, Luke 1: 46-55.
7. 1 Sam. 1: 21-28.

GOLDEN TEXT.—"I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."—1 Sam. 1: 28.

TIME.—About 1146 B. C. About one hundred and forty years since the events of the last lesson.

PLACES.—(1) Ramathaim-zophim (usually called Ramah), was the home of Elkanah and his two wives, also the place of Samuel's birth and death. Ramathaim is the dual form of Ramah, and signifies the two hills. Some derive Zophim from Zuph, an ancestor of Elkanah, and the supposed founder of Ramah; others make it the plural of a common noun, meaning, in the singular, watchman. With this interpretation, the whole name would signify "the two hills of the watchmen." Its location is an unsettled problem, but it was probably about three or four miles north-west of Jerusalem (2) Shiloh, located about seventeen miles north of Jerusalem and nine or ten miles south of Shechem, was the religious center of the Israelites.

THE BOOKS OF SAMUEL.—The two books of Samuel were originally one, the division being entirely arbitrary. In the Septuagint, they are called the First and Second Books of Kings—a title fully as appropriate as the name they bear, since they record the decline of the judges and the rise of the kings. They cover a period of about one hundred and twenty-five years, from the last days of Eli to the close of King David's reign. Together with the books of Kings they form a complete history of the kingdom of Israel. They are not the work of one author but a compilation from different sources.

OUTLINE.

I. Samuel as a babe. v. 21-23.
II. Samuel given to the Lord. v. 24-28.

QUESTIONS.

About how long a time has intervened between the events of the last lesson and this? What is the probable date of the events of the present lesson? Who was Elkanah? v. 1. How many wives had he, and what were their names? v. 2. Where did he live? v. 1. What is meant by "the yearly sacrifice?" Who were required to attend these annual festivals? What was a vow? What vow had been made in this case? v. 11. Why did not Hannah go up to the feast? What did she call her child's name? What is the meaning of Samuel? v. 20. At what age were Hebrew children usually weaned? What was done with Samuel after he was weaned? Where was Shiloh? Who was Eli? What was sacrificed to the Lord? Why? What should every mother do with her children? v. 28.

EXPLANATION.

I. **Samuel as a babe.** v. 21-23. **Elkanah** was a Levite, but did not perform the offices of the Levitical order. Although a Polygamist, he was a faithful husband and a pious Hebrew. v. 1-8. **All his house,** *i. e.*, all his family or household. "The males only were required to appear before God at these festivals, but devout persons were wont to bring their wives and daughters with them."—*Kitto.* **The yearly sacrifice.** This prescribed sacrifice of one of the three great annual festivals, the Passover, Pentecost, or the feast of Tabernacles. Which one is here referred to is not known. **And his vow.** A vow was a solemn promise to perform certain things, usually under certain conditions specified. Doubtless, Elkanah had made a vow similar to Hannah's, or had participated in hers, though there is no record to that effect. At any rate, his concurrence or assent was necessary to make her vow binding. Numb. 30: 6. **Hannah.** One of Elkanah's two wives, and the mother of Samuel. Up to the time of his birth, she had been barren; a condition which naturally caused her great sorrow. In answer to her fervent prayer, a son was born to her, and she "called his name Samuel" (heard of God); because she had "asked him of the Lord," and he had heard her prayer. v. 2-20. **Went not up.** She was accustomed to accompany her husband and other members of the family on such occasions. Now, that her heart's desire had been realized, in that she was the mother of a "man child," and because she had promised him to the Lord (v. 11), she felt it her duty to give her undivided attention to the nurturing of her boy for his great life-work. This she could best do undisturbed at home. **Until the child be weaned.** Hebrew children were not usually weaned until they were two or three years old. The event was often made an occasion of festivity. **Then will I bring him.** When he is old enough to be taken from his mother's arms. **Appear before the Lord.** Be presented before the Lord in his temple. He had been promised to the Lord, and was doubtless committed to him daily, but this was to be a formal presentation before the priest. **Abide forever.** All his life. He was to know no home but the sanctuary of God, no service but God's service. Hence the propriety, yes, the necessity, of dedicating him thus early. **Do what seemeth thee good.** Proof of the statement, "for he loved Hannah." v. 5. **Established his word.** Cook says, "No word, or promise, of God has been expressly mentioned to which this can refer, but possibly a more distinct promise was conveyed to her by the mouth of Eli that her child should be a Nazarite, and should be the Lord's all his life, than is contained in verse 17, of which the words, 'The God of Israel grant thee thy petition' may merely give the substance."

II. **Samuel given to the Lord.** v. 24-28. **Three bullocks.** The LXX. read, "a bullock of three years old." One evidence in favor of this rendering is the statement found in the 25th verse, that only one bullock was offered; yet the taking of a whole ephah (thirty quarts) of flour is evidence that three bullocks were taken, since, according to Numbers 15: 9, only three-tenths of an ephah of flour were offered with each bullock, as a meat offering. **And a bottle of wine.** A skin of wine. The drink offering was to consist of half a hin of wine (Numb. 15: 10), which, according to Schaff, was about five pints. **House of the Lord.** The temple or sanctuary, Samuel's future home. **Shiloh.** See On Places. **The child was young.** He was indeed young to be separated from his mother, but there were, in all probability, women connected with the temple service who would have the care of the child. **And they slew a bullock.** Offered a burnt offering, which was entirely consumed, and thus symbolized the complete dedication of the child to God. **Brought the child to Eli.** Eli was a descendant of Aaron, and high priest and judge of Israel at the time of Samuel's birth. **My lord.** A form of address indicating great reverence. Eli was both civil ruler and religious leader; hence entitled to marked respect. **As thy soul liveth.** "This oath is peculiar to the books of Samuel, in which it occurs six times, and the books of Kings, in which however it is found only once."—*Cook.* **I am the woman.** Probably Eli had forgotten both the woman and the event. She recalled the occurrence to his mind by reference to the circumstances some what as follows: "I am the woman who, three or four years ago, stood here before you, as you sat on your throne, and prayed unto the Lord for this child." **And the Lord hath given me my petition.** She assures Eli that God has heard her prayer and granted her request. **I have lent him to the Lord.** Marginal reading, "Returned him, whom I have obtained by petition, unto the Lord" He belonged to God, as does every child. **And he worshiped the Lord there.** "Who worshiped? Neither Elkanah nor Samuel have been mentioned, and can not therefore be meant. Hannah must be the subject, and the masculine of the verb is used, as in verse 7, though the subject is feminine. The Septuagint omit the words altogether."—*Cook.* Some authorities think that Elkanah is here meant, that he worshiped while Hannah gave expression to the hymn which immediately follows. No doubt both worshiped.

