

The Sabbath Recorder.

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

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The Sabbath Recorder.

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HYMNS OF THE 16TH CENTURY.

The following is an old hymn of the 16th century complete in every particular, entitled, "The Passion of a Discontented Minde, 1601."

I.
Hierusalem my happie home,
When shall I come to thee,
When shall my sorrows have an end,
Thy joyes when shall I see?

II.
O happie harbour of the saints,
O sweete and pleasant soyle,
In thee noe sickness may be founde,
Noe greefe, noe care, noe toyle,

III.
In thee no sorrow may be seene,
Noe hurt, noe ache, noe sore;
There is noe death, noe uogle devill,
There is life for evermore.

IV.
No dampishe mist is seene in thee,
Noe could, noe darksome night,
There everie soule shines as the sunne,
There God himself gives light.

V.
There lust and lukear can not dwell,
There envie bears noe sway,
There is noe hunger, heat, noe coulede,
But pleasure everie way.

VI.
Hierusalem, Hierusalem,
God grant I once may see
Thy endless joyes, and of the same
Partaker aye to be.

VII.
Thy wales are made of precious stones,
Thy bulwarke diamonds square,
Thy gates are of right orient pearle,
Exceedinge riche and rare.

VIII.
Thy terraces and thy pinnacles
With carbuncles doe shine,
Thy variet streets are paved with gold
Surpassinge cleare and fine.

IX.
Thy houses are of ivorye,
Thy windowes cristal cleare,
Thy tyles are made of beaten gould,
O God that I were there.

X.
Within thy gates nothinge doeth come
That is not passinge cleare,
Noe spider's web, noe dust, noe dust,
Noe filth may there be seene.

XI.
Ah my sweete home Hierusalem,
Would God I were in thee,
Would God my woes were at an end,
The joyes that I might see.

XII.
Thy saints are crowned with glorie great,
They see God face to face,
They triumph still, they still rejoice,
Most happy is their case.

XIII.
We that are here in banishment
Continuallie doe mourne,
We sigh and sobbe, we weape and weale,
Perpetuallie we groane.

XIV.
Our sweet is mixt with bitter galle,
Our pleasure is but paine,
Our joyes scarce last the looking on,
Our sorrowes still remaine.

XV.
But there they live in such delight,
Such pleasure and such play,
As that to them a thousand years
Doth seeme as yesterday.

XVI.
Thy vineyards and thy orchardes are
Most beautiful and faire,
Full furnished with trees and fruits
Most wonderful and rare.

XVII.
Thy gardens and thy gallant walks
Continuallie are greene,
There grows such sweet and pleasant flowers
As noe where else are seene.

XVIII.
There is nector and ambrosia made,
There is muske and cinette sweete,
There many a faire and daintie drugg
Are trodden under feete.

XIX.
There cinamon, there sugar growes,
There narde and balme abonde,
What tongue can tell or heart conceive
The joyes that there are founde.

XX.
Qyrt thro the streetes with silver sound
The flood of life doe flowe,
Upon whose banks on every syde
The wood of life doth growe.

XXI.
There trees for evermore beare fruite
And evermore doe springe,
There evermore the angels sit
And evermore doe singe.

XXII.
There David standes with harpe in hande
As maister of the Queire,
Tenne thousand times that man were blest
That might this mystique hear.

XXIII.
Our Lady sings magnificat
With tune surpassinge sweete,
And all the vergins beare their parts
Sittinge above her seate.

XXIV.
Te deum doth Saint Ambrose singe,
Saint Augustine doeth the like,
Ould Simson and Zacharie
Have not their songs to seeke.

XXV.
There Magdalen hath left her moane
And cheerfullie doeth singe,
With blessed saints whose harmonie
In everie streete doeth ringe.

XXVI.
Hierusalem, my happie home,

Would God I were in thee,
Would God my woes were at an end,
Thy joyes that I might see.
Finis, Finis.

"AN YE GO, PREACH."

Is not this command often treated with neglect? A certain minister was reproved by one of his parishoners for not always carrying with him a religious influence; his reply was; "that when he was on a pleasure excursion or visiting he did not go to a prayer-meeting." We may forget Paul's instruction to be "instant in season and out of season." In 1863 I had a curiosity for sight seeing. I thought, like my neighboring ministers, that it would be well to lay aside the work of the gospel for a little time, and take, as they now fashionably call it, a vacation. Accordingly, I left my home and went to Washington, D. C. My brother was then pastor of the First Baptist Church in that city. Accordingly, I had my home at his house. Being retired during the Sabbath, I did not see many of the wonders of the place that day. My brother said I must preach for his people the next day. I told him I had come there to see the sights, not to preach. I had left my preaching robe at home, when he reminded me of the above passage, "As ye go, preach." Soon a gentleman came in who was a colporteur in the city, employed by the Baptists. He gave me a list of the work he had arranged for the next day, and I soon decided that I would go with him, but he must do the work. I would thus have an opportunity of seeing more than I otherwise could. I arose next morning before it was light, and at eight o'clock we went to the Soldiers' Retreat, near the Capitol. It was in the month of January, and the weather was extremely cold. As we entered the building, he began to cry out, "Ho, boys; ho, boys; come out here, I have your morning papers, and I have a minister with me. Come out here, and he will talk to you." I immediately heard them coming up the different wards, until two or three hundred had collected at the center. He said to me, "Now you must speak to them; they all want to hear." I said, "Can't some of you sing a verse or two?" Some one commenced and sung a few familiar verses. I then spoke about twenty minutes, with some degree of interest, offered prayer, and closed by telling them who I was, and if there were any who knew me I would be pleased to have an interview with them. An officer came to me, and said that those regiments were from Rochester, N. Y., waiting orders. I began to feel ashamed that I had attempted to run away from work. I will preach as I have an opportunity. As we left this building, he said, "Now we will go to Mason's Island." We took the street cars for Georgetown, where we got a pass for Mason's Island, an island in the Potomac, where about five hundred fugitives were kept by the Government. They were mostly old people, with women and small children. We went to the house of the superintendent, and having been introduced to him as a minister, he said, "We will have a meeting; you must preach to my people." Men were sent to the meeting-house, and others out on the island to give notice of the meeting. At the hour appointed we went down to the house. There were two large stoves, very hot; but the house was very open and very cold. The people began to come until there was quite a large congregation collected. An aged colored man came to me, with his cap under his arm, saying, "I am Bro. Cane. I am an old man. I am doing what I can to help this people. I visit them, talk with them, pray with them, and sometimes preach to them. They call me Bro. Cane. I suppose that I am about ninety years old." He commenced the meeting by singing, "Blow ye the trumpet, blow," when I read the passage, "If the Lord delight in us, then will he bring us into this land and give it us." I talked about an hour, and the people gave very good attention. There were but few seats; they either stood up or sat on the floor. When I closed, the superintendent gave them a good talk, followed by the colporteur. We then sang, and as I rose to pronounce the benediction, Bro. Cane said, "Stop, broder, stop. I think that after hearing so good a sermon there must be some here who wants to get 'ligion; and if there is, if they will come up here and kneel down,

this broder will pray for them, and that broder will pray for them, and I will pray for them, and God will bless you." Immediately there were nine came up and got down on the floor, and we all offered prayer in their behalf, being thankful that those ignorant sable sons of Africa felt the need of salvation through Jesus Christ our Lord. I could but feel that thus far it was a happy vacation for me. I will bless and praise the Lord. Bro. Cane became very much animated in his prayer. It seemed to me almost that he had hold of the Lord's hand. "Lord," he said, "come right down here to these poor sinners; come now, we can't wait? If you are busy, and can't come, just send an angel, send an angel." We closed the meeting, and returned to the city, where we were engaged to dine with a gentleman who was a native of North Carolina, and a warm Secessionist. We were fatigued and hungry, and his roast turkey and other fixings were disposed of by me with rather more of a relish than was his Secessionism. After dinner, the brother said, "I want you to go with me to one more place, a hospital filled with sick and wounded soldiers." I went, and preached a short sermon to them, believing that I was doing my Master's bidding. I then went to my brother's to rest, and learned that he had given notice to his people that his brother from New Jersey would preach to them in the evening. Accordingly, I complied, and trusting in the Lord, who I believed had sent me forth to preach the gospel, I deemed it important to "so beside all waters." The congregation was very different from the one in the morning on the Island. Several of the Members of Congress were present and two of the Senate, who had seats in that church, and four Indian chiefs from the far West, were a part of that large assembly. I enjoyed as much freedom on the Island as I did in the sanctuary.

I have given you a brief account of my vacation, or my tour of sight-seeing. Although it proved to be very different from what I expected or intended, I believe there was a Providence in it. I learned the truth of the passage, "It is not in man to direct his steps." I do not know that I did any good, but I scattered the seed, "not knowing which will prosper this or that." I must meet the result of that tour soon, for my work will soon be done, and I hope that I have not labored in vain. It has all been in much human weakness, yet God is able to take worms and with them thresh mountains. I intend, in some future number, to give an account of a visit I made to Washington soon after the close of the war. But enough now for one article.

W. B. GILLETTE.

EUROPEAN LETTER.

(From our Regular Correspondent.)

VIENNA, September 1, 1883.

The funeral of the Comte de Chambord will take place in all likelihood Sept. 8th. He will be buried at Goritz, side by side with his grandfather, Charles X. Already many religious societies have sent representatives to Frohsdorf. Most of the mourning orders have already been given. Indeed, it may be imagined how certain the Comte's speedy death was considered when it is known that mourning liveries for seventy servants were ordered yesterday. Numbers of stories and anecdotes are already being told about the Comte de Chambord, some old, some new, and many probably not reliable. They all, however, illustrate some phase of character or peculiarity of habit. Owing to the life of comparative retirement led by the deceased Prince, there are no startling incidents to be recorded of him, but only such simple stories as might be expected of so simple a nature. Many of them refer to his childhood, when his grandfather, Charles X., was still upon the throne, and young Henri was studying with his sister, under the care of the Marquis de Gontaut. Like boys of the lower rank, he was rewarded for success at his books by small presents of money, which the young Prince, unlike most other boys, devoted to the poor. Indeed, so acute was his sense of charity, that it was only necessary to say to him when he seemed inclined to become indolent, "Take care, Monseigneur; if you are so idle, your poor will suffer;" for him to set to work with new energy to earn his reward. Happening to overhear a distin-

guished officer say to the king, "Your majesty can not imagine how many poor relations I have discovered since I became rich," the simple-hearted boy ran up to him, crying, "Oh, General, if I had known you had so many poor relations, I would have worked so much harder. But I have still got twenty-five francs, and you must take these." One of his favorite sayings, never to be realized, was, "I should like to be a second Henry IV." His love for his country was remarkable from his earliest days until he lay weak and wasted upon his death-bed, crying, "France! France!" between his moments of pain and suffering. When he was twelve years old, he received his first commission, and on that day was told of the tragic death of his father, the Duc de Berri. The boy wept and pardoned, just as his father, lying in the agonies of death in the room of the Opera House, had exclaimed, "Pardon my murderer." After the death of Charles X., young Henri made a European tour, and was put through every sort of athletic exercise. He was taught to swim well at a very early age, and when he could manage to keep afloat with all his clothes on, he uttered the characteristic remark, "Now I shall be able to save everybody." It was in 1841 that he met with the accident that lamed him for life. He was out riding one day in the environs of Kirchberg, when his horse, a very spirited animal, shied at a cart and refused to pass it. The Comte, a bold rider, persisted; the horse reared, and some bystanders ran to the rescue. "No, no," cried the Prince, if there be any danger, that is my affair." So saying, he dug the spurs into the animal's sides. The frantic horse reared again, lost its balance, and fell over, crushing its rider beneath it. In its efforts to rise, the animal weighed still more heavily upon the Comte's leg, causing him dreadful pain, and, as it proved in the end, breaking his thigh. His only remark was, "What a pity it was not on the battle-field!"

His circular to the European Courts, asserting his rights as head of the House of Bourbon, and his quiet uneventful life at Frohsdorf, awaiting the hour that never came, when wearied France should turn her eyes upon him, and pronounce his name as a gage of safety and happiness, are now matters of history. Only the humiliation of France in 1871 could draw him from his retirement. It was then that he wrote, "Since I can do nothing more, my voice shall be raised in exile to protest against the ruin of my country. It shall cry to earth as to heaven, assured of meeting the sympathy of men, while awaiting the justice of God."

RURAL ADORNMENTS.

While reading an article in the late number of the *Independent*, written by Hon. B. G. Northrop, in regard to a new movement for the improvement and decorations of towns and villages that is spreading widely through the country, I could not but hope that the same movement might reach every Sabbath-keeping family throughout the land. I heartily agree with him that "the homes of any people tell their character and condition, their thrift and foresight, or sloth and improvidence. Neglecting our homes degrades their occupants, while pride in home fosters self respect and ambition. Any people content to dwell in huts must be barbarous in their traits and habits. But improvements in their homes make an advance in their character. A tasteful home thus becomes an 'agent of civilization,' and is a great promoter of much happiness.

Still further on in his writings he strongly asserts that the happy home "is the chief school of virtue, the fountain-head of individual and national strength and prosperity. It is a worthy ambition to surround home and children with such scenes and influences as shall make the every day life and labors brighter and happier."

Let the same spirit of improvements and decoration be carried into our schools and colleges, and I think we shall find that the aim of each student will be made higher and nobler; and that a broader influence will be exerted.

Several of the Western States have made the greatest progress in rural adornments, and of those mentioned, "a larger proportion were 'university towns,' where the college has manifested been the center of moral and aesthetical as well as intellectual culture. Olivet College, in Michigan, for example, has educated and elevated the whole community, as well as its graduates.

Lincoln, Illinois, the seat of Lincoln University, by its manifold signs of taste and culture, furnishes another illustration of the local influence of such an institution." L.

CONVERSION OF AN INFIDEL.

A certain minister prepared and preached a course of sermons against infidelity for the special purpose of convincing an infidel who came regularly to church. Just after the close of the series of sermons the infidel professed religion, and the preacher was anxious to know which of the sermons had done the execution. Soon after, the new convert, in relating his experience, spoke as follows: "The instrument God was pleased to use for my conversion was not those sermons against infidelity, but the simple remark of a poor old colored woman. In going down the steps of the church one night, seeing that the poor old woman was lame, I gave her my hand and assisted her. She looked up at me with a peculiar expression of grateful pleasure, saying, 'Thank you, sir. Do you love Jesus, my blessed Saviour?' I was dumb. I could not answer that question. She said, 'Jesus my blessed Saviour,' with so much earnest confidence that I could not deny that she had a blessed Saviour, and felt ashamed to confess that I did not love him. I could not dismiss the subject from my mind, and the more I thought of it, the clearer my convictions became that the old colored sister had a Jesus, a blessed Saviour; and I thought of how kind a Saviour he must be to impart such joy and comfort to such poor neglected creatures as she was, and I soon began to weep over my base ingratitude in denying and rejecting such a Saviour. I sought the Saviour and found him, and now I can say I do love Jesus, my blessed Saviour." "God hath chosen the weak things of the world to confound the things that are mighty, that no flesh might glory in his presence." The power is of God, and he can use the humblest instrument for the accomplishment of his gracious purposes.—*Baptist Weekly.*

"I CAN NOT FEEL SAVED."

REV. ALEX. MARSHALL.

Martin Luther, in one of his conflicts with the devil, was asked by the arch enemy if he felt his sins forgiven. "No," said the great reformer, "I don't feel that they are forgiven, but I know they are, because God says so in his Word." Paul did not say, "Believe on the Lord Jesus Christ and thou shalt feel saved," but "Believe on the Lord Jesus Christ and thou shalt be saved." No one can feel that his sins are forgiven. Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid; I know from this receipt that it is paid, and I feel happy because I know it is paid." So with you, dear reader. You must first believe in God's love to you as revealed at the Cross of Calvary, and then you will feel happy because you shall know that you are saved.

A dear old Christian, on hearing persons speaking of their feelings, used to say: "Feelings! feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and he is my surety right on to eternity, and I'll stick to that like a limpet to the rock."

"Be my feelings what they will, Jesus is my Saviour still."

—*Watchman.*

Good humor is rightly reckoned a most valuable aid to happy home life. An equally good and useful faculty is a sense of humor, or the faculty to have a little fun along with the humdrum cares and works of life. How it will brighten up things generally to have a lively, witty companion, who sees the ridiculous point of things and can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishaps than to cry or scold about them. Many homes and lives are dull because they are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day. While it is always oppressive to hear persons constantly striving to say witty or funny things, it is comfortable, seeing what a brightener a little fun is, to make an effort to make some at home. It is well to turn off an impatient question sometimes and to regard it from a humorous point of view, instead of being irritated about it. Laughter is better than tears. Let us have a little more of it at home.

The clouds and storms of life are lightened by our love to God. The closer we are living with him the less heavy are the storms of our earthly pilgrimage, and the less will we fear as we enter into the clouds and darkness of sorrow and afflictions. And when all the pathway has been trodden, those who have learned to live in the sunlight will enter with gladness into his unveiled presence.

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

God's vineyard is not bounded By ocean, sea or shore; Go preach to every nation The Christ whom you adore. Go teach the heathen mother The way of life and truth; And sow the seeds of wisdom In tender hearts of youth.

Our Master is our Leader In every work of love; We may not pause or falter, He watches from above. And oh, what joy will thrill us, In those bright fields of light, To meet the ransomed spirits From heathen lands of night. —Ida Glenwood.

SEVERAL packages of tracts were recently sent to Bro. R. H. Bruce, Attalla, Alabama, who writes concerning them and the work: "I was very glad to receive them, and will make good use of them. I have divided them into three parcels, for the three places at which Brother White preached. There is abundant opportunity here to get rid of reading matter."

A LETTER on business from Bro. S. R. Wheeler is just received, written from Kansas City, Mo., in which he says, "I am thus far on my way home from a five weeks trip to Arkansas, with a stop at Pleasant Hill, Mo. I expect to spend two or three days at home, and then go to Macour county, Mo., there to remain two or three weeks, doing work with especial reference to the Sabbath."

MANY persons are anxious to do something in our great missionary work, but who, because they are not wealthy, think they can not give much to send the gospel to the destitute, and who, because they live away from others of our faith, feel they can not do much themselves. A letter from a sister who is the only Sabbath-keeper in her county in Kentucky shows that she has found that her RECORDERS loaned to her neighbors have been the means of awakening a desire in them to know more of the blessed truth. Who could not do as much as that? A brother in Alabama finds his neighbors eager to read, and is distributing tracts among them. Who could not hand out a tract now and then to a neighbor, or contribute a few cents or dollars to pay the postage on tracts to those who can and will use them? Another lonely person in Vermont has found joy in the conversion of a friend to the truth through personal effort. It is to be feared, after all, that what we most need is not means or opportunity, but the real power to see the work which lies nearest to us, and the disposition to do that.

OUR CHINA WORK.

A private letter from Bro. Davis, dated Shanghai, Aug. 1st, is before us. We feel sure that some things in it will be of interest to others as well as those for whose reading it was written, and confident that no breach of confidence can be involved, we make some extracts from it. Bro. Davis says: "I am now in the midst of building for boys' and girls' school. I hope the building will be completed within two months, when we shall be ready to receive students so far as having a place for them is concerned, but there are several other things to be arranged and provided for, such as their support, teachers, etc. I wish our people could send us some young man and his wife to take entire charge of these schools. We need such help very much. This is seen and remarked not only by myself, but also by others as they see how the work grows on my hands. My time ought to be given very largely to general missionary work, and Mrs. Davis is hardly able with all her other duties to take charge of the schools, though she has been doing a good deal in that line for the past year. I hope we shall be able to combine industrial studies with literary, and thus bring up a class that will not be dependent when they are through school, as is too often the case. So, in order to the highest success the teacher should be something of a mechanic, as well as a teacher. With Dr. Swinney here, and our schools in operation, we shall not have our light under a bushel. Our mission is growing in interest and usefulness. Our position as Sabbath-keepers attracts some attention, and some acknowledge that we are right on the Sabbath question." Now the question is again raised who will go and engage in that most interesting and blessed work? We hope many a young man will read these lines and ask himself the question "Who will go?" May there be some ready to answer, "Here am I, send me."

MADAGASCAR is a most interesting mission field. The Jesuits had a mission there in

the seventeenth century, and have had influence, more or less, over portions of the island for nearly two hundred years past; but their mission has not produced any permanent effect on the country, and this may be easily accounted for by the fact that they never gave the people the Word of God. They gave them the Lord's Prayer, the Hail Mary, the Ten Commandments—with the second, of course, left out—and short portions of the Bible, but they never gave them so much as a single book either of the Old or New Testament.—Christian Secretary.

A LONE SABBATH-KEEPER.

Enclosed please find one dollar for the SABBATH RECORDER. I am the only Sabbath-keeper in this county that I know of, and I look for my paper as my greatest friend. I read it and lend it to my neighbors and the result is interest is being manifested to hear more of this great truth, which I hope ere long may be gratified as I have appealed to Brother Threlkeld to come and preach the gospel here. I pray that nothing will hinder his coming. May all Sabbath-keepers remember that if God sees fit to bless them with an abundant crop, that he also says "Remember the Sabbath-day to keep it holy," even though there should seem to be some waste if men do not work on the Sabbath. He feeds the ravens when they cry and He will feed us. In this way he tries our faith. As he tempted Abraham to try his faith, so also will he test our faith. Thanks be to Him for the great comfort I find in saying faith. Let us comfort one another with these precious truths. Not because some one else is keeping his commandments will I keep them; but because His Word teaches that such is the faith He requires. And such faith will he always bless.

Yours for the truth, LYDIA B. HISLE. CAMPBELLSBURG, Henry Co., Ky., Aug. 20, 1883.

WOMAN IN CHINA.

Once, when portions of Paul's Epistles, relating to human depravity, were being read to some Chinese, they said: "Oh, you need not tell us that book was written over eight hundred years ago; you white men got that up on purpose for us." Missionaries tell us of the awful degradation of the heathen, that we can have no just conception of their sad condition until we have witnessed it. Farther, we are told that woman is at the bottom of the scale of heathen degradation. This is a natural condition of things, and a necessity. Selfishness is the essence and peculiar feature of sin. Man in sin is a selfish, and self-willed being. And wherever there is the greater prevalence of this characteristic accompanied by superior physical strength, there will be the greater tyranny and oppression of the weaker. Hence woman the weaker has on account of sin become the slave of man, the stronger. This is woman's condition in heathen lands. She is man's slave in every way, a slave to his self-will, to his passions, and to him in servile labor.

In heathendom, woman has almost no social or religious privileges. She is almost shut out from being considered a human being at all. History informs us that in Turkey woman is shut up in the harem; in Burmah she is denied the possession of a soul, and the religious privileges of men; she is degraded by polyandry in Tibet; is left to go naked, and become lazy in Siam. In China and Japan we are told that more privileges are granted to women than in any other heathen countries. A few extracts portraying Chinese life may not be out of place here:

Adele M. Field says, "Life is a stern and hard thing in China, for both men and women; but as in all places where Christ is not, the burdens heaviest to bear are put upon the weakest. The Chinese woman does not walk in the street with her husband, she does not eat with him, but takes what is left after the men of the family have finished their meal; she has no legal right to anything whatever, apart from her male relatives. . . . The greatest physical danger that ever besets a Chinese woman is likely to occur at her birth. If the mother has not yet borne sons she often destroys all her female children, that she may hope the sooner to have a boy. If she has sons, she will allow two, or perhaps three, girls to live; but beyond that number she smother them at birth. If she did not do this, not only her husband and her own family, but her neighbors and acquaintances would curse her for bringing useless mouths where there is not food enough for those who can work to earn it. . . . The Chinese do not kill female children except at birth. If they are then allowed to live, and it afterwards becomes impossible to keep them, they are sold or given away."

The same missionary writes that on one occasion "in walking near a neighboring village, I met a man carrying two large covered baskets on the ends of a pole over his shoulder. Cries were issuing from the baskets, and I made him stop and let me see what was in them. There were three babies, one in one basket and two in the other, all lying on their backs, blue with cold, and hungry, crying with all their small might. The man was a baby merchant, and had taken out six in the morning to sell, and having disposed of half his stock, was returning home at nightfall with the remainder. He said if I would take them all, he would sell me the lot very cheap.

I suppose he would have considered a dollar a piece a sufficient compensation."

This is woman in heathendom. This is woman in China. It is not easy for us to fully realize this state of things. Imagine if we can the mothers of America when their first children were born at once smothering them because they were girls. Or think, if I can, of a man, a baby merchant, taking each of my little girls when they were a few days or weeks old, along with five or six others of my neighbors, putting them in baskets swung to a pole over his shoulder, and going forth and selling them, or carrying them from morning till night-fall, blue, cold, hungry and crying, and offering them at last for a dollar apiece. Such would be but heathenism in America. What makes the difference? Why are not such terrible ills here? Ah, it is because the Book of God is here. It is because of the influence of the glorious gospel of Christ. It is because Jesus is here, and Jesus is woman's friend and Saviour. Christianity is the only remedy for such evils. The religion of Jesus the Christ in the hearts of heathen fathers and heathen mothers, is the only effectual cure for such terrible ills. —J. J. W., in the Missionary Reporter.

Education.

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

FINISHING THE WORK.

Ever in life is a work to do, Long enduring, and ne'er gone through, Seeming to end and begin anew.

Knowledge hath still some more to know; Wealth hath greater to which to grow; Every one hath farther to go.

Say not, 'e'en at thy latest date, Now I have naught but to rest and wait, Something will take thee without the gate.

What if this earthly task be o'er, Still is another for thee in store, Heavenward walking and heavenly lore.

Graces to nurture, snares to shun, Sins to get rid of, one by one; This is a work that will ne'er be done.

Only One, as He bowed the head, Where on the cross for thee he bled, Rightly, then, "It is finished," said.

Well on thy bed of death for thee If ever said it may fitly be, Christ hath finished my work for me.

MISS OLLIE C. SPICER, of West Hallock, Ill., a graduate of the State Normal School at Emporia, Kansas, has been engaged to teach the coming year in one of the primary departments of the public school in Elkhorn, Walworth Co., Wis.

PROF. E. P. LARKIN is seen again for a few days in Alfred. He is temporarily in the employ of the Trustees of the Southern University for Ladies, at Abington, Va. He reports his efforts to secure a large endowment for that Institution as meeting with encouraging success.

THE Wisconsin Journal of Education for August, contains the following item: Beloit College (Congregational) graduated six students, Ripon College (Congregational) sent out five, Racine College (Episcopal) had a graduating class of two, and Milton College (Seventh-day Baptist) turned out ten, at their recent Commencements.

REV. D. E. MAXSON, D. D., has been granted a furlough from the University for one year to pursue theological studies in New York. He will supply the pulpit of the New York Seventh-day Baptist Church while there. The New York Church may well be congratulated upon the prospect of enjoying the ministrations of such an experienced and able preacher.

THE Laboratory of Alfred University, under the charge of Prof. H. C. Coon, is receiving frequent additions and improvements. His class room has been newly fitted up, and students receive practical instruction, standing at a large and convenient table for experimental Chemistry. His class in Chemistry numbers, the present term, fourteen. Still better facilities, in room and apparatus, are in contemplation.

PRESIDENT ALLEN, though not in the enjoyment of excellent health, still works incessantly. When not in his class room or study he may be seen with coat off and spade or rake in hand, repairing walks and improving the College Campus. Many are the monuments of his untiring energy and toil on these grounds which will be more fully appreciated generations hence. From present appearances this term will enroll more than two hundred and fifty students.

THE Commercial Department of Alfred University, under the management of Prof. T. M. Davis, is quite an important addition to the facilities for thorough training for business. Rooms have been recently fitted

up in the "Gothic," and a fine class of young men are improving their opportunity for a six months' course. Such instruction ought not to be limited to those who intend following mercantile pursuits; but every student should take such a course.

WHY NOT GO TO COLLEGE?

BY S. B. GRIMES.

"The Non-college Boy" is the theme of an article in the Western of July 25th. Now, it is not my purpose to disagree with that article, nor to ignore the suggestions of the editor at its close; but I ask, Why not go to college?

Young readers, the "fields of knowledge" lie out before you. The "openings" to them are within and around you. If you will, by true and earnest endeavor, you may lift the latch, enter, and explore those fields, and store your minds and hearts with the rich treasures in which they abound.

But does some one reply, "I am poor, and circumstances will not permit me to go to college?" Don't give up! Poverty can be overcome. Circumstances may change after awhile. If you have "well-developed muscles," and if you are honest, you can at least secure a home. There you will doubtless be allowed some spare moments every day. Do not let these pass unimproved. If money is earned, do not spend it foolishly. Let candies and tobacco alone, and shun the company of boys who use the latter. Take care of your health. Stay in doors at night, and away from theatres, shows, and all other places of questionable amusement. Good books can be bought for a trifle, or borrowed from public libraries, or from those who have them. Read and study these during your spare moments. Especially study the Bible, pray often to Christ the great Teacher, regularly attend Sabbath-school, and make good use of all other means of grace. If you show that you are in earnest, there will always be some one willing to help you. And, by practicing economy and self-denial, if you will persevere, ere long you may see the way opening for the realization of your cherished hopes. The obstacles which seem to fill your pathway may not be insurmountable. Time will override many of these, if you will only diligently and patiently do your part.

It is haste that accounts for many of the blighted hopes and ruined lives that lie so thickly strewn along every avenue of business and professional life. Spirited youths are generally too eager for the contests of the busy world about them. They allow their enthusiasm to lead, or the weight of circumstances to press them into a hastily-chosen calling before they are prepared to meet its demands, and, as a natural consequence, disappointment and failure are often the result. Then don't be in a hurry. Better enter "active life" at thirty prepared to be successful, than to plod from twenty on and fail in the end.

But, says one, "Life is short; I may die before I am thirty, and then I should have accomplished nothing." Not so. You may die young, it is true, but true success consists as much in what you are as in what you do. And besides, you can do some good as you go along. In whatever field you labor to earn your expenses during the years of preparation, you are apt to do as good or better work than if you had no higher stimulus in view.

As early as possible have a definite aim in life, otherwise your energies and zeal will be spent at random, and many precious moments—aye, days and years even—may be frittered away before you are aware of it. Let your ideal be constantly rising before you—not a fanciful one, far above what is possible for any one to reach; nevertheless, a high, cultivated, Christian ideal, such as few attain—then bend every energy toward its realization, remembering that it is only by persistent toil that we reap a worthy reward. Nor can education be acquired in a day. It is a life work. Yet every energetic youth should know no such word as fail. College expenses are being rapidly reduced, and the means of self-help are becoming more and more numerous.

Of course the writer can conceive of circumstances under which to go to college might seem impracticable. A boy may be poor and a cripple, or an orphan with an invalid sister to support. But such cases are comparatively rare. Even these need not despair. The boy who now helps support his widowed mother by treading the tow-path of a canal may be permitted to tread college halls in the years that lie out before him.

To be sure, "to say that a young man has 'gone through' college is not always to say he is educated;" still, the aspiring youths of the present day need to "rub against" college walls. It won't hurt them if they "have a desire that craves knowledge."