PRACTICAL.

1. The entire family should, as far as possible, attend upon the appointments of God's house.
2. A mother's first duty is to the child which God has given her, to nurture it for the Giver, and to dedicate it early to him.
3. God hears the petitions of his faithful servants
4. A praying mother is a priceless boon. No woman is competent to discharge the highest obligations of motherhood until she has learned to pray; for mothers carry the balance of influence which moulds the character of rising generations.

SPECIAL NOTICES.

☞ THE GENERAL CONFERENCE.—For the forthcoming session of the General Conference the Executive Committee has arranged the following exercises besides those provided by the Constitution and Rules of Order:

A sermon, "The duty of our people in view of their opportunities and the demands of the hour," N. Wardner.

A biographical sketch of Eld. C. M. Lewis, H. D. Clarke.

Prayer and conference meeting, Sixth day evening, conducted by James Summerbell.

Sabbath-school exercises, Sabbath afternoon, conducted by Geo. H. Babcock.

L. A. PLATTS, *Clerk of Com.*

☞ REDUCTION OF FARE.—The New York Central & Hudson River Railroad will sell round trip tickets from New York to Rome and return for $8, a reduction of about twenty per cent

The Stonington Line will sell tickets from Westerly or Mystic to New York and return for $2 50. The tickets by boat will be on sale at some place in Westerly, probably, Ira B. Crandall's, and at some place centrally located in Mystic.

Train leaving New York at 9 P. M. is due at Adams Centre at 8.17 A. M. the next day. Train leaving New York at 10 30 A. M. due at Adams Centre 8 34 P. M same day. There is also a train leaving New York at 8 A. M., which waits about an hour at Rome.

Orders for tickets by New York Central & Hudson River Railroad have to be obtained of C. Potter, Jr., at 12 and 14 Spruce street, New York. All tickets will be good for thirty days from September 15th.

☞ REDUCED FARE TO CONFERENCE.—Those attending the General Conference can purchase tickets at Rome and at Syracuse to Adams Centre and return, for $2 50, two-thirds regular rates. Trains run as follows: leave Rome 5.40 A. M., 12.35 P. M., 6.10 P. M.; leave Syracuse 5.40 A. M., 12.35 P. M., 7.25 P. M.; arrive Adams Centre 8.17 A. M., 3.07 P. M., 8.34 P. M., 10.02 P. M. An opportunity will be afforded our friends of visiting the Thousand Islands, Monday, Sept. 24th, for $1 50 each, for the round trip.

A. B. PRENTICE, *Committee.*

☞ CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

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

A. J. GREEN,
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☞ EXCURSION tickets from Chicago to Buffalo and return can be obtained over the different routes for $20 the round trip. Some routes are making them good until October 31st. By using these tickets, persons can go by way of Syracuse at a cost of about $28 50 from Chicago to Adams Centre and return. The new route, Chicago and Atlantic Railway, depot at 4th Avenue and Polk Street, and ticket office at 119 Washington Street, will make round-trip tickets good until Oct. 31st. It is a new road, and magnificently equipped.

IRA J. ORDWAY, *Com.*

☞ THE regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society will be held in the vestry of the church at Alfred Centre, N. Y., on the evening after the Sabbath, Sept. 8, 1883.

A. C. LEWIS, *Rec. Sec.*

☞ AN adjourned meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held at the usual place of meeting, at Westerly, R. I., on Wednesday, Sept. 12, 1883, at 9 o'clock A. M. The Annual Report of the Board, and other important business, will be considered at this meeting.

WM. L. CLARKE, *Rec. Sec.*

☞ THE Quarterly Meeting of the Scio, Friendship, Richburg, West Genesee, and Portville Churches will be held with the Portville Church, commencing Sixth-day evening, Sept. 7, 1883, at 7 o'clock, with praise meeting, led by J. G. Burdick, followed by sermon by Eld. H. P. Burdick. Seventh-day morning, 11 o'clock, preaching by Eld. C. A. Burdick; Sabbath-school, after service, conducted by J. G. Burdick; evening after the Sabbath, preaching by Eld. J. E. N. Backus; First day morning, 11 o'clock, preaching by Eld. J. Kenyon, if present.

WM. E. HORNBLOWER, *Church Clerk.*

☞ ALL persons who are in favor of Prohibition irrespective of party, are requested to meet in Caucus at the Keller House, Alfred, on Saturday evening, Sept. 8th, at 8 o'clock for the purpose of electing three delegates to attend the Prohibition County Convention, to be held at Belmont, Sept. 10th, at 10.30 A. M.

By order of Town Committee,

J. M. MOSHER, *Chairman.*

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