Let every young person in this land of schools and educational demands be at least encouraged to obtain a college education. Above all, should the poor boy who desires it be inspired to make the attempt. In the effort it costs him he will "gain that practical knowledge which is the best surety for a successful life." Not only so, but the discipline of such an attempt will enable him to make that life the more successful, and will help him the better to use and appreciate it, both now and hereafter.—Western Advocate.

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

Temperance.

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

THE GATES OF HELL.

In a sermon upon this subject, Mr. Talmage said: "Another gate of hell, and the chief gate, and as wide as all the others put together is the gate of alcoholic beverages. On the night of exploration I found that everything was done under the enchantment of the wine cup; that was one of the chief attractions of the illuminated garden; that staggered the step of the patrons as they went home. The wine cup is the instigator of all impurity, and the patron of all uncleanness. So far as God may help me, I shall be its unending foe. It was the testimony of those who frequent the house of death, go in intoxicated; the mental and spiritual abolished, the brute ascendant. Tell me a young man drinks, and I know the rest. Let him become a captive of the wine cup, and he is a captive of all vices. No man ever runs drunkenness alone. That is one of the carrion crows that go in a flock. If that break is ahead, you may know the other breaks follow. In other words, it unbalances and dethrones and makes him a prey to all the appetites that choose to alight on his soul.

"There is not a sin on this continent that does not find its chief abettor in the place of inebriety. There is a drinking bar before, behind, or a bar under it. The officers said to me that night, 'You see how these escape legal penalty, they are licensed to sell liquor.' Then I thought within myself, the court which licenses the sale of intoxicating liquors and gambling houses, licenses libertinism, disease, all crime, all sufferings, all woes. It is the legislature and the courts who swing wide this grinding, roaring, stupendous gate of the lost. But you say, you have shown us how these swing in to allow entrance for the doomed. Please tell us how they swing out for the escape of the penitent. Let me answer, it is the exception when they come out. I think nine hundred and ninety-nine out of a thousand perish."—Domestic Journal.

CIGARETTE smoking, by messenger boys and others, is considered an immense nuisance, now, by New York brokers. They find their rooms filled with the most offensive odors, and the boys do not heed signs bearing words "no cigarette smoking here," etc. Managers of messenger agencies are trying to restrain the habit, but with slight success. One of them said: "We make stringent rules concerning smoking, and punish the boys if they break them. I can pick out a cigarette smoking boy at any time. The habit makes them pallid, lazy, and impudent!"

BREVITIERS.

The Living Issue says: "Mr. J. F. Somers, a prominent citizen of Camden county, Missouri, while on a recent visit to our office, stated that the counties in that State have the privilege of prohibiting the manufacture and sale of liquor within their confines if they so elect. His county (Camden) has so voted, and accordingly has had no establishments of that kind for some time. The result is there has not been a single inmate in the county jail for five years!"

Says the Presbyterian: "An equity suit has been brought in Philadelphia to compel an owner to cut down a tree whose roots were undermining an adjoining dwelling. Would not an equity suit be just as righteous against a man whose 'sale' of liquor was 'undermining' the moral character of his neighbor, the happiness of his wife, and the future prospects of his children?"

Senator Dawes, of Massachusetts, in a letter to a no-license demonstration held on the Fourth, expresses himself very forcibly, saying: "The slavery of intemperance is a greater curse than colonial servitude. It extinguishes manhood, it insures poverty, it entails misery, it begets crime. Woe follows its footsteps, and despair dwells on its hearth-stone."

The legislature of Rhode Island has amended its license law by allowing a liquor saloon to be planted within two hundred feet of a school-house, instead of four hundred feet as before, thus bringing the attractions and the temptations of the dram shops twice as near to the enticeable minds and hearts of the children.

If Iowa prefers to build school-houses and raise men and women rather than build jails and penitentiaries and crowd them with thieves and murderers, she ought to have the privilege. That about covers her demand in the present canvass.

Hon. James G. Blaine, of Maine, says: "There is no people in the Anglo-Saxon world among whom so small amount of intoxicating liquor is consumed as among the 650,000 inhabitants of Maine."

What nobler watchword lives in history than that formulated by an Iowa statesman for the new prohibition campaign in that State? "A school-house on every hill-top, and no saloon in the valley."

Governor Crittenden, of Missouri, says: "If I pardon a man who deliberately sells liquor without license for gain, why should I not pardon men who deliberately steal, rob and murder for gain?"

Sabbath Rest.

"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 CORRESPONDENT.

The first of the following is remarkable for its genuine hearty recognition of truth. publish it entire, giving the address, that the readers of may address the writer by a response, if they desire.

The second letter represents which come to us from many tian brethren. It is in such truth finds its home.

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FAYETTEVILLE, Pa. Aug.

A. H. LEWIS, D. D., Editor of Alfred Centre, N. Y.

My Dear Sir,—To the paper, whose influence is tioned to its size, am I indel pelling an illusion in regard an forty-two years of age, benefits of a good education by familiarity with religio my youth until now. An confusion of face" that I that upon this Sunday que terribly in the dark. It h weeks ago since one of the Outlook, sent, I believe, to of the gospel, the Rev. G dead), fell into my hands struck. I wrote to the G bers of the same already p ing the article headed "an ance." In due time they for them I heartily thank obscuring my mental vie ened, but now they wer moved, and I saw how bli norantly the great mass of been obeying man and n reflect upon the plain meaning of passage ate Scriptures, I am utter stupidity. Especially the 5th chapter of St. Matthe looking into the question, thinking that some dif of time, perhaps and name, had been in vogue of far off ages, and that fact, what I have often h Sabbath. But I have no plead none, for so plain error. It may be that I may atone somewhat fo others to the light.

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P. S.—Please con look. The subscription as soon as I go to town.

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Yours truly,

Wm. W. Lewis

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Sabbath Reform.

"Remember the Sabbath-day, to keep it holy.
Six days shalt thou labor, and do all thy work; but
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OUTLOOK CORRESPONDENCE.

The first of the following group of letters
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heartly recognition of truth. We venture to
publish it entire, giving the name and ad-
dress, that the readers of the RECORDER
may address the writer by a brotherly cor-
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The second letter represents a large class
which come to us from manly, candid Chris-
tian brethren. It is in such souls that all
truth finds its home.

The third communication shows how a
certain class of men seek to charge their
own error over onto truth. It is answer
enough to the claims made therein to call
attention to the fact that no Sabbathism
and revelry abound most where Sabbath
keepers have not been known at all, and
where their publications have never been
read or heeded. No man who follows the
teachings of the Outlook can be a no-Sab-
bathist or a reveler on any day. No-Sab-
bathism can not exist where men accept the
law of God without reservation or cavil.

The fourth letter suggests some farther
things concerning a matter which is
treated of by Dr. Wardner in the Septem-
ber Outlook.

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passionate way, that we publish it to show
our readers what men will sometimes do.
We pity the writer and forgive him before-
hand for all he says. If he did not forget
to sign his name, we can readily see why he
should be ashamed to let it appear.

FAYETTEVILLE, Fayette Co., Ga.,
Aug. 17, 1888.

A. H. LEWIS, D. D., Editor of the Outlook,
Alfred Centre, N. Y.

My Dear Sir,—To the perusal of your
paper, whose influence is vastly dispro-
portioned to its size, am I indebted for the dis-
pelling an illusion in regard to Sunday. I
am forty-two years of age, and enjoy the
benefits of a good education, supplemented
by familiarity with religious matters from
my youth until now. And yet it is "with
confusion of face" that I have to confess
that upon this Sunday question I was most
terribly in the dark. It has been only a few
weeks ago since one of the copies of the
Outlook, sent, I believe, to an old minister
of the gospel, the Rev. George Davis (now
dead), fell into my hands. I read, and was
struck. I wrote to the Outlook for num-
bers of the same already published, contain-
ing the article headed "Sunday Observance."
In due time they were received, and for
them I heartily thank you. The scales
obscuring my mental vision had been loos-
ened, but now they were completely re-
moved, and I saw how blindly and how ig-
norantly the great mass of Christians have
been obeying man and not God. When I
reflect upon the plain and unmistakable
meaning of passage after passage in the
Scriptures, I am utterly ashamed of my
stupidity. Especially the 19th verse of the
5th chapter of St. Matthew. Now without
looking into the question, I had gone along
thinking that some different arrangement
of time, perhaps under some different
name, had been in vogue among the people
of far off ages, and that our Sunday was, in
fact, what I have often heard it called, the
Sabbath. But I have no excuse, and shall
plead none, for so plain and palpable an
error. It may be that in time to come I
may atone somewhat for this by bringing
others to the light.

But I had another object in writing to
you besides thanking you. I want, if you
will be kind enough, to give me your views
upon the 16th, 17th, 18th, and 19th verses
of the 19th of Matthew. Our Lord here
does not class Sabbath-breaking as a capital
sin. Again, in the 19th verse of Matthew
5th, he says: "Whosoever therefore shall
break one of these least command-
ments, and shall teach men so, he shall be
called the least in the kingdom of heaven."
Here, too, it is not treated as an absolute
disqualification for heaven to break, or teach
the breaking, of "one of these least com-
mandments." I would be glad, if you have
the time, that you would give me an expo-
sition of the two references.

The task of uprooting the custom of
Christians for ages will be a stupendous one,
but to correct error always has been, and al-
ways will be, a course beset with difficulties,
and oftentimes with danger.

For the ultimate success of the Sabbath
party you have my prayers and the poor ef-
forts of,
Your humble servant,
JOHN A. BRADLEY.

P. S.—Please continue sending the Out-
look. The subscription shall be forwarded
as soon as I go to town.

WILBER, Neb., Aug. 20, 1888.

Dear Doctor,—Somebody has been kind
enough to send me the Outlook for some
time past, in which I am much interested,

although grown on the M. E. stalk. I have
not read it as closely as I would like, having
so much to do, being engaged at present in
editing a local paper. If the Outlook is of
your own gratuity, name the fact and I will
send you the pay.

I write to ask if you can inform me where
I can get "Mormonism Reviewed," by Dr.
Selden, an Adventist.
Hoping success in your work, I am,
Fraternally yours,
L. L. LUSE.

The Causes of "No-Sabbathism."

Editor of the Outlook,—For several
months past, probably a year or more, I
have been receiving your little monthly. I
have read most of the numbers received, and
have found much in them to commend,
especially on the temperance question. You
have said many good things, too, on the
Sabbath question; but you will pardon me
for saying, in all kindness, that on this sub-
ject you are doing more harm than good.
In my judgment, you have—unintentionally,
of course—misinterpreted Scripture,
garbled history, and misjudged facts, in your
advocacy of the Saturday Sabbath; and it
has been in my mind for some time to write
you, but want of time has prevented me
hitherto. I seek no newspaper controversy.
I have neither the time nor the inclination
for anything of that kind. I do not sup-
pose that you will feel inclined to publish
what I write, nor do I write it for that pur-
pose. I simply want to submit a few
thoughts and facts for your personal con-
sideration. Should you see proper to lay
them before your readers, you are at liberty
to do so; but I do not expect that.

For eighteen years I have made the Sab-
bath question somewhat a specialty—as much
so as the active duties of the pastorate
would permit. Almost in the beginning of
my ministry I was thrown into a communi-
ty where the advocates and observers of the
Saturday Sabbath were quite numerous and
aggressive. I felt called upon to give the
subject a careful and thorough investiga-
tion, that I might know and be able to de-
fend the truth. The same motives that
have prompted and guided me in my inves-
tigations, move me to write this letter. "I
am set for the defense of the gospel," and I
can not see or hear any part of it assailed
and misrepresented without feeling called
upon to utter my humble protest.

When you class the observance of the first
day of the week as the Christian Sabbath
among the corruptions of Christianity, first
introduced by Pagan influence and finally
consummated by Papal authority, you either
ignore or misinterpret several passages of
Scripture, and falsify some of the plainest
statements of accredited history. If the
apostolic churches were not accustomed to
meet for public worship on the first day of
the week, why does Paul command them to
make collections on that day for benevolent
purposes? See 1 Cor. 16: 1, 2. I know
the quibbles and evasions by which the op-
ponents of the Lord's day try to explain this
text away, but they do not meet the de-
mands of the case, nor satisfy an intelligent
inquirer after truth. Why did the disciples
at Troas come together on the first day of
the week to observe the ordinance of the
Lord's Supper and to hear Paul preach, if it
was not the custom of the New Testament
churches to meet for worship on that day?
Contributing to the necessities of the poor
had been a part of the Sabbath-day worship
among the Jews for centuries previous to
the introduction of the gospel; why did an
inspired apostle transfer that duty to an-
other day if the day of worship had not
been changed? The observance of the
Lord's Supper is one of the most solemn
acts of worship under the gospel; and why
was it not observed at Troas on Saturday, if
that was the regular day of rest and wor-
ship in the apostolic age? And why did
Paul remain in Troas over the first day of
the week, and preach to the church on that
day, when he "hasted, if it were possible
for him, to be at Jerusalem the day of Pen-
tecost?" See Acts 20: 6-16.

Passing other Scripture testimony un-
noticed, what is the testimony of accredited
history? What does Ignatius say, in his
letter to the Magnesians? I am aware that
some opposers of the Lord's day try to make
out this letter of Ignatius a forgery, and
others question the correctness of the trans-
lation; but the fact that so eminent a his-
torian as Neander quotes it without question
is pretty good evidence as to its authenticity
and correctness. Coming down to the mid-
dle of the second century, Justin Martyr
bears testimony very similar to that of Igna-
tius. And what of the testimony of Cony-
beare and Howson, in their "Life and Epis-
tles of St. Paul, People's Edition," page
385? Speaking of the apostolic age, they
say: "The church never failed to meet for
common prayer and praise on the first day
of the week, and it very soon acquired the
name of the Lord's day, which it has since
retained." Is their testimony to be set
aside by the palpable and arrogant false-
hoods of the Papal Catechism? And the
unequivocal testimony of such eminent his-
torians as Neander and Mosheim, is it to
have no weight in this modern Sabbath
controversy? Pardon me, my dear sir, if I
express very plainly the conviction that, for
a newspaper writer to assert, in the face of
all the evidence to the contrary, that the ob-
servance of the first day of the week is
"without divine authority; a semi-Pagan
holiday, at first," etc., requires on the part
of him that says it a degree of assurance al-
most boundless; or to put it in the current
phraseology of the day, it requires a vast
amount of "cheek."

But what I intended more particularly to
say in this letter has reference to the causes

of what you call "no-Sabbathism" in this
country. For a man who goes through life
with his eyes open, the causes are not far to
seek nor hard to find. The infusion of a
large infidel element into our population; by
importation from foreign countries, has had
much to do in creating disregard for, and
opposition to, Sabbath observance. But
the chief cause of "no-Sabbathism" in this
country is the Saturday Sabbatarian move-
ment inaugurated by Seventh-day Baptists
and Seventh-day Adventists. I say this
with no unkind feeling, but from a delibe-
rate conviction that it is true and ought to be
said. Any movement, by whomsoever
made, which tends to divide and distract
public sentiment in relation to the Sabbath-
day, can not but have a demoralizing ten-
dency. There are men in every community
who are destitute of the fear of God, and
ready to hail with delight any pretext for
throwing off the restraints which Christian-
ized public sentiment imposes, in the way of
outward and formal regard for the day of
rest. An effort to introduce the observance
of Saturday, instead of the Lord's day, gives
that class of men just the pretext they de-
sire for throwing off all restraint and dis-
verting the day of rest into a season of hilar-
ity and dissipation. This is not mere the-
ory. Scattered here and there all over
this State the abandoned and desolate sanc-
tuaries of Seventh-day Adventism stand as
monuments of the folly of the movement,
and the "no-Sabbathism" and general de-
moralization that abound in those commu-
nities where it has produced its ripened
fruits bear sad testimony as to its moral ef-
fects. I have the testimony, too, of Chris-
tian men who have lived in communities
where the Saturday movement has been in-
augurated and carried on by Seventh-day
Baptists, some of them coming from your
own State; and they testify that the move-
ment has been a curse to the communities
where it has been introduced, on account of
its demoralizing effects.

Can a movement be of God that bears
such fruits? Certainly not. Will you not
stop and re-examine very carefully the
reasons of your faith on the Sabbath ques-
tion? Or will you continue to proclaim the
undesigned but inevitable result of your own
efforts, in your cry of "no-Sabbathism?"

Yours for the truth,
A. ROBBINS.

CENTERVILLE, Iowa, July 13, 1888.

"Reverence for the seventh day among
the Chinese dates so far back that it is im-
possible to name with precision the year of
its origin. The earliest mention of it is con-
tained in the 'Yang Classic,' supposed to
have been published B. C. 1000. That
work contains the following phrase: 'On
its complete revolution, whether abroad or
at home, the dual principle announces free-
dom from sickness, or the arrival of friends,
or the absence of evil, as the doctrines re-
volve again and again; and on the seventh
day is the coming and the going of ad-
vantage.'

"A commentator, writing B. C. 800, ob-
serves on this passage: 'There is harmony
in the principles of nature, for a period of
six months, when no sickness or evil occurs,
and that the regular return of the seventh
day is according to these celestial doctrines.'

"A writer of A. D. 280 also explains this
passage to mean the *Yang* and *Ying* prin-
ciple, which revolves throughout animate and
inanimate nature. As at the end of every
six months, *i. e.*, at the end of every six
months and at the beginning of every sev-
enth month, the sun changes its position
and the seasons alter, so divination shows
that on every seventh day, as well as every
seventh month, the principle of change ob-
tains.

"A living commentator, who was my
Chinese teacher and a scholar, and whom I
requested to add to the above the popular
opinion of the seventh day, writes as fol-
lows: 'Throughout heaven and earth, when
the *Yang* principle is exhausted, the *Ying*
principle comes in the ascendant; so that a
complete change is wrought once in every
seven days. All nature obeys this law, as
the ancient writers have explained these
things. Hence, on every seventh day, these
learned men, who understood these things,
were in the habit of retiring to privacy for
rest and silent repose, to cherish the breath
and practice continence so as to lengthen
their lives.'

"The above is for the conduct of the af-
fairs of living men, and is more or less pre-
valent as a belief among the Chinese."

NEW BRUNSWICK, N. J., Aug. 22, 1888.

Editor of the Outlook:
My Dear Sir,—Somebody (I do not know
who) sends me your interesting paper. In
thanking you for it, I take the liberty of
writing the above in relation to the observa-
nce of a seventh part of time as a day of
rest. I particularly wish to add the follow-
ing:

Two travelers, one from the East and the
other from the West, both being strict ob-
servers of the Sabbath, or Sunday, respect-
ively, meet, we will say, at the meridian of
180° longitude. The nautical almanac
warns them that there one must drop two-
ty-four hours of time in order to maintain
the regular sequence of his days of the week
in order to harmonize their worship days.
When I was in China, I was informed that
Canton and Manila, for example, having
first been reached—the one from the East
and the other from the West—were not in
harmony as to the Sunday. How can they
arrange this matter, and be logical with
their faith, as to the count of the twenty-
four hours of every seventh day? Who is
to yield?

SPARTA, Aug. 18, 1888.

A. H. Lewis, D. D.,—For some time the
Outlook has come to my address.

Which would be the most profitable: try-
ing, as you are, to convince people that the
seventh and not the first is the Sabbath, or
day of rest; or trying to convince men that
a day of rest should be observed? Of the
latter I see but little in your paper.

Do you suppose that to-day, Aug. 18th
(Saturday), is an exact number of weeks
since the creation? The whole seems to
me like the terrible howl made by some con-
cerning the "one mode of baptism," and
saying but little as to why one should ob-
serve the rite.

Could you say a man is not a Christian,
as much so, though he observes the first and
not the seventh? If you can not, then you
must admit the majority of Christians keep
the first. All nations that recognize any
day recognize the first, if I mistake not.

My observation is that where "Seventh-
day" men have come into a community, soon
after there is more Sunday desecration than
before. Men who once observed one day
now keep none. Why?

I firmly believe you could do more good
for the world and for God if you would spend
your time and talents striving to teach men
the beauty of the Sabbath as a day of rest
than as you work now. At least, let that
be the burden of your work.

For some time I tried hard to read your
paper, thinking I would find it to be what it
purports to be—a paper devoted to general
reform and a better observance of the Sab-
bath. But about all I find is "Dogmatic
Seventh-day." If I mistake not, once you
invited discussion. But if an article is
written, you "piece in" "Seventh-day"
somewhere. Is that fair discussion?

**THE DAY OF CHRIST'S CRUCIFIXION AND THE
LENGTH OF TIME HE LAID IN THE GRAVE.**

BY REV. PHILIP S. CLELAND.

In the *Evangelist* of June 28th, is an elab-
orate article by Justice Bradley of the united
States Supreme Court, on the "Year and
Day of Christ's Crucifixion." I do not pro-
pose to examine or controvert the argu-
ment of Judge Bradley as to the year of the cru-
cifixion. It seems to me clear and conclusive.
But I think that he is greatly in error in re-
gard to the day of that event, and conse-
quently as to the length of time that our
Lord laid in the grave, and the hour that he
came forth from it. Indeed, Judge Bradley
makes no argument as to the day, and takes
it for granted that it was on Friday. By
a wave of the hand, he rules out of court all
who maintain that the crucifixion did not
occur on Friday, and that Christ did not
rise from the dead on Sunday morning, as
unworthy of a hearing. He says: "I assume
that the day was the sixth day of the week,
or Friday, the day preceding the Sabbath,
the preparation day. That is almost the
universal understanding of Christendom.
There are some, it is true, who contend for
some other day, just as there are some who
say that Shakespeare did not write the plays
that go by his name. But I will not argue
the point." Will the learned Judge listen to
an argument in support of a different theory
from the one adopted by himself?—an argu-
ment not founded on "astronomical calcula-
tion," but on the historical record of the in-
spired biographers of our Lord.

The common, or traditional theory, as-
sumed by Judge Bradley, is that Christ was
buried on Friday (our reckoning) a little be-
fore sunset, and that he rose on Sunday
morning before sunrise; that is (according
to Jewish reckoning, by which the day be-
gins and closes at sunset), the one hour in
which Christ was in the grave on Friday is
to be reckoned as the first day; from Friday
at sunset to Saturday at the same hour, is to
be reckoned as the second day; and from
Saturday at sunset to early Sunday morning,
say eleven hours, is to be reckoned as the
third day. According to this reckoning,
Christ was in the grave thirty-six hours, and
these are to be regarded as the "three days
and three nights" in which he was in the
grave. Instead of being in the grave "three
days and three nights," or seventy-two hours,
this computation reduces the time one-half.

To this I reply: First, that no Harmonist,
as far as I have ascertained, has ever recon-
ciled the facts in regard to our Lord's resur-
rection, as given by the four Evangelists,
with this theory. In confirmation of this, I
refer to "Andrews' Life of Our Lord," p.
587, etc., for a long list of the names of em-
inent scholars who have failed to arrange the
events of the resurrection of Christ in har-
mony with each other, or with the accepted
or traditional theory. An equally long list
of learned men might be added, whose at-
tempts to arrange the facts in the case in
harmony with this theory, have also failed;
and if Judge Bradley can establish such a
harmony, he will have accomplished what
the ablest Biblical scholars have failed to do.

A second remark is that the common, or
thirty-six hour theory, involves many con-
tradictions. Before specifying them let me
make a few statements in which all will con-
cur.

1. The Jews divided their time into day and
night, of twelve hours each. The day began
at sun-down.
2. They divided the nights into four
watches. The first, or "opse," was from sun-
set until nine o'clock; the second, "mid-
night," from nine to twelve; "cock-crow-
ing," from midnight to three o'clock A.
M.; and the fourth, or "proi," was from
three to sunrise. "Proi" always means
the morning, or fourth watch; "opse" always
means late in the day, or first watch. It oc-
curs three times in the New Testament
(Mark 11: 19, 13: 35; Matt. 28: 1).
3. According to the accepted theory the
only time the women had to visit the sepul-

chre with the prepared spices was at the *proi*,
or fourth watch, *i. e.*, in the morning.
4. According to the same theory, Christ
must have risen in the morning, or during
the fourth watch.

5. On this theory only one Sabbath, and
that the regular seventh day Sabbath, inter-
vening between the burial and resurrection
of Christ.

The following are some of the contradic-
tions involved in this theory: It is in direct
opposition to the words of Christ himself.
"As Jonah was three days and three nights
in the whale's belly, so must the Son of Man
be three days and three nights in the heart
of the earth" (Matt. 12: 40). It is a rule of
interpretation that words are to be taken in
their primary or obvious sense unless there
is something in the connection which de-
mands a different meaning. Nothing of this
kind appears in the context where these
words are found. The Scribes and Phari-
sees, to whom they were addressed, must
have understood our Lord as having used
the language he did in its plain, literal sense.
Again, "Mary Magdalene and the other
Mary" went to the sepulchre on Saturday
(our) evening, "opse," and found it empty.
Jesus had risen (Matt. 28: 1-6). The first
verse of that chapter, according to the au-
thorized version, reads thus: "In the end
of the Sabbath, as it began to dawn toward
the first day of the week, came Mary Magdalene
and the other Mary to see the sepulchre."
This rendering is plainly incorrect. The re-
vised version improves it somewhat. "Now
late on the Sabbath (our Saturday) day,"
etc. The two women visited the tomb
("opse") late on the seventh day, or at the
beginning of the first day of the week;
that is in the evening. The word trans-
lated "dawn" in Matt. 28: 1, occurs in
but one other place in the New Testa-
ment, viz: Luke 23: 54, where it is rendered
"drew on." Alford says it is there "used
of the day beginning at sunset." The render-
ing of the word in Luke is doubtless the
proper one, and if it had been so rendered
in Matthew, we should have had the simple
and plain statement "Late on the Sabbath,
as the first day of the week drew on." The
statement of Matthew settles the question
as to the time when Christ rose from the
grave, and when the two women first visited
the empty sepulchre: it was "late in the
Sabbath," and none will deny that the Sab-
bath closed at sunset.

There are other circumstances as glaring
as these already mentioned. Let it be re-
membered that, according to the accepted
theory, the women could have made but one
visit to the grave of Jesus, and that must be
in the morning watch, *proi*. 1. Matthew
says that Mary Magdalene and the other
Mary went to the sepulchre, *opse de Sabbatin*
(plural), the evenings or first watch of the
Sabbaths. Mark, Luke, and John say that
this visit was made, *proi*, at the morning
watch. 2. Matthew says that Mary Magda-
lene saw one angel sitting on the stone which
had been rolled away from the grave, *outside*.
John says that she saw two sitting *inside*.
Luke says they were *standing outside*. 3.
Matthew says that Mary took the risen Jesus
by the feet, and worshipped him. John says
that when she attempted to embrace him at
the door of the sepulchre, he forbade it:
"Touch me not," and ascended immediately
to heaven. If he ascended from the door of
the sepulchre, how could Mary and those
with her embrace him after they "departed"
from it, as Matthew asserts? 4. Matthew
says that the two Marys went to the sepul-
chre late on the Sabbath, at *opse*. Mark
says that she and two others went at the ris-
ing of the sun; and John says it was while
it was yet dark. 5. Mark says that the
women prepared the spices after the Sabbath
was passed. Luke says that they prepared
them, and waited for the Sabbath to come.

These contradictions are sufficient to show
the fallacy of the old theory. Others will
suggest themselves to the careful reader of
the evangelical record.

There is a better theory or explanation
by which all these contradictions may be
avoided, and the statements of the four
Evangelists may be harmonized, and the
consistency of the Word of God vindicated.
The Passover began on the 14th of Nisan,
at sunset, or the close of the 13th. The 14th
of Nisan was "a preparation day." The 15th
was the first day of unleavened bread, and
that day was always a Sabbath (Lev. 23: 4-8,
24: 39). "It was a high day," Christ and
his disciples ate the Passover on the night of
the 14th, preparatory to the feast of un-
leavened bread. That night he was betrayed.
On the same day, very early in the morning,
he was tried, condemned, and hung on the
cross, and died at the ninth hour, just three
hours before the close of that day, the 14th.
The time required for Joseph to get an order
from Pilate to take the body of Jesus from
the cross, and remove it, and to get a hundred
pounds of spices and go through the tedious
process of embalming it, then to convey it
to the tomb and place a great stone over its
mouth, must have consumed all or nearly all
of the three hours from death to sunset,
which closed the 14th. Then began the 15th,
which was a Sabbath, the most sacred day
in the year; not the regular or seventh day
Sabbath, but the Passover Sabbath. Jesus
was buried at or about sunset of the 14th.
He was crucified on (our) Wednesday, and
laid in the grave from Thursday evening
to Saturday (our) evening, at or about sun-
set, or sunup—precisely seventy-two hours
after he was put into the grave. He laid in
the grave "three days and three nights,"
and thus fulfilled our Lord's own prophecy
that he would lie "three days and three
nights in the heart of the earth." The high
day was a Sabbath, the Sabbath, the high
day of the whole year. The 16th, or the in-
tervening day, was preparation day for the

17th, which was the regular weekly Sabbath. This will rectify the mistake of most readers of the New Testament, who suppose that the Evangelists have referred to the weekly Sabbath when they speak of the day of the crucifixion as being the "preparation; that is, the day before the Sabbath." Hence they conclude that our Lord was crucified on Friday, and rose from the dead on Sunday morning. There is not a particle of evidence that he was crucified on Friday. This popular error arises from confounding the Passover Sabbath, the high day of the Jewish calendar, with the weekly Sabbath. The first day of the feast of unleavened bread was a Sabbath; so also was the seventh day of the feast, besides the regular weekly Sabbath.

Mary Magdalene and the other Mary went to see the sepulchre from which the Lord had risen, *opse de Sabbaton*, at the first watch after the (two) Sabbaths—the one on the 15th and the other on the 17th. When they got there they found the stone rolled away, and one angel sitting on it. There is no evidence that they saw Jesus at this visit. They probably returned to the city; but next morning Mary Magdalene went back to the sepulchre "while it was yet dark." She was "alone;" and so Jesus appeared "first" to her. It was in this wise. She went to the door of the sepulchre and "looked in;" she there saw two angels "sitting, one at the head and one at the feet;" she then ran to the city and found Peter and John. They came to the sepulchre and then departed. They saw the angels but did not see Jesus. As they lingered at the door "looking in," the angels told her that Jesus had risen. At that moment she heard the footfall of some one behind her. She thought it was the gardener. It was Jesus, who called her by name. She recognized the familiar voice, and at once attempted to seize him by the feet. "Touch me not," said he, "for I am in the act of ascending to my Father, and you must not touch me until I go to him." It was now about sunrise, and the women of Galilee came with their spices. They "went in" to the sepulchre and saw the two angels "standing" as if about to depart, having delivered their message. They joined in company and went in search of the other disciples. After they had "departed" from the sepulchre, lo! Jesus, having gone to his Father and returned, met them by the way, and now permitted them to take him by the feet. The women had no time on Friday to prepare their spices; they would not do it the next day, their Sabbath. Only about eleven hours remained, and all of them in the night. On the other hand, they rested until the (Passover) Sabbath (the 15th) "was passed" and prepared them on the 16th, and rested until the regular Sabbath had passed, and they came to the sepulchre "very early," "about sunrise" of the 18th.

Taking this view, the harmony is complete. It fulfills the Saviour's own prediction, and brings the statements of the four Evangelists into perfect accord. On the other hand the common view presents utter confusion, and inexplicable difficulties. If the view I have attempted to present be true, it explains the reason why Jesus would not permit Mary to "touch" him when she first saw him after his resurrection. His work of atonement was not complete. On the great day of atonement the High Priest went into the Most Holy place alone; no one could touch him, not without blood, to appear before God, and receive his blessing before he could come out to bless the people. He was a type of Christ, and so the Great Antitype must pass into the heavens with his own blood for us. This he did on that morning as he ascended to his Father from the door of the sepulchre. Having completed this service, he returned at once to meet his perplexed disciples, and permitted them to embrace him, just as he does all others who desire to fall at his feet. This view also gives force and significance to the words of our Lord: "So must the Son of Man be three days and three nights in the heart of the earth;" "This day shalt thou be with me in paradise;" and also to the words of the inspired Paul, "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" This gives him time to do all that is implied in these words, and thus vanquish all his foes and lead captivity captive.

If this view disturbs the Calendar, and blots Good Friday from it, so much the worse for Good Friday; and let the Calendar be revised.

In the preparation of this article, I have derived much assistance from the report of an address by my brother, Rev. Dr. T. H. Cleland, of Kentucky, published in the *Christian Repository*, of St. Louis, in the June number, 1883. I have given only a synopsis of the argument.—*New York Evangelist*, June 2, 1883.

CONSCIOUSNESS OF A DIVINITY.

(From Bernardin de Saint Pierre.)

With the consciousness of a divinity all is grand, noble, beautiful, invincible, in a life the most narrow; without it all is feeble, unpleasant and bitter, in the very midst of grandeur. It was this which gave the empire to Sparta and to Rome, in showing to their poor and virtuous inhabitants their gods as their protectors and fellow-citizens. It was its decay which brought these rich and vicious ones to slavery when they saw no other gods in the universe except gold and pleasures. A man vainly surrounds himself by the benefits of wealth; if this sentiment disappears from his heart, weariness possesses it. If its absence be prolonged, he sinks into gloom; then into a dark melancholy, and finally into despair. If this state of anxiety is uninterrupted, he commits sui-

cide. Man is the only intelligent being who destroys himself while in a state of liberty. Haman life, with its grandeur and delights, ceases to appear to him as life, when it ceases to appear immortal and divine.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 20, 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."

A CORRESPONDENT asks the price of Eld. Campbell's book, adding, "I must have that book." We can not answer the question. If some one who can will do so, a favor will be conferred upon more than one of our readers.

THE following paragraph is from *Crochet's Gleaner*, of DeWitt, Ark., and will be interesting to some, at least, of our readers:

"We were honored on Tuesday last with a very pleasant call from Elder S. R. Wheeler, of Pardee, Kansas, and Seventh-day Baptist missionary for Missouri, Kansas, and Nebraska. Elder Wheeler has delivered several able sermons during the week at the Baptist church in this place, and our people are very much pleased with his teachings. There are quite a number of his people in this county, and he will doubtless be able to organize a strong church here or in this vicinity. The Elder is an eloquent, effective preacher, and socially, an exceedingly pleasant, agreeable gentleman. We wish him success in his holy work."

WE have received some account of division and unpleasantness in one of our churches, with a request for its publication. We know nothing of the case except the communication referred to, and do not wish to know anything. It is the mission of the SABBATH RECORDER to do what it can to build up and strengthen all our churches and promote the work of saving souls. We believe that somewhere church difficulties are born of the spirit of evil, and that to give publicity to them, as a rule, serves only to aggravate rather than to relieve the difficulty. Without the very best of reasons for publication, we must decline to say anything about them. In the meanwhile we counsel all our brethren to strive to possess so much of the Spirit of the Master that when the Prince of this world cometh to them, as he did to Him, he may find nothing in them, even as he found nothing in Him. If all our churches had their hands full of work in the name of Jesus for dying men, the devil would have a lean time trying to get up church quarrels.

ENTHUSIASM.

An old writer says, "Let us not be afraid to be enthusiastic. We are more likely to be sound in doctrine, than we are to be earnest in work." And another, who is good authority in such matters, says, "It is a good thing to be zealously affected in a good work." When Jesus went about his "Father's business," some were astonished at his boldness and the strange things which followed his wonderful doings, but his disciples called to mind that it was written of him, "The zeal of thine house hath eaten me up." That explained sufficiently both his boldness, and the results which followed his course of procedure. These two words, "enthusiasm" and "zeal," come from roots which signify, in the original languages, a burning or boiling. The enthusiastic, the zealous man, burns in his soul and, to use a common expression but in no common sense, he boils over. That is to say, the man whose soul is on fire communicates his fire to others. The enthusiasm or zeal which is spoken of in the proverbs above quoted, is the result, first of all, of a living faith. The enthusiastic man believes in something. It is in the second place, the result of love. The enthusiastic man loves something. It is, thirdly, the result of a spirit of loyalty. The enthusiastic man is loyal to the object in which he believes, and which he loves. Faith, love, and loyalty, when centered upon a worthy object, can not but make a true man. Let us suppose a man who has made Christ the object of his affections, were such a man as is here described, a man full of faith in Christ, full of love for Christ, full of loyalty to Christ, we should then have an enthusiastic Christian. There is nothing flashy or sensational in this conception, nothing inconsistent with a thoughtful, intelligent, manly man. Indeed, a man can hardly have a genuine faith, a pure love, and a true loyalty without being a thoughtful and intelligent man. What we want, then, in all our churches, in all our societies, everywhere, is enthusiastic Christians; men who come into the church, and enter into work for Christ because of their faith in him, their love for

him, and loyalty to him. If this were so we should not hear much about the burdens and sacrifices of the Christian life, but we should hear much about its pleasures and its compensations. The question, now so often and so anxiously asked as to where our missionaries and even our pastors are to come from, would sound strangely in the ears of an enthusiastic church. Let us not be afraid of a little enthusiasm, unless, indeed, it be too little, for our danger, from present indications, is not on the side of excess, so much as from the absence of this essential quality of the true Christian life.

Communications.

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

YEARNINGS.

BY MRS. STRATTON BERRIS.

Much more Christ-like would I be,
More like Him who died for me.

May his love shine through my eyes,
Into mind and make it wise.

May my voice in accent sweet,
Tell his saving power complete.

Daily grow my life more pure;
Like an anchor hope more sure;

May the voice of God's dear Word,
In my ears more oft be heard;

All my walk with it accord,
Each step shown me by my Lord.

Daily may I less and less,
Trust my own self righteousness!

May his Spirit fill me quite
Putting "self" all out of sight;

May I grow by his dear grace,
Into likeness of his face;

And when the glad "shout" shall sound
Without blemish I be found,

Waiting with a sweet surprise
To be "caught up to the skies."

OAKLAND, Cal., Sept. 3, 1883.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session at the church in Plainfield, N. J., at 2 o'clock P. M., Sept. 9, 1883.

The President, I. D. Titsworth, in the chair, and the following members present: A. H. Lewis, J. F. Hubbard, Chas. Potter, Jr., Geo. H. Babcock, and visiting brethren A. E. Main, E. P. Saunders and Joseph A. Hubbard.

Prayer by Bro. E. P. Saunders. The Secretary being absent, Geo. H. Babcock was elected Secretary *pro tem*.

On motion, visiting brethren were invited to participate in the deliberations of the Board.

Committee to purchase safe reported that they had purchased one at a cost of \$100, and forwarded it to the office at Alfred Centre. The bill for same was ordered paid.

Committee to confer with the stockholders of the Alfred Printing and Publishing Association as to the enlarging of the Publishing House, to meet the present needs of the business, reported that they had seen the said Association and that arrangements had been completed for such enlargement without cost to this Society.

Committee on programme for the Annual Session of the Society, reported progress.

A letter from Jas. Pierce, clerk of the Church at Milton Junction, was read, asking if the Board will publish in tract form an article by Eld. Nathan Gardner, printed in the SABBATH RECORDER of April 26, 1883. On motion, the matter was referred to the Prudential Committee with power.

Correspondence between the Corresponding Secretary and Bro. A. E. Main, Corresponding Secretary of the Missionary Society, was read, and a general conversation was entered into as to the relative work and mutual co-operation of the two Boards, participated in by all present, when it was voted, that we invite Bro. Main to supply the SABBATH RECORDER with a column, more or less, weekly, of missionary news; and that we pledge him the continued cordial aid and support of the RECORDER and of this Board, in his work and that of the Missionary Society.

A letter was read from Bro. S. R. Wheeler, presenting some articles for publication as a tract, and the matter was referred to the Prudential Committee for recommendation.

A letter was read from L. J. Johnson, the agent of the Board for the Townsend property, asking if he may sell it for \$175, which he has been offered for it. He says that he can not rent it as it stands. The Treasurer was instructed to write to Miss Townsend in regard to the matter.

The Treasurer then read his Annual report showing the receipts for the year to have been \$8,958.15, and the expenditures

\$8,377.93. The report was referred to the Auditing Committee.

Voted, that the sum of \$593.02 be transferred to the *Outlook* account from the general fund in order to balance the former.

Voted, that when we adjourn, we adjourn to meet one week from to day, 16th inst., at 2 o'clock P. M.

Minutes read and approved, and the meeting then adjourned.

Geo. H. BABCOCK, *Secretary pro tem*.

C. L. S. C. OF LITTLE GENESSEE.

After reading the very interesting "Letter from Chautauqua," by "G. H. B.," many readers of the RECORDER, I doubt not, desire to know more of the C. L. S. C.; and I write of the experience of a little segment of that great and growing "Circle." Last year we had a membership of fourteen, nearly all of whom have been able to accomplish the readings and are now ready to commence the second year with increased interest. Our custom has been to come together at our "Round Table" meetings once in two weeks. A committee on programme maps out the work for each evening and so we are never without subjects for reviews, essays, or discussions, but the social and conversational part is always in order. We have taken great pleasure in the course and received much benefit and instruction. We have already met and organized for the coming year; our membership will be increased by several new students, although we have lost two by removal to Alfred. In some fitting way we shall show our noble "Superintendent of Instruction," Dr. Vincent, the high appreciation we have of his generous action in changing the Commencement exercises from Sabbath to Tuesday, out of deference to conscientious Sabbath-keeping graduates who would desire to be present. In accommodating such I greatly fear that a far greater number will be accommodated; for the Seventh and First-days are always the great days at Chautauqua; many can then be present who can not stay through the mid-week. As a matter of conscience I had much rather take part in the Commencement than to listen to the popular lectures, and the sacred and secular mixed concerts that are always the prominent and attractive feature of the Sabbath-day programme. The only exceptions to this rule are the two graduation days that have now been held. The exercises are eminently devotional in character and there is but little that a scrupulous Sabbath-keeper would feel to be sacrilegious, and that little he could easily forego. Therefore in view of all the bearings in the case, can we ask that which will deprive many of our fraternity of their opportunity and that which will be of small gain to us? We hope that none who desire to enter the course will be deterred by the obstacles of time and expense; they are not to be compared to the "value received." Very many of the most busy people pursue the course successfully.

A. H. B.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

WASHINGTON, D. C., Sept. 15, 1883.

The President has again returned to Washington after an absence of over a month. During this last trip every member of the Cabinet has at times been absent from the Capital. Postmaster General Gresham, whose appointment is recent, found it necessary to remain here to attend to official duties and become familiar with the details of the post office-service. With this exception Washington was never so completely abandoned by high officials as it was during the month of August. The question naturally arises, not how the business of the nation is conducted during the absence of the President and his Cabinet, but what business can be and is transacted? Because of these annual vacations no one ever heard of the purse strings being tightened, or that the Treasury failed to pay every dollar as it became due. What is there more important than money? Acts of Congress long since approved by the President, regulate the disbursement of every dollar, without which not one cent can be paid. Take, for example, the War Department, with its great army of clerks, who get their pay twice a month. An act of Congress gives the chief clerk, in the absence of the Secretary of War, the same authority that is vested in the Secretary. What can he do, after all, more than is authorized by law? He can not borrow a few thousand on account. No, not a cent. He can not appoint a friend to office. Civil Service Reform has put an end to that. He can promote, but he would not assume such authority, for his superior, when he returned, might not approve of it. The vast clerical duty has been disposed of by Mr.

John Tweddale, the chief clerk. There is another helper in that department. It is Adjutant General Drummonds his assistant adjutant generals. The State Department has three assistant secretaries, two of whom are usually present when the Secretary of State is absent. Now, it would be strange if such a department could get along without a head. It does not, and can not; for it is a fact that every paper of importance is written by the Secretary; every document of the slightest importance is signed by him. Where? At his residence in New Jersey.

Mr. Blaine says in answer to an inquiry that he regards the Republican prospects of 1884 as more hopeful than they were before the campaigns of 1876 and 1880. On the question of Presidential candidates he thinks a Western man would be stronger than an Eastern man. The last opinion has the flavor of disinterested candor, certainly, it bears against himself if he still has aspirations of the Presidency.

The new two cent postage stamp will be issued on the fifteenth of October. They will be sent out from New York City, where they are printed by the American Bank Note Company. The clerical force in the stamp division in the Post Office Department will be busily engaged in preparing the order sheets containing the requisition of postmasters throughout the country for these stamps. As is generally known, the new stamp contains a vignette of Washington, and is of a metallic red color. The Post Office Department has, as yet, made no preparations for redeeming the three cent stamps and the stamped envelopes that may be on hand at present. The work connected with the issue of the new stamp will engage the entire time of the clerical force.

AUGUST.

STEP BY STEP.

BY REV. T. L. GARDINER.

We sometimes find the very best hints, and most comforting assurances, in some of the words of Bible story, that seem at first to be merely incidental.

One that has been especially helpful to me, is the Lord's reply to Saul of Tarsus, when he, "trembling and astonished, said, Lord, what wilt thou have me to do?" It is, first of all, a wonder to me, that the Lord could condescend to guide him at all. He had sinned against such light, and fought against God so long; but the condescending mercy of God toward sinners is always beyond our comprehension.

Here was Saul who had had so many opportunities to know what the Lord would have him do, only to spurn them. He had clung to the spirit of "threatening and slaughter," as he himself afterwards saw and confessed until he was the chief of sinners. And yet when the Lord had followed him for years, and the "light from heaven" at last humbled his heart, we see the Master quickly responding to his first anxious cry. It is an inquiry for the path of duty, from a heart that is now willing to do God's will, instead of his own will. There are no reproaches given by the Lord; no words to wound, nor any sharp reminders of his ill-desert. But there came the simple comforting answer, "Arise and go into the city, and it shall be told thee what thou must do." The great lesson that always comes to me from this reply is this: *God leads his children one step at a time.* But he always reveals enough for the present duty. How good in him to veil the pathway of the future, oftentimes so full of thorns, and such heavy crosses, only revealing the step he wants us to take next. This step always strengthens for another, and another till the crosses, hat seemed so great at a distance, have grown lighter, because of added strength that always comes from doing duty.

Had the Lord told Saul all, or any considerable proportion of the great work he wanted him to do, I think he would have been overwhelmed at the very first. And how foolish it would have been for Saul, to have looked ahead, and tried to carry the burden of all the crosses, and dark days of work and trouble. His only business was to take the step the Lord had shown, and then trust God for strength to take the next.

How good in the Lord, to lead step by step, and always in such a way that strength may be equal to our day. He graciously veiled Saul's future, with its "stripes," "imprisonments," "perils of robbers," and "care of all the churches," and when he had followed step by step, gaining strength through loyal obedience, till face to face with his trouble, then, "the Lord stood by" him and his "grace was sufficient."

So the Lord does for all, who are willing to follow where he leads. But we must be willing to take up the little duty that lies

next to us, if we would have greater ones. Had Saul refused to the city," I have no idea that have found favor with God. But that, before the other could be done.

Don't be looking for some grand do for God, while the common duty hand are left undone. Saul's works was through that one step to the city." Those only who command for the next step, can highway cast up for the rans people.

SALON, N. J., Aug. 29, 1883.

THE EYE OF THE SOUL.

BY REV. SAMUEL COWLEY.

Our Lord employs the emblem of an eye to represent the conscience within. "If thine eye be single (and not blemish) thy whole body shall be full of darkness; if thine eye be evil or defective, thy whole body shall be full of darkness; if thine eye be good, thy whole body shall be full of light. And if thine eye be evil, thy whole body shall be full of darkness; if thine eye be good, thy whole body shall be full of light." The eye is the window of the soul, and it is a window of danger. Look upon God's beautiful works, know the sorrow of blindness, deprived of sight. Better be blind at first. The Lord would ply this emblem to the soul and its comforts.

1. It is a safe guide over sea, when not disturbed by our "evil communications." It may be likened to a ship's compass when they leave the needle points to the pole, both as the vessel ploughs the path; it is true and faithful unless other metals. In this case heaven for aid. They look to high up and beyond all distance when star and compass agree. When they do not agree, they are wrong. God knew of these things before, and so he gave to man the Bible, to be the guide and like as the Pole Star has place in the sky, around which battalions move in silent order; God's truth shines for heaven as well as for the inhabitants of earth. "Forever, O Lord, thou art seated (ordained) in heaven," what is the use of conscience the Bible, we answer; some not the Bible, and even the Bible often do not understand. The Star is covered up with clouds and sailors have to steer by the reckoning. But generally the Star and compass keep together over a troubled sea, one needs to make a bee-line to heaven.

2. The eye of the soul has well as its uses. The nature on the flowers of the world, broad fields of creation, from to the tops of the mountains on the faces of friends and kind into the pages of the Word so, the eye of the soul and justice a dignity surpassing tops in grandeur, and ment exceeding the snow sees in faith and love flowers more sweet than the lotus or the lotus of the Nile. Of dear ones who are they love and lose compared company who can "die for our worship in a temple to the worship of Him who the four and twenty are him? With this eye of held the ladder and he was comforted. And he beheld the same band spirit went away from supported by the white With the eye of the soul held the sweet singer and how could they do and Babylon too large when he looked away mountains. And so all time have God's presence of the soul, the great Lamb. Blessed vision, or what you see spread before this eye claimed by willful of the saints and angels but pointing away to all is well, and that voice will well as a guide.

dale, the chief clerk. There is a... in that department. It is... General Drummonds his assistant... The State Department... assistant secretaries, two of whom... present when the Secretary of... Now, it would be strange... department could get along with... It does not, and can not; for... that every paper of importance... by the Secretary; every document... test importance is signed by him... his residence in New Jersey.

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AUGUST.

STEP BY STEP.
REV. T. L. GARDINER.

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next to us, if we would have God show us greater ones. Had Saul refused to "go into the city," I have no idea that he could have found favor with God. He must do that, before the other could be told him. Don't be looking for some great thing to do for God, while the common duties near at hand are left undone. Saul's road to great works was through that one near step "into the city." Those only who obey God's command for the next step, can traverse the highway cast up for the ransomed of his people.

SHILOH, N. J., Aug. 29, 1883.

THE EYE OF THE SOUL.

BY REV. SAMUEL COWELL.

Our Lord employs the emblem of the human eye to represent the conscience, or light within. "If thine eye be single (aplaus, without blemish) thy whole body shall be full of light. But if evil or defective thy whole body shall be full of darkness." Now the eye hath both its uses and its comforts. Its use is to guide in all the needful labors of life and to protect in danger. In the way of comfort also it is a window out of which we look upon God's beautiful world. No one knows the sorrow of blindness, like those deprived of sight. Better far to be born blind at first. The Lord would have us apply this emblem to the soul. The eye which God hath given to the soul hath also its uses and its comforts:

1. It is a safe guide over life's troubled sea, when not disturbed by outside influences, i. e., "evil communications." The conscience may be likened to a ship's compass, given to vessels when they leave the shores. The needle points to the pole, both day and night, as the vessel ploughs the pathless sea. And it is true and faithful unless disturbed by other metals. In this case sailors look to heaven for aid. They look to the Pole Star high up and beyond all disturbance. And when star and compass agree all is right. When they do not agree, the compass is wrong. God knew of these happenings long before, and so he gave to man the Lamp of Heaven, the Bible, to be the final authority, and like as the Pole Star has its appointed place in the sky, around which the heavenly battalions move in silent order, so likewise does God's truth shine for the armies of heaven as well as for the inhabitants of the earth. "Forever, O Lord, thy Word is settled (ordained) in heaven." If we shall ask, what is the use of conscience when we have the Bible, we answer; some nations have not the Bible, and even those who have the Bible often do not understand it. The Pole Star is covered up with clouds sometimes, and sailors have to steer by compass, or dead reckoning. But generally speaking, the Pole Star and compass keep together. Traveling over a troubled sea, one need hardly expect to make a bee-line to heaven.

2. The eye of the soul hath its comforts as well as its uses. The natural eye looks upon the flowers of the wilderness, and the broad fields of creation, from the lowly vale to the tops of the mountains. It looks upon the faces of friends and kindred. It looks into the pages of the Word of God. Even so, the eye of the soul beholds in truth and justice a dignity surpassing the mountain tops in grandeur, and in patience a raiment exceeding the snow in whiteness. It sees in faith and love flowers of the wilderness more sweet than the lilies of Capernaum or the lotus of the Nile. And as to the faces of dear ones who are they whom we may but love and lose compared with the blessed company who can "die no more;" and what our worship in a temple made with hands, to the worship of Him who is invisible with the four and twenty elders round about him? With this eye of the soul, Jacob beheld the ladder and the angel band, and he was comforted. And the fainting Stephen beheld the same band again, and his glad spirit went away from the dusty highway supported by the white plumes of the angels. With the eye of the soul, Paul and Silas beheld the sweet singers of Bethlehem again, and how could they do otherwise than sing? and Bunyan too forgot the gray stone walls when he looked away to the delectable mountains. And so all down the years of time have God's people beheld, with the eye of the soul, the glory of God and of the Lamb. Blessed vision. Call it assurance, peace, or what you will. It is but the vision spread before this eye of the soul, while undimmed by willful or persistent sin. It is the needle not trembling on its pivot, but pointing quietly to the pole, telling you, all is well, and that in "a little while" the voyage will end. Life hath its shores, as well as the waters of the troubled sea, and surely what greater comfort can the mariner

have than to know that all is well with his soul, and to say

"Beyond the smiling and the weeping
I shall be soon.
Beyond the waking and the sleeping
Beyond the sowing and the reaping,
I shall be soon.
Love, rest and home, sweet home,
Lord, tarry not, but come.
Beyond the parting and the meeting
I shall be soon.
Beyond the farewell and the greeting,
Beyond the pulses fever beating
I shall be soon.
Love, rest and home, sweet home,
Lord, tarry not, but come.

Home News.

New York.
ALFRED CENTRE.

The fine new bridge below town has been completed.

The walks of the University grounds are receiving extensive improvements.
E. S. Bliss and W. H. Crandall are fitting up a bank under the name of "University Bank of Alfred," which will be, when completed, one of the best in Western New York.

David R. Stillman, well known to the readers of the RECORDER as its Publishing Agent for more than ten years, met with quite a serious accident one day last week. He is building a house, and while at work upon a scaffold, something gave way, causing him to fall a distance of ten or twelve feet to the ground. He was so buried under the timber and lumber composing the scaffold, that he was unable to extricate himself until assistance arrived some time after the accident. He was badly shaken up and bruised. He is recovering slowly though not able yet to sit up.

LITTLE GENESEE.

Our Church society is well represented at Alfred University this year; our pastor and wife are sorry and yet glad to include in the list of delegates, sorry because of our loss and glad because of their enlarged opportunities for culture. He comes back to us every week to preach the Word, so, happily we are not left destitute. Once again, after a long long interval our baptismal waters have been employed as a token and emblem of the washing of regeneration, two young ladies having thus publicly attested their faith in Christ and submission to his ordinances. There are others who are deeply interested in the questions that pertain to life eternal and may they be guided to make the wise choice.
A. H. B.
SEPT. 7, 1883.

RICHBURG.

The religious interest in this Church and community seems to be slowly but constantly increasing. An unusual degree of interest was manifested in the Stranger's meeting last evening. After the discourse a goodly number remained and enjoyed a good old-fashioned, social meeting.

Prof. J. G. Burdick preached once on the Sabbath, and twice at the Stranger's meeting while he was with us, giving the best of satisfaction.

The Richburg Union School opened in the new building to-day with a full corps of excellent teachers, and a large attendance of students.

On Fifth day, Sept. 5th, our Sabbath-school united with the two Sunday-schools of the village in a picnic excursion to Wells-ville. The day was fine and everything passed off satisfactorily.

The event of the past few weeks with us has been the Musical Institute, conducted by Prof. J. G. Burdick, of Alfred Centre, commencing Second-day, Aug. 20th, and continuing, with three sessions daily, until Fourth-day, Sept. 4th, and closing with a concert. The convention was well attended throughout; the day sessions being largely devoted to rudimental work and the evenings to more difficult music. The concert was well patronized by the best class of our citizens, although there were two other gatherings in the place on the same evening. It consisted of solos, duets, quartets, and grand choruses. To specify any particular performance would be to do injustice to all the rest. The entire programme was fine and well rendered. The Professor proved himself master of the situation. It has been said by good musical critics, that the concert was one of the best of its kind ever held in Richburg.

We expect that our Church will be represented by delegates at Conference.
J. E. N. BACKUS.
SEPT. 10, 1883.

PORTVILLE.

The Quarterly Meeting convened with this Church Sixth-day night, opening with a service of song, followed by preaching. Every item on the programme was filled by the appointees, and two social meetings were added. There was a fair attendance from some of

the churches while others were not represented. From first to last the spirit of earnestness was apparent, and it was evident that those who came to us from other churches, came desiring that the blessing of God should be upon the efforts of the meeting. Elder Jared Kenyon preached First-day morning, and there was such a spirit of tenderness manifest at the conference meeting following the sermon, that an appointment was made for that night and another for Tuesday evening, both of which have been well attended. Another meeting has been appointed for Thursday night.

There are a number of non-professors feeling deeply upon the subject of their soul's salvation, and altogether it seems as though the Lord was about to be gracious to this people in the outpouring of his Spirit. Pray for us brethren, that souls may be saved.

A collection was taken First-day for missions amounting to \$10.
E. A. W.

MAIN SETTLEMENT.

A pleasant surprise was given to Mr. and Mrs. B. A. Langworthy, on the evening of Sept. 5th, it being the tenth anniversary of their married life. Some forty or fifty of their friends were present, and the pleasant greetings given, and little tokens of friendship left with them assured the surprised party that their friends wish for them many happy returns of this anniversary.

The annual reunion of the Crandall and Barber families occurred in a beautiful grove near Russel Crandall's, Thursday, Sept. 6th. At the proper time the people were called to order and a programme prepared by the committee of arrangements, was presented, consisting of historical sketches, recitations, biographies, and music; all of which was good and received with hearty applause. At the conclusion of the programme, the friends dispersed into groups to enjoy their basket picnic, after which they reassembled and enjoyed an hour of song and short speeches from various friends. These gatherings were instituted some three years ago and serve greatly to strengthen the ties of friendship between the members of the various families. They afford opportunity for social development. Would it not be well if other families would intro duce these reunions.

New Jersey.
PLAINFIELD.

The house of Bro. Charles Potter, Jr., was partly destroyed by fire on the night after the Sabbath, Sept. 8th. The damage by water was even greater than by the fire. It is understood that the house was fully insured.

Illinois.
PARINA.

There are a number of visiting friends with us now, representing sections of the country from Cambridge, Mass., to Pardee, Kan.

On account of the call for help from North Loup, to build a church for that people, we arranged for a missionary concert. Two papers were presented, one on the "Importance of Home Mission Work," and the other, by Bro. Thomas Zinn, on "The Christian's Obligation to do good unto others." There were two recitations on missionary topics. The closing literary exercise was the presentation of the "Missionary Clock," which was conducted by Bro. W. R. Potter. We have not room here to describe this exercise. At the close there was a collection taken which with what was added before it was sent, amounted to about \$26.

About two month ago the ladies reorganized the Aid Society, and commenced work vigorously. They are arranging to fit up the gallery of the church, to carpet and seat it, and furnish it with heating apparatus, etc., so that they can hold their gatherings in it. It will also make a convenient place in which to hold the smaller meetings of the church.

While it is true that the earnestness we might and do not make the sacrifice that would be pleasing to our Captain, yet humanly speaking, we are doing very well. So far as unity is concerned in its general sense, there never has been anything else here that I can learn. Both prayer-meetings are very well attended with quite a good degree of interest.
W. H. E.

IOWA.
GARWIN.

The Annual Meeting of the Seventh-day Baptist Churches of Iowa, convened by the Church of Carlton, Aug. 31st. Eld. H. B. Lewis not being present, Eld. J. L. Huffman of Jackson Centre, Ohio, preached the introductory discourse from Matt. 28: 20, "Lo, I am with you always, even unto the end of the world;" after which the meeting was called in business session. The Secretary being absent, J. Babcock was elected Secretary for the

present session and the ensuing year. Letters from the Welton and Carlton Churches were read. Bro. Jacob Brinkerhoff, of Marion, then made a brief report of the state of religion in their Church, and said distance only need cause two churches. A vote of welcome was extended to him. All visiting brethren were invited to participate in our deliberations. Eld. Huffman gave a report of the religious interest of the Jackson Church as encouraging. They number thirty families and about one hundred members. Theodore Van Horn and Stella Loofboro, of Welton; and L. H. Babcock and A. M. Furrow, of Garwin, were appointed to present essays at our next Annual Meeting. Voted, that when we adjourn, we adjourn to meet with the Church at Welton on Sixth-day or before the full-moon in September, 1884, at 2 1/2 o'clock P. M. Voted, to tender thanks to the Jackson Church for their kind regards and Christian sympathy in granting leave of absence to their pastor that he might visit this meeting. It was voted to request copies of the essays read at this meeting, together with the minutes for publication in the SABBATH RECORDER.

JACOB BABCOCK, Secretary.

WISCONSIN.
WALWORTH.

We have had quite heavy frosts two nights in succession, on the 8th and 9th, and farmers are somewhat despondent on account of the injury done to corn and buckwheat; but some think the injury done is not as extensive or as serious as at first supposed. The grain and potato crop is unusually good; and, notwithstanding the frost, the prospect of a fair crop of corn is quite promising. The citizens of Walworth evidently expect the cold weather near by their activity in securing their Winter fuel. The weather is unusually cold for the time of year. Indeed, we have had but little warm weather this season. Yet the Summer has been pleasant and healthy.

The pleasure- and health-seekers have pretty much all left Lake Geneva, and the boats have been laid up for the season. The private boats, of course, still run as usual, and transient visitors continue to visit this little Saratoga.

Our Young People's Meeting is still growing in numbers and interest. There have been several very clear cases of conversion, and several others have signified a desire to follow Christ. We have introduced a Bible-reading service in connection with the meeting, which, we think, will greatly add to the interest and efficiency of the meeting. It has seldom been our privilege to witness such willingness on the part of young people to take hold of the work assigned them. Little girls of fifteen, naturally retiring, take their turn at leading the meeting, and perform their task in a manner worthy of older heads. There is nothing pedantic, nothing assuming, on their part; but a modesty and simplicity that appeals to the sympathy of all present. We trust that these young people will continue thus faithful, and grow up men and women, earnest, active, and efficient in the service of God. Our congregations are good, and give good attention to the preaching.

We have a live and active Ladies' Society. Bro. Editor, I vote for ladies every time. I am a ladies-rights man, and am not ashamed to declare it. Should like to see them ready to come to the polls this Fall and cast their ballot in favor of temperance. It is only a matter of time, and if men were not as blind as bats, it would be but a short time.
A. M. L.

ALBION.

Prof. Williams and Miss Cadogan are now with us from the East, and are liked by the people and students very much. School has commenced, and the prospects for a full term and an interesting one are very flattering. The whole corps of teachers, especially the Principal, show much ability and enthusiasm in the work, and we are filled with hope that our school, now so thoroughly revived, will live, for we have faith that God is with us.

The anticipated "Band Concert," which was planned some time ago as a financial benefit to Albion Academy, at last has come and gone, bringing with it a good audience, and not a little money. We think of it as another oasis in our desert life. The programme consisted of several numbers from the band, two from the orchestra, three piano pieces from Miss Florence Ooon, two vocal selections by Mrs. Mira Green, one from Pearl Babcock, and a vocal duet by Rollin Green and Pearl Babcock. Mrs. Green shows ability and culture in vocal music, and all who wish to study this branch, will be doing themselves a favor to register in her vocal class, either for class or private lessons. The whole concert was conducted

by P. A. Babcock, the efficient leader of the "Albion Band." A SPECTATOR.

CARTWRIGHT.

The people here have been much interested and encouraged by the earnest work of Eugene Socwell during his college vacation. His plain, frank manner of using God's Word, has done them good. It was my privilege to meet with them on Sabbath-day, Aug. 25th. The congregation has largely increased in size since last I was there, a few months ago. The attendance at Sixth-day evening prayer-meeting numbered near forty, nearly all offering either prayer or remarks, in many cases both. In no other church have I seen such willingness to speak and pray, with earnest words for Christ, and encouragement for each other. What a happy thought, that where the society is small, each member can attend. Surely God will own and bless the faithful, even though few. "Six days shalt thou labor," so Mr. Socwell did hard secular labor in the lumber mill, thus providing for the future needs, and also gaining the good-will and respect of all for industry. On First-day evening he was called into a neighbor's house to stay "just a few minutes," and it is surprising how surprised a man can look when he finds himself in the midst of a surprise party. After a pleasant evening and many regrets that he must leave them without a pastor, and earnest appeals for his return to labor with them in the future, they wished him success in school for another year.
KATE DAVIS.

UTICA.

A severe frost First-day morning did much damage to corn, which is unusually late this year, and, I am told, ruined much tobacco not yet in the shed. The damage to the latter crop is estimated by the thousands of dollars. One of our own brethren (and a deacon too, I am sorry to say), I hear estimates his loss at \$900 on tobacco.
W.

EDGEWATER.

Farmers in this section of country have suffered heavy losses by biting frosts on the 8th and 9th of this month. The corn looks sorry, and the owners' sorrier, as well they may—saying nothing of tobacco.

Condensed News.

Delegates from England, Ireland, and Scotland, to attend the celebration of the quatre-centenary of Martin Luther, arrived in Wittenberg, Sept. 13th. The city was profusely decorated. The Crown Prince was received with great enthusiasm. Two thousand clergymen were present. Dense crowds thronged the streets singing national and religious songs. The emphatic avowals of protestant convictions by the Emperor and Crown Prince has created a profound impression throughout Germany.

Prof. Swift discovered a comet Sept. 15th, in constellation draco. It is significant that the only two comets discovered this year are in the same constellation and so near each other. Prof. Swift receives the Warner prize of two hundred dollars. The wonderfully brilliant northern lights prevented an extended observation, but the motion of the comet is southwesterly.

The Rev. John McGuire, of Brooklyn, has sued the New York Herald for \$50,000 damages for libel. The Herald alleged that he had refused to administer the last rites of the church to a parishioner until he had signed a paper for the amount of money he promised to give the church.

A dispatch from Troy, Sept. 14th, says: The heavy rain will spoil many boxes of hops in Otsego county. A large quantity is yet to be picked, the greater part of which is rendered almost worthless. The frosts have done great damage.

The gross earnings of the New York Central and Hudson River Railroad for the year ending Sept. 10th is reported at about \$33,300,000, being nearly equal to the largest in the company's history, which was \$33,318,000 in 1880.

The sophomores of the Lehigh University at Bethlehem, Pa., attempted to haze a freshman. He jumped out of the window and was severely hurt. One of the hazers has been expelled, and the others will be if found out.

The peanut crop is reported a failure throughout Virginia, in consequence of the drought. It is not believed that more than a fourth of the crop will be made. The loss is estimated at \$20,000.

It is stated that \$100,000 worth of property has been destroyed by incendiaries in Philadelphia during the past three months. Four young men are now under arrest.

The imports of dry goods at New York, Sept. 15th, were \$2,473,000. The total since July is \$91,691,000 against \$99,669,000 during the same time last year.

It is asserted that China and France have accepted the mediation of England for the settlement of the Tonquin question.

Forty two per cent. of the money order business at one hundred post-offices during the past week was in postal notes.

During July, sixty-three sailing vessels and four steamers were reported lost or missing.

Selected Miscellany.

MINUTES.

BY A. L. A. SMITH.

Minutes are life's cherished angels, Little angels— Oh! how briefly here they dwell; Ever going—ne'er returning— (Use them well).

Each wings some report on high, You will meet them in the sky, They will face you by-and-by; Then will all be well? All be well?

—Sunday School Times.

"BONNIE MARGARET."

The Maiden Martyr of Scotland.

BY MRS. MARY D. R. BOYD.

It was a beautiful morning in the balmy month of May. The sky was serene and without a speck of a cloud, the orchards full of the scent of apple blossoms and the songs of the birds.

But, alas, it was not so. This is a story of Scotland's martyrs, nearly two hundred years ago, when God's people were persecuted and slain only for asking to be allowed to worship him in spirit and in truth, according to the dictates of their own consciences.

The "puir hill folk," as the Covenanters were called by their friends, were hunted from one rocky fastness to another, "wandering in deserts and in mountains and in dens and caves of the earth."

For instance, that of Rev. Alexander Peden, who, venturing from his hiding place to visit a sick neighbor, was so closely followed by the dragoons, who had him fully in sight, that he was only saved by the rising of a snow-white mist which enveloped him around like a cloak and completely screened him from observation.

On another occasion, the same good man was so hotly pursued that he had only time to creep into a narrow opening under a bank and lie down at full length. A horse of one of the troopers, plunging through the soft, wet moss above him, crushed into the earth the bonnet or cap he wore, but left him uninjured or undisturbed.

Yet many were taken, chiefly in their hill-side meetings for worship, and were either shot at the time of their apprehension or brought to a mock trial and sentenced to death if they refused to adjure their faith and mode of worship, and conform to that of their oppressors.

On that bright May morning two women were sitting together in a narrow cell of the roughly built tolbooth, or jail, in the town of Wigton, in Galloway. They were both named Margaret; but while one was nearing her threescore years and ten, the other had scarcely seen eighteen blooming Summers.

She was full of life and energy, while her companion, although she had continued steadfast and faithful before the council, was now cast down by many fears and forebodings as the time approached for the execution of their sentence. For, in case they did not take the oath of abjuration, they were condemned to be fastened to stakes within tide mark of the sea and slowly drowned by the incoming waves.

The older woman, worn out by want of needful rest and refreshment, had fallen into a light "drowse," with her gray, uncovered head leaning against the rough stone wall behind her.

Suddenly she started to her feet with a sharp, wailing cry. "Oh, Johnnie, man, dinna lave me here to drown alone, all alone! Gin ye wad only gae wi' me, lad, and tak' a strong grip o' my puir weak hand."

"When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour," repeated the clear voice of the girl Margaret, as she gently forced her companion again on the low bench, and, kneeling before her, embraced and supported her with her strong young arms.

"Eh! is it you, lassie?—bonnie Margaret, as they ca' ye. Ah, me! I dreamed I was back in the pleasant bit shieling on the green brae side, where I used to live lang syne with my John and the wee bairnies that are a' dead and gane years ago. Then it seemed as if a great flood came to drown me, and I cried out,— 'For the faces of the grewsome sea monsters looked like the faces of the cruel men who threatened us and drove us along wi' their pikes. Oh, lassie, I'm sore afraid.'"

"I, even I, am he that comforteth you: who art thou that thou shouldst be afraid of man that shall die, and of the son of man which shall be made as grass?" aptly quoted "bonny Margaret."

"Oh, lassie, ye do me a world o' good. Can na' ye tell me mair o' thae blessed words that seem like honey and the honeycomb?" said the poor creature, weeping gently, as she laid her head on her young companion's shoulder.

"Deed and I can then," cried the girl, her eyes kindling. "The troopers shied my precious wee Bible into the deep loch when they broke up our conventicle, as they ca'd it, and took us prisoners. But they could na' root the holy texts out of my heart and memory."

Still kneeling, she then repeated the greater part of that comforting chapter, beginning: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Then, pausing a while, as if she were turning the leaves of a book, she began again with that sweetest bit of God's truth that is to be found between the two covers of the Bible:

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In such strengthening and profitable discourses as this the morning passed swiftly away. High noon came, which was the time fixed for the execution of their sentence. The crowd that had been gathering since early dawn now pressed nearer to the walls of the tolbooth. For it was announced that the Provost had arrived, and soon he and Major Windram, at the head of a party of dragoons, came clattering along the principal street of the town, their sabres drawn and flashing in the sunlight.

Then the two poor, defenseless women stepped meekly out, and being placed in the midst of the rude soldiery, who greeted them with taunts and ribald jests, the procession moved on in the direction of the sea.

Many were the expressions of sorrow and sympathy from those who accompanied them on their melancholy journey. Few had tasted a morsel of food that day, or even kindled a fire in their habitations. For the hearts of the people were very sore at this pitiful sight of the two Margarets walking so calmly along as if they were "ganging to the kirk" on a sweet, balmy Sabbath morn.

The younger woman supported and aided her companion's failing steps, golden locks mingling with the silver, both soon to wear the martyr's crown of glory.

When they reached the shore, over which the tide had even then begun to rise, a free pardon was offered to each or both of the prisoners on condition that they should take an oath to abjure all connection with the persecuted covenant folk. But this they steadily refused to do.

"If we have no part with Christ's dear servants," they said, "we can have no part with him. And if we deny him, he also will deny us."

So they took the elder Margaret and bound her to a stake, set far out into the sea, so that the waves had already risen to her knees, thinking to intimidate her young companion with the sight of her dying struggles. But before she was led away, bonnie Margaret embraced and kissed her, praying God to be with her, according to his gracious promise, and adding, as a parting benediction, these words of the Lord Jesus:

"Be thou faithful unto death, and I will give thee a crown of life."

She was then herself tied to a stake, placed nearer the landmark, and her face forcibly set in a position to watch the body of her friend, now sinking, now rising with the surging waves, until the last flutter of garments had disappeared, and all was over. But Margaret was in no wise daunted by the sight; but, as the old chronicle tells us, sang in a clear, loud voice, several verses of the twenty fifth Psalm:

"To thee I lift my soul, Oh, Lord, I trust in thee; My God, let me not be ashamed, Nor foes triumph o'er me.

Turn unto me thy face, And to me mercy show; Because that I am desolate And am brought very low.

My heart's griefs are increased, Me from distress relieve; See my afflictions and my pain, And all my sins forgive.

Oh, do thou keep my soul; Do thou deliver me, And let me never be ashamed, Because I trust in thee."

As she paused for breath, a woman's voice in the crowd arose with an exceeding bitter cry: "Oh, Margaret, my bonnie, bonnie Margaret, gie in, gie in, my bairnie—dinna drown. Gie in and tak' the oath."

ing veins of the young martyr at the sound of that manly voice, sending the life blood in crimson waves over cheek and brow! But, after a moment's struggle with the ties of earthly love, she answered, in low but firm tones:

"I pray God to save him of his great grace."

"She has said it, my Lord Provost; she has said: 'God save the king.' Let her go, Major Windram," cried several excited voices.

The soldier bent his head and whispered in Margaret's ear: "Take the oath, foolish and obstinate girl, and I will save you even now."

Finding, however, that the heroic maiden continued firm in her refusal, and worn out by what they called her "contumacy," they left her to die. Her voice was still heard in prayer and praise until the water came up to her lips. Then her uplifted face seemed to shine with an ineffable glory, and, after a few more struggles, Scotland's maiden martyr went to join "the souls of those who were slain for the word of God and the testimony which they held. For they loved not their lives unto the death."

But down through the ages, mingling with the mighty chant of old ocean, comes a voice from the dead to the living: "I have found redemption through the blood of the Lamb."

Reader, hast thou?—Christian Statesman.

A MIGHTY MYTH.

Some time since a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared the Gospel narrative of the life of Christ is a myth or fable. One of the mil' hands who listened to her obtained leave to ask a question.

"The question," he said, "I want to ask the lady is this: Thirty years ago I was a curse to this town, everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The tectotals got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do; but though they all tried I was nothing better, but rather worse."

"Now you say that Christ is a myth, but when I tried, and the tectotals, the police, the magistrates, and the wardens of the prisons all tried in vain, then Christ took hold of me, touched my heart and made me a new man. And now I am a member of the church, a class-leader, a superintendent of the Sunday-school; and I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?"

The lady was silent. "Nay, miss," said he; "say what you will, the gospel is the power of God unto salvation."—Christian Secretary.

AFTER THE VACATION.

Vacation time is nominally over for a great many of our readers. Yet there are those who work harder in what they call their vacation than at any other season of the year; while there are others who seem to be on a vacation when they are at their ordinary work. Resting and working are relative terms. It is often the case that those who take longest vacations do least work between vacations; and that those who work hardest all the year round take least time away from their work.

The question of a need of vacation is quite apart from the question of a wish for vacation. It is an open question, now, whether those who have been off on a vacation have gained anything by it, which is to show in the work done by them after their return. Those who have been refreshed and refitted for new work and better work, by their Summer vacation, will show it in the spirit and style and results of their work, when again they are at that work. Whoever has thus gained, has now a good opportunity for its evidencing.—S. S. Times.

THE HUMAN FIGURE.—The proportions of the human figure are strictly mathematical. The whole figure is six times the length of the foot. Whether the form be slender or plump, the rule holds good, and deviation from it is a departure from the highest beauty in proportion. The Greeks made all their statues according to this rule. The face from the highest point of the forehead, where the hair begins, to the chin, is one tenth of the whole stature. The hand, from the wrist to the tip of the middle finger, is the same. From the top of the chest to the highest point in the forehead is a seventh. If the length of the face, from the roots of the hair to the chin, be divided into equal parts, the first division determines the place where the eyebrows meet, and the second the place of the nostrils. The height from the feet to the top of the head is the same as the extremity of the fingers when the arms are extended. Truly may every one take up the Psalmist's exclamation, and say, "I am fearfully and wonderfully made."—Classmate.

HAPPY HOURS.—An accurate observer says: "Mankind are always happier for having been happy; so that if you make them happy now, you make them happy twenty years hence from the memory of it. A childhood passed with a mixture of rational indulgence, under fond and wise parents, diffuses over the whole life a feeling of calm pleasure, and in extreme old age is the very last remembrance which time can erase from the mind of man. No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life for having once made an agreeable tour, or lived any length of time with pleasant people, or lived any considerable interval of innocent pleasure, which contributes to render old men so inattentive to the scenes before them, and carries them back to a world that is passed, and to scenes which are never to be renewed again."

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Popular Science.

ARTIFICIAL GUTTA-PERCHA has been patented by a German chemist, Herr Zingler, who claims that it is much cheaper, and can not be told from the real article. The process is as follows: About 50 kilos of powdered copal and 7 1/2 to 15 kilos of sublimed sulphur, are mixed with 55 to 66 litres of petroleum, or oil of turpentine, and heated in a boiler having a stirring apparatus to a temperature of 120° to 150° C., until completely dissolved. Allowed to cool to 38° C., it is then mixed with about 3 kilos of casein in weak ammonia water, to which a little wood spirit and alcohol have been added, and reheated to its former temperature until it is a thin fluid. It is then boiled for several hours with a 15 to 25 per cent. solution of nutgall or catechu, to which about half a kilo of ammonia has been added, after which it is cooled off, washed in cold water, kneaded in hot water, rolled out, and dried.

The position which the United States holds among the nations of the world is clearly shown by the wonderful fact that one-fifth of the wealth of the seventeen principal countries of the globe is credited to this Republic, which has only just entered upon the second century of its existence. The wealth of the United States equals the combined valuation of Italy, Spain, Portugal, India, South America, Turkey, Egypt, Sweden, Norway, Canada, Australia, Denmark, and South Africa. It exceeds the wealth of Germany and Russia combined. It is equal to the wealth of Great Britain, Canada and Australia. Agriculture has been the main factor in this marvelous increase of natural wealth.—Domestic Journal.

Two aeronauts, a Belgian and a Frenchman, have recently succeeded in accomplishing the feat of crossing the English Channel in a balloon, so often unsuccessfully attempted. In his account of the voyage, one of the participants says: "Not only the land lay below us like a map, but the bottom of the sea was clearly seen in all directions; every channel and shoal was easily marked, and formed a fibrous net-work." By the aid of instantaneous photography and the balloon, our knowledge of the sea could be greatly increased; charts of greater exactness than any existing could be made of the bottom of the sea, at least of shoals shallow enough to offer danger to sailing crafts.

A CORRESPONDENT of the New England Farmer says: Last year I set out about two acres of small fruit, planting vegetables between the rows. I kept my cultivator at work three and four times a week, keeping the ground broken up as fine as an ash heap, and though my land is naturally very dry, there was no time during the season when the removal of two inches of this fine dust would not show damp, brown earth underneath, and, while some of my neighbors were obliged to cut their corn and fodder, not getting back their seed even, the growth of my trees, bushes, and vegetables continued fine throughout the entire season.—Christian Secretary.

A NEW ENGLAND farmer has found from long experience that a small chain tether, twenty to twenty-five feet in length, is very preferable to rope. "One end is toggled around the neck of the animal, and the other, with a ring in it, is pinned to the ground with a short, sharp-pointed, flat-headed iron bar. The chain should have a swivel, and two or three heavy links about two feet from the neck end, in order to keep the animal from snarling up. The chain grows brighter with use, and will last years, rain or shine.—Domestic Journal.

PROF. FISCHER, of Munich, has succeeded in obtaining from distilled coal a white crystalline substance, which, as far as regards its action on the system, is exactly the same as quinine, though it assimilates with the stomach more easily than quinine does. It will be observed that the sweetest scents, the most brilliant dyes, the most powerful disinfectants, and one of the most useful medicines in the world are obtained from coal tar.

A MR. RHODES, has brought to London from the African diamond fields, a diamond weighing 150 carats, or 43 1/2 carats more than the Koh-i-noor. It is described as a gem of pure color and great brilliancy. The Empress of Austria and Mrs. Mackey are said to be in competition for its possession.

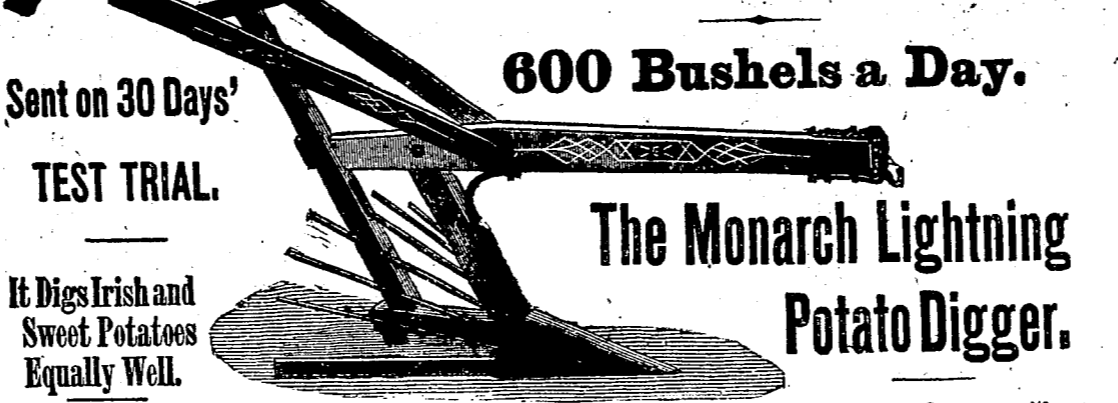
A SUCCESSFUL experiment has been made of driving a Paris omnibus by electricity. The vehicle attained a greater speed than the usual rate of an omnibus, and was guided with ease and precision.

In Krupp's great gun manufactory, at Essen, compressed carbonic acid is used for the manufacture of what is called seltzer water may be required by the workmen.

ORANGE PEEL is now said to be collected, dried in ovens, and sold for kindling fires. It burns readily and with great fierceness, and is safer than kerosene.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1883.

- THIRD QUARTER. June 30. Joshua, Successor to Moses. Josh. 1: 1-9. July 7. Passing over Jordan. Josh. 3: 1-7. 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 XIV.—REVIEW.

BY REV. G. J. CRANDALL. For Sabbath-day, September 29.

CENTRAL TRUTH.—God remembers his people.

GOLDEN TEXT.—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."—Isa. 49: 15.

Lesson I. Joshua 1: 1-9. God shows that he remembers his people. (a) In appointing Joshua their leader in the place of Moses. (b) In renewing his promise to them through Joshua. (c) In confirming Joshua's courage. (d) In causing him to remember his law.

Lesson II. Joshua 3: 1-17. God shows that he remembers his people. (a) In impressing on their minds the fact that they must be a sanctified people. (b) In making them know that Joshua was acting under his direction and by his authority. (c) In making the river bed dry, in order that the people might pass over.

Lesson III. Joshua 5: 10-15 and 6: 1-5. God shows that he remembers his people. (a) In leading them to obedience. (b) In sending them the Captain of the hosts of the Lord to lead them. (c) Directing the people how to take Jericho.

Lesson IV. Joshua 7: 10-26. God shows that he remembers his people. (a) In answer to Joshua's prayer. (b) By revealing their sin. (c) Pointing out the sinner.

Lesson V. Joshua 8: 3-35. God shows that he remembers his people. (a) In leading Joshua to obey him. (b) By having the people remember his law. (c) By keeping before them the blessings and cursings.

Lesson VI. Joshua 20: 1-9. God shows his remembrance of his people. (a) In appointing cities of refuge. (b) By introducing a trial for the murderer or manslayer which should prevent man from taking vengeance.

Lesson VII. Joshua 24: 14-29. God shows that he remembers his people. (a) In the review which Joshua leads the people to take of the blessings God has bestowed upon them. (b) In leading the people then, and there to choose whom they will serve. (c) By showing them the necessity of being whole-hearted, earnest and decided in their service of the Lord. (d) By leading them to forsake the strange gods among them and cleave only to the Lord.

Lesson VIII. Judges 9: 6-16. God shows that he remembers his people. (a) By leading Joshua to such faithfulness in training the people in the service of God that the entire generation passed away before the people forsook the Lord. (b) In bringing them into affliction because of their sins. (c) In raising up deliverers.

Lesson IX. Judges 7: 1-8. God shows that he remembers his people. (a) In the directions he gives to Gideon respecting his army. (b) By getting rid of the cowardly. (c) By separating those tainted with the forms of idolatry.

Lesson X. Judges 16: 21-31. God shows that he remembers his people. (a) By rebuking Samson for his sin. (b) By renewing Samson's strength in answer to prayer. (c) By showing all the people that Jehovah was greater than all other gods.

Lesson XI. Ruth 1: 14-22. God shows that he remembers his people. (a) By the manner in which he led Ruth to forsake her own people for the true people of God. (b) In that he bringeth joy and gladness out of the bitterness of affliction.

Lesson XII. 1 Sam. 1: 21-28. God shows that he remembers his people. (a) In that he prepares parents as well as children to be the means of bringing blessings to Israel. (b) In that he raiseth up prophets and teachers who are faithful though others have been unfaithful. (c) In that he gives them strength to perform their vows.

Lesson XIII. 1 Sam. 3: 1-19. God shows that he remembers his people. (a) In bringing revelations to them. (b) In making those revelations through his faithful ones. (c) To those who do not know him he calls again and again. (d) He honors those who honor him.

RESOLUTIONS on the death of Mrs. MINA WHITFORD CAMENGA.

Resolved, That the Sabbath-school of the Second Seventh-day Baptist Society of Brookfield has received with sincere sorrow the intelligence of the death of our late beloved friend and associate, Mrs. Mina Whitford Camenga.

Resolved, That in the death of Mrs. Camenga this school has been called to mourn the loss of one of its most valued members; one whose ability, integrity, genial manner and kindness of heart, endeared her to all whose privilege it was to be associated with her. By her death another name is added to the list of those who have early finished their earthly labors and passed into the land of rest and immortality, and whose memory her associates will ever delight to honor and cherish.

Resolved, That this school will never forget the deep interest and devotion which our late friend in variously brought to the performance of her duties in whatever sphere she was called upon to act, and throughout her whole life her actions were always characterized by rare gentleness and patience, and an unselfish yielding to the wishes of others. She especially possessed an enlightened sense of the responsibilities that rested upon her, both in regard to her Maker and the little ones he had confided to her care, proving her constant desire to be faithful to the trust reposed in her.

Resolved, That our sympathies and condolence are extended to her husband, children, and other relatives in their bereavement, and we would also rejoice with them that she has left so beautiful a record of a well spent life.

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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 8 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

MARRIED. In Shiloh, N. J., Sept. 6, 1883, by Rev. T. L. Gardner, Mr. EDWARD J. DAVIS and Miss LIZZIE A. EWING, both of Shiloh.

DIED.

In Alfred Centre, N. Y., Sept. 14, 1883, ANNIE G., daughter of Ethan and Elizabeth Swinney, of Westerly, R. I., aged about 20 years. About one year ago Annie left her home in Rhode Island, to live with friends in Delaware, where she might have better opportunities to study and fit herself for usefulness in life. A few months since she moved with her friends to Shiloh, N. J., and during the last of August she came to Alfred and entered school. She was not possessed of a strong physical constitution, and the labor of getting ready to come to Alfred, a severe cold taken on the way, and the anxiety of the entrance upon her school duties, proved too severe a tax upon her nervous system. Then came the fever, and the sad end. Several years ago Annie made public profession of religion and united with the Pawcatuck Seventh-day Baptist Church in Westerly, of which she remained a worthy and faithful member until her death. Her funeral was held in the First Alfred church, conducted by L. A. Platts, her only pastor, assisted by President J. Allen, Rev. W. C. Tisworth, and Prof. T. R. Williams.

In Brookfield, N. Y., Aug. 19, 1883, of cholera morbus, Mrs. MINA WHITFORD CAMENGA, wife of John D. Camenga, aged 81 years. Mrs. Camenga had been in feeble health for some time, but was regarded as improving. She was in attendance at a family reunion on Fourth day before her death. She was taken with the disease of which she died on Friday, and closed her eyes on earth on Sunday evening following. She was a Christian woman and a member of the 2d Seventh-day Baptist Church of Brookfield. She was also a member of the Sabbath-school which adopted appropriate resolutions concerning her life and death.

In Brookfield, N. Y., Sept. 3, 1883, EVANGELINE, daughter of John D. and Mina W. Camenga, aged 2 months. This little infant only lived two weeks after her mother's death. Thus suddenly is a husband bereft of wife and child, and three little brothers of both mother and sister.

In Brookfield, N. Y., Sept. 1, 1883, of consumption, attended with hemorrhage, Mr. ROUSE BURBICK, aged 69 years, 11 months, and 10 days. Mr. Burbick was a native of this town, and had always all mere pretence and sham. His word once given was as reliable as his note or hand. The poor always found a ready helper in him. He delighted to assist in meeting the expenses of the church, and the pastor was often made the recipient of his bounty. He never made public profession of religion by baptism, and union with the Church, always saying he was unworthy. On the day before he died he called the writer into his sick room, and saying, "You and I have got to part," he gave me his hand, saying "Shake, shake hard," and shouted glory to God, repeatedly, and added, "I am going to be with the Father." In this frame of mind, undimmed by any doubt or fear, on that beautiful September Sabbath he departed. I trust, "to be with Christ." One sister and three brothers survive him.

In Bridgewater, N. Y., Sept. 6, 1883, Mrs. POLLY SIMONS, widow of William Simons, aged 85 years and 8 months. This aged Christian woman made profession of her faith in Christ many years ago, and united with the First Brookfield Seventh-day Baptist Church in October, 1847, and though from her location she could not attend the Sabbath meetings, yet she always maintained her faith in God, and hope in Christ. The writer has known her visited her often for the last twenty five years, and taking pleasure in bearing testimony to her pure life, and piety toward God. Funeral services were conducted by the writer at the house of her son, where she died, on Sixth-day, Sept. 7th; text 2 Cor. 3: 18.

In Dakota, Waushara Co., Wis., March 12, 1883, of paralysis, AMBROSE COON, aged 72 years, 1 month, and 1 day. He was the third son of Dea. Pardon Coon, of DeRuyter, N. Y., and elder brother of Dea. Arza Coon (who also died from the effects of paralysis, at New Market, N. J., July 15, 1882). He was married, Jan. 30, 1855, to Esther Richmond, of Truxton, N. Y. He lived in DeRuyter and vicinity until the Summer of 1856, when he moved to Wisconsin, and settled at Dakota, where he remained until his death. He leaves a widow and five children to mourn their loss.

In the notice of the death of James W. Barber, published last week, it should have been said he was the third instead of eldest son of Wm. R. Barber, in his 28th year instead of 28 years old, and that he had been promoted to conductor, instead of engineer.

LETTERS.

Wm. B. West, E. W. Vars, Hannah Wheeler, J. F. Hubbard, Robert Stewart, E. R. Crandall, Stephen Burdick, I. L. Cottrell, Edwin Langworthy, Geo. H. Lyon, A. H. Lewis, W. H. Loughhead, Mrs. M. S. Beers, E. H. Socwell, S. R. Wheeler, Fannie E. Stillman, E. L. Babcock, L. C. Rogers, John E. Parry, C. E. Crandall, Mrs. Ida M. Johnson, C. A. Burdick, H. B. Green, L. T. Rogers, P. R. Randolph.

RECEIPTS.

Table with columns: Name, Pays to Vol. No., Amount. Includes entries for John E. Parry, Mrs. Minnie E. Vars, Mrs. Harriet Dickenson, J. S. Bacon, Geo. Bomham, R. J. Bomham, Mrs. J. E. Randolph, Mrs. Matilda D. Ayers, A. R. Jones, Wm. J. Ayers, J. G. Swinney, Randolph Davis, E. J. Bond, E. G. Irish, A. S. Crandall, Loander Allen.

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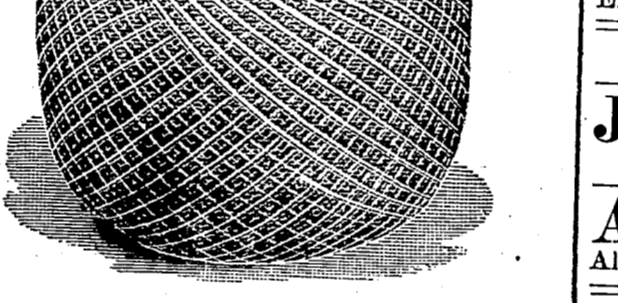
